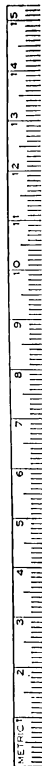


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THE DUTCH ANNOTATIONS

Upon the whole

B I B L E :

Or, all the

Holy Canonical Scriptures

OF THE

OLD and NEW

TESTAMENT,

TOGETHER

With, and according to their own Translation of
all the Text : As both the one and the other were ordered
and appointed by the SYNOD of DORT, 1618. and published
by Authority, 1637.

*Now faithfully communicated to the use of Great
Britain, in English.*

Whereunto is prefixed an exact NARRATIVE
touching the whole Work, and this Translation.

By *THEODORE HAAK* Esq.

LONDON :

Printed by *Henry Hills*, for *John Rothwell*, *Joshua Kirton*, and
Richard Tomlins, Anno Dom. 1657.

Die Jovis, 30 Martij 1648.

Whereas we are sufficiently assured by the Testimony of many of the Divines of both Kingdomes, sitting in the Assembly at Westminster, that the Compleat Translation of the Large Annotations on the Dutch Bible, set forth 1637. will be of great Use and Benefit to these Realms, for the promotion of Piety; And the pains in finishing such a Work exceeding great.

Be it Ordered and Ordained by the Lords and Commons Assembled in Parliament, for the Encouragement of the Undertaker thereof, Theodore Haak, That he or whom he shall Assign, shall have the priviledge of Printing and Vending the said Annotations, for the space of Fourteen years; (which Term shall begin from the time of the first Impression) so that none else under what pretence soever, shall be permitted to Intermeddle in Printing the whole, or any part thereof, upon the pain of forfeiting a Thousand pounds to the said Theodore Haak; To be recovered by Action of Debt, Bill, Plaint, or Information, wherein no Essoign or Waiver at Law to be admitted; and such other penalties as shall hereafter be thought fit.

Henry Elsyng Cleric. Parliamentorum.

I Have Assigned all my Right, Title, and Interest, by vertue of this Ordinance above said, to the Compleat Translation of the Dutch Annotations upon the Old and New Testament, unto Richard Tomlins and Henry Hills.

August 24 1657.

THEODORE HAAK

THE DUTCH ANNOTATIONS

Upon the whole

B I B L E:

Or, all the

Holy Canonical Scriptures

OF THE

OLD and NEW

TESTAMENT,

TOGETHER

With, and according to their own Translation of all the Text: As both the one and the other were ordered and appointed by the SYNOD of DORT, 1618. and published by Authority, 1637.

Now faithfully communicated to the use of Great Britain, in English.

Whereunto is prefixed an exact NARRATIVE touching the whole Work, and this Translation.

By THEODORE HAAK, Esq.

LONDON:

Printed by Henry Hills, for John Rothwell, Joshua Kirton, and Richard Tomlins, Anno Dom. 1657.

THE DUTCH
ANNOTATIONS
 Upon the New
TESTAMENT,
 Or, all the
BOOKS
 OF THE
NEW COVENANT

Of our LORD JESUS CHRIST,
 TOGETHER

With, and according to their own Translation of
 all the Text, out of the Original Tongue: As both the one
 and the other were ordered and appointed by the
 SYNOD of DORT, 1618. and published by
 Authority, 1637.

*Now faithfully communicated to the use of Great
 Britain, in English.*

By **THEODORE HAAK** Esq:

LONDON:

Printed by Henry Hills, for John Rothwell, Joshua Kirton, and
 Richard Tomlins, Anno Dom. 1657.



A Plain and True Narrative touching the late Ver-
sion of the Bible, out of the Original Tongues into the
Belgick or Netherlandish, and the Annotations
on the same, as they came forth together
in the year of Christ, 1637.

By the Advice of the Synod of *Dort*, and Authority
of the Lords, the States General of the

UNITED NETHERLANDS.

AS ALSO

A Word, concerning the present Translation thereof into English.



The States General of the United Netherlands, having in the
year One thousand six hundred and eighteen, by reason of
the intestine differences then troubling their Churches, cal-
led a *National Synod* to be held at *Dort*, and, for to shew be-
fore all the World, that they desired a fair proceeding,
likewise invited thither, by application of their earnest de-
sires unto the Chief Magistrates and Governours of most
Reformed Churches, some of the eminentest Divines for
Parts and Piety, out of *England*, *France*, the *Palatinate*, *Brandenburgh*, *Hassia*,
Helvetia, (or *Switzerland*) *Geneva*, *Bremen*, *Emden*, &c. men publickly known
and worthily famous in their Generations.

Being met and assembled together, before the Dissenters, who were likewise
fairly called, did appear, there was a solemn motion made in the Synod, of un-
dertaking a New Translation of the Bible, for the use of those Churches, out
of the Original Fountaines.

Some Debate being had thereupon of the necessity of the work, the best
Method of proceeding in it, and the *Qualifications* of the Persons to be employed
therein; All the *Forreign Divines* there present, were asked their advice; The
English (who were *George Carleton*, then Bishop of *Landasse*, after of *Chichester*,

B

Johs

John Davenant, Divinity Professor at Cambridge, afterwards Bishop of Salisbury; Joseph Hall, afterwards Bishop of Exeter, and lastly of Norwich, Samuel Ward, Divinity Professor and Master of Sydney-Colledge in Cambridge) much approving so good a design, exhibited there in writing, what course and order was formerly taken in England about the last Translation in King James his time, and referred it to the Synod, what use to make thereof, for their then present occasion, whereof see more in the *Acta Synodalia*, *Seff. 7.* Those of other parts, gave likewise every one their best Advice, and so did the publik Professours also of their own Universities at large, being expressly sent to for that purpose; Inasmuch that after mature deliberation and debate had about it among themselves, the Synod concluded at last from and upon the whole matter, that it was a thing most needfull for their Churches, and could not but prove very beneficial and edifying to them all, and as far as their Language extended, That a New and most Accurate Translation of the whole Bible of the Old and New Testament, together with the *Apocrypha*, should be taken in hand with all care and expedition, altogether out of and according to the Original Tongues, and Notes also added (to the Canonical Books onely) for the explaining of difficult and doubtful words, phrases and passages; And that for the better and more satisfactory effecting thereof, the best Versions of the Bible, in any Vulgar or Learned Language extant, as well as the Notes and Commentaries thereon, should carefully be consulted with for that purpose, besides the use to be made of the Advice and Judgement of other good Authors, and of living able men also both at home and abroad, by the undertakers continual addresss to and correspondence with them, upon the Emergency of any difficult matter.

Hereupon the Synod forthwith proceeded to make Choice of six, the ablest and best qualified men for such a task among them, appointing them to be the Interpreters or Translators of the Old and New Testament, besides the *Apocrypha*, viz. three of them for the Old Testament, all written in Hebrew, and three others for the New, &c. written in Greek. And forasmuch as this Employment of theirs was like to require divers years attendance, to be done as it ought; the Synod made a Provisional choice of six other able men, respectively, to supply the accidental failing or deceasing of any of the former Interpreters; and besides them, they held it fit, that of every Province of those Netherlands, there should be chosen Two of like abilities every way, for to Revise from time to time what the Interpreters got ready, first at home, every one his share, and at last (Revisers and Interpreters all) jointly together, at a full meeting: also it was judged very expedient and behoof-ful, the foresaid Interpreters should, by reason of this Employment, repair to, and during the time of it, continue together, in one of their Universities, to have the more means and opportunity of consulting both men and books for their purpose, and to this end it should be endeavoured to procure them Dispensations from their Ordinary Functions and Employments, their Entertainments nevertheless continuing, besides other due Encouragements and Considerations of this their great and publick Labour. In regard whereof, and not to precipitate a work of that weight and importance, the Synod thought it needles to limit their time, but referred the same wholly, and relyed upon the unquestioned faithfulness and uprightness of the persons they had chosen, onely to satisfie the publick expectation, it was found meet, they should give notice and account from Quarter to Quarter, unto the Lords the States General, of their progress; Besides divers other Instructions about the Work it self to be seen at large in the *Acta Synodalia* before cited.

And because this was a work of publick concernment, and which stood in need

need, as of further Authority and Approbation, so also of no small means and charges to effect the same; therefore the said Synod in their humble Address and Petition, presented to the Lords the States General, as their supreme Magistrate, May 30. 1619. among sundry other things of greatest weight and use for the Churches under their protection, recommended this matter as none of the least, from the necessity of their own, and the praise-worthy example of most Reformed Churches: That their Lordships would be pleased (approving the humble and faithfull advice of the Synod in this behalf) to procure Licence and Dispensation for the persons chosen and appointed for this Employment from their ordinary pastoral charges, and to dispose their respective Churches, so as to get their places otherwise supplied in the Interim, without prejudice to their settled maintenance, as also to appoint one of their Universities for their meeting and constant abode together all the while, and to furnish and supply the whole work and management thereof with all Expences necessary and suitable, out of the publick Treasury: all which was very favourably received and entertained by the State, who, though they met with many hindrances and oppositions for a time, in settling the publick Dissenters, which somewhat retarded the publick prosecution of this good Work; (however the appointed Interpreters made provision for it the whiles at home) yet how serious and zealous they were in promoting of it, appeared sufficiently by their doubled endeavours afterwards, and their constant care and real assistance all along, to the end of the work, sparing no pains nor cost on whatsoever might conduce to the advancing and completing of it, by summoning the six persons, (as soon as they could) to repair to the University of Leyden, with their Books and Families, dispenced from their ordinary Functions in manner above said, and liberally there providing for all their Conveniences and Necessaries, ordinary and extraordinary, and taking care too, that the very children and heirs of any coming to decess in the attendance of this work, should fully enjoy their due proportions of entertainment and reward, and lastly, in honourable sort rewarding all both Interpreters and Revisers to their full content, (besides what the Interpreters had by agreement from the undertakers of the Impression) The Sum of the charges the State was at in this behalf, as may be shewed, if need be; by the particulars, out of the publick Records, amounted to Twenty five thousand pounds Sterling, and upward.

One thing ought not to be forgotten, as a Testimony of their extraordinary care, nothing should be wanting, that might be any way usefull to further and improve the work: They were informed by a Noble Member of their own, that learned Piscator, had not long before his death, himself revised and much amended his own formerly published German Translation of the Bible, upon occasion of several Advertisements given him by sundry learned men, about various passages. Hereupon the State ordered presently November 8. 1625. that Letters should be written to Count Ernst Casimir of Nassaw, Governour of Friezland, &c. to procure all the said amendments, then in the hands of the said Piscators children at Herborn, in the County of Nassaw, and to get them transmitted to the Lords the States General, for to be communicated by them to the Interpreters at Leyden, with promise to the said children, that they should be well rewarded for imparting of the same.

The names of the Interpreters employed for the Old Testament, were Johannes Bogermannus, Pastor of the Church at Lewarden, afterwards Divinity Professor at Francker, who had been President of the Synod, Guilielmus Baudartius, Pastor at Zutphen, Gerson Bucerus of Vere in Zeland, both Members of the Synod;

Of these three *Bucerus* was held to excell in the Hebrew; *Bogermannus* in judgement, and *Baudartius* in conferring all manner of Versions. The care of the *New Testament* was committed to *Antonius Walæus*, then Pastor at *Middleburg*, after, Divinity Professour at *Leyden*; *Festus Hommius*, Pastor at *Leyden*, and Regent of the Divinity-Colledge there for *Holland*, having been Scribe to the Synod; *Jacobus Rolandus*, Pastor at *Amsterdam*, formerly at *Frankendall*, one of the Assesors in the Synod. *Walæus* and *Rolandus* excelled for judgement, the former more readily, the latter more deliberately; But for Greek and Divinity none went before *Walæus*. *Hommius* was plain, sound and solid, and had besides a singular dexterity in penning, and accurate pointing. The general care of them all, was to exprefs and explain the Original Text as faithfully and impartially, as could be done, and their language would bear, without any prejudice or violence to the Truth.

In their *Notes*, they stooped to satisfie even the meanest Capacity; though sometimes the matters were such, as they could not but give proofs also of their great abilities in all manner of Learning, void of ostentation, and full of candor and ingenuity. Their method of proceeding was not all alike: The Interpreters of the *Old Testament* divided the Books of *Moses*, the *Historical*, the *Doctrinal*, and the *Prophetical*, each Division, into equal parts, whereof *Bogermannus* undertook the first, *Baudartius* the next, and *Bucerus* the last; And at their daily meetings they read and examined all in order. Those of the *New Testament* went every one through the whole Books apart, and when they met day by day, as the former, (*viz.* three hours in the forenoon, and as many in the afternoon, duly) they read it all over, every one marking, what was liked by all, which *Hommius* afterward transcribed. In the year One thousand six hundred thirty one, one of the Interpreters of the *Old Testament* deceased, *viz.* *Bucerus*, as also in the year following, *Rolandus*, one of those for the *New Testament*, whereupon addresses being made to the State, for to get their places supplied according to the provisional Order of the Synod abovementioned, it was judged more expedient, things being so far advanced, and the surviving Members so well versed and practised in the business, they should go on and finish the work themselves: It being otherwise also observed, that *Bogermannus* his parts and judgement prevailed most, throughout the *Old Testament*, and *Walæus* his, throughout the *New*. At the finishing of every Book the same was forthwith transmitted by the Interpreters from *Leyden* their assigned place of abode, unto the respective appointed *Revisers*, till all was done, and then the *Revisers* also themselves were summoned to *Leyden*, and dispensed from their ordinary functions in like manner, and every way well provided for, which happened in the year One thousand six hundred thirty four; they conferring there with the Interpreters, and Revising all the Books over in order, so as that within some fifteen or sixteen moneths time all was finished, and now made ready for the press. The *Revisers* for the *Old Testament* were, for *Gelderland*, *Antonius Thyssius*, Divinity Professour at *Harderwyck*, and after at *Leyden*. For *Holland*, *Johannes Poliander*, Divinity Professour at *Leyden*, *Abdias Witmarus*, Divinity Professour afterwards at *Harderwyck*; for *Zeland*, *Fodocus Lorenus*, Pastor at *Flushing*; for *Utrecht*, *Arnoldus Teeckmen*, Pastor there; for *Friezland*, *Bernhardus Tullenius*, Pastor at *Lewarden*; for *Over-Yssel*, *Jacobus Revinus*, Pastor at *Deventer*, since Regent of the Divinity Colledge at *Leyden*; for *Groningen*, *Franciscus Gomarus*, afterwards Divinity Professour there. These, at their first meeting with the Interpreters of the *Old Testament*, constituted *Bogermannus*, their President, *Thyssius* Assessor, and *Revinus* Scribe: And here again *Bogermannus*

excell'd for judgement, *Witmarus* and *Teekmannus* for diligence, *Poliander*, *Thyssius* and *Gomarus*, for profound knowledge and ability to determine. The *Revisers* of the *New Testament* and the *Apocrypha*, were, for *Gelderland*, *Sebastianus Dammannus*, Pastor at *Zutphen*; also Scribe to the Synod: For *Holland*, *Johannes Arnoldi Lindanus*, Pastor at *Delft*, *Guilielmus Nieubusius*, Rector of the School at *Haerlem*: For *Zeland*, *Carolus Demaësius*, Pastor at *Middleburg*, since Divinity Professour at *Utrecht*, For *Utrecht*; *Ludovicus Gerhardus à Renesse*, since Pastor and Divinity Professour at *Breda*: For *Friezland*, *Bernhardus Fullenius*, appointed also for the *Old Testament* before: For *Over-Yssel*, *Casparus Sibelius*, Pastor at *Deventer*: For *Groningen*, *Henricus Altingius*, Divinity Professour formerly at *Heidelberg*, and afterwards at *Groningen*. At their first meeting with the Interpreters of the *New Testament*, they made *Walæus* President, *Lindanus* Assessor, and *Festus Hommius* Scribe; and here again excelled *Walæus* his prudence and readines in directing; *Demaësius* and *Sibelius*, their care and vigilancie in examining, and *Altingius* with *Walæus* their sound and solid judgement in determining. The work being finished, and ready for the Press, about the latter end of the year, One thousand six hundred thirty five, the *Revisers* returned home to their respective charges, but the Interpreters staid out and overlooked the *printing*, whereof the first proofs for the *Old Testament*, were corrected by *Baudartius* and *Hommius* respectively, and the last by *Bogermannus* and *Walæus*, the whole being fully printed and presented to the State and by their Authority, published, in the year One thousand six hundred thirty seven, and the use thereof introduced into all the Churches and Schools of those Provinces, with general satisfaction and approbation, even of most of the dissenting parties themselves. They that desire more particulars, touching this matter, may peruse the fore-cited *Acta Synodalia*, and the Life of *Antonius Walæus*, before his works in *Folio*, besides the *Publick Records*.

And thus this great work being made publick, & extant in print, the great desires good men had to be made partakers of the benefit thereof, could not be bounded by the Limits of those Churches and Nation, for whom it was principally intended, but it was sought for and bought up far and near: And here in *England* it soon got into such a repute, that when, not long after, the Parliament found good, to get *New Annotations* made upon the whole Bible for general Edification; by those Reverend and able Divines, *Mr. Leigh*, *Mr. Downham*, *Dr. Gouge*, *Mr. Taylor*, *Mr. Gataker*, *Mr. Pemberton*, *Mr. Abbot*, *Mr. Reading*, *Dr. Featly* and *Mr. Tooker*, (placed here in order of the parts of the Bible, which they were to undertake) they (the Parliament) did then in especial manner recommend this *very Bible and Notes* unto them (as well as *Deodates Italian*) causing Copies of each to be divided and sent respectively unto them, for to make use thereof, which also they did. And my Lord *Primate of Armagh*, *Dr. Usher*, of happy memory, was often heard to with very heartily, both before and after that time, that the whole work might be *Englisht*, as finding it the plainest and impartiallest, and free of *Excursions* and *Impertinencies*, of any he knew, that knew so many: Wherefore also, when he heard that it was undertaken, he rejoiced, and encouraged the undertaker much amidst his many discouragements. What value the principal Members of the late *Assembly of Divines*, together with the *Scottish Church-Commissioners*, did set upon it, their own words best exprefs in that subscribed free *Attestation* of theirs, (set down hereafter) which by their means was presented to both Houses of Parliament, for the encouraging of him, with whom they had prevailed to undertake it; whereupon also the said both Houses were pleased to pass an *Ordinance of Parliament* by way of Approbation and further

encouragement, in such sort as then was conceived by them, might prove most effectual for the work, and beneficial for the painfull Undertaker, though afterwards it proved in this part, defective. The *Provincial Synod of London* testified their approbation and liking of it, by sending twice some worthy Members of theirs unto the said Undertaker, and recommending the business very seriously unto divers *Stationers*, and very many *pious and able Ministers else*, and other *godly and worthy persons, of all conditions, (even of different judgements)* in City and Country, upon all occasions, expressed their great longing for the coming forth of these labours. And much sooner indeed, and perhaps more exactly and accurately withall they might and would have come forth, but for the manifold publick *disasters and distractions* of late years, whereby the undertaker was left destitute of *seasonable and requisite helps and helpers*, according to the *vastness and importance* of the work, and the *publick concernment* in it; besides, that, after he had begun the work and proceeded as far as the first Book of *Kings*, he was advised and perswaded upon very good grounds and approbation, to *change the way and method* formerly approved of, and to begin quite anew, onely to give the more satisfaction to the publick; to say nothing here of sundry other great impediments and discouragements commonly incident to works of this nature, and ordinarily attending any single-hearted endeavours of serving God and our Neighbour.

As to the *whole work* here presented to the publick view and use, the *Christian and discreet Reader* may be pleased to observe, that by it there is imparted and communicated unto him, *all the Text*, as neer as could be done, according to the *Belgick Translation*, and all their *Notes or Annotations*, inserted, where they fall in naturally, betwixt the Text, by *Crotchets* [] in a *different Character*, all along, “by way of *Paraphrase*. The main *Reason or Necessity* rather of having thus “done it, was, besides the easing of the *Readers* understanding, that all the “*Notes* of those *Belgick Divines*, as also all their *Quotations and References* (in- “finite almost) are peculiarly *fitted to their own reading, pointing, versing, &c.* of “the Text, and to no other: And really, without their entire reading of the “Text, one main aim and endeavour of their Translation would be missing; “that is to say, their very ground-work, and principal business, which could “not but much obscure and maim the Annotations themselves. Neither shall “any need to scruple at, much less be offended with the *differences of readings* “in several Translations, considering, that the *Hebrew words and phrases* especie- “ally, yea the *Greek ones* themselves also, for all the copiousness of that Lan- “guage, as well as those of most, or all the rest, have much ambiguity in them, “or admit much variety of signification, applied to various matters and intents, “whence it cometh to pass, that such a one takes them in this sense, and ano- “ther otherwise; but the comparing of both the one and the other, (were there “never so many) is so far from doing hurt, that it rather illustrates the true mean- “ing beyond any other means, and becomes a general Key to many hidden Treas- “ures laid up in the holy Scriptures.



1645.

A Copy of the Certificate or Attestation, about the
General desire in both Kingdomes (*England and
Scotland*) to have the *Belgick or Dutch Annotations* upon
the Bible (come forth first *Anno Domini 1637.*)

Translated into *English*, by THEODORE HAAK.



Whose Names are here under-written, Considering, that
ever since the year One thousand six hundred thirty seven,
at which time the *New Translation* of the Bible in the
Dutch Language, with large and continual Annotations
thereupon, was published; It hath been the uncessant Desire
and Longing of such, as for eternal Life search the Scrip-
tures, both Ministers and others in these Kingdomes, (which they have ex-
pressed upon all occasions) to have those Annotations translated into the Eng-
lish Tongue; promising unto themselves a rich Treasure of Knowledge and
Spiritual understanding from the labours of so many eminent Divines, as by
the choice of the famous Synod of Dort were set a part for so good and great a
work, and with fervent and continual prayers unto the Father of Lights, and
extraordinary Care and Diligence (wherein they had all Helps and Encou-
ragements) were for the space of Nineteen years exercised therein: And
we, not onely by Information of such, as are skil'd in the Language, but
from our own Knowledge, of the Judicious, Sound and Satisfactory Interpreta-
tion of some more Obscure and Controverted Places: wherein we have used
the means to take Tryal and have made Proof; Being very Confident, that
the satisfaction of this earnest and pious Desire would prove profitable to all
the Godly in these Kingdomes; (Desiring that the Word of God may dwell
plentifully in their hearts by Faith) And at this time most seasonable, when
so many are dangerously seduced by the mis-representation of the Will of God,
through the wresting of Scripture; Cannot but in our hearts acknowledge the
Wise and Gracious Providence of God, (who provideth bread for the hun-
gry, and doth not despise the desires of the humble, delighting to know his
Will, and to walk in his Paths) in directing and leading us at last to a learn-
ed

ed Gentleman, Theodore Haak; every way fitted for such a Task, he being by Birth and Breeding a German, about twenty years [Anno 1645] conversant in England, where not only his faithfulness is known in divers publick Employments, but his Dexterity also in Translating divers English Books of Practical Divinity into the German Tongue; And whose affection and Zeal to the Glory of God, and good of the Church we know to be such, that he would willingly bestow himself upon the accurate and painfull prosecution of this Work, which he hath already entred upon, were he not hindered by such discouragements, as the Reciprocal Zeal of the Godly with the desire of their own Spiritual Comfort, and of the Edification of the Church, may easily remove.

We therefore grieved, that the Churches of Christ in these Kingdomes have for so long a time wanted so inestimable a Benefit, and fearing, that if the present opportunity be not apprehended, the like, (all things considered) shall not readily be offered hereafter; Do in all earnestness of Spirit intreat, that such as in sincerity desire the sober and solid knowledge of the Will of God in Christ, revealed in Scripture, may with us join their prayers and endeavours for removing of all hindrances out of the way, that so necessary a work may be presently prosecuted, and with all speed for the use of the Church, and the honour of Jesus Christ, brought to perfection.

William Twiss,	Anthony Tuckney,	Nicholas Proffet,
Cornelius Burgess,	Peter Smith,	John Durey,
Herbert Palmer,	Edmund Staunten,	Thomas Goodwin,
George Walker,	Thomas Bayley,	Sydrack Simson,
Thomas Young,	Richard Heyrick,	Adoniram Byfield,
Samuel Clark,	Edward Corbet,	Alexander Henderfon,
Francis Roberts,	John Foxcroft,	Samuel Rutherford,
Thomas Hodges,	Gasper Hicks,	Robert Bayley,
Thomas Hill,	Henry Wilkinson,	George Gillespy,
Stephen Marshall,	John Bond,	Cesar Calendrine,
John White,	John Philip,	Jonas Proof.
John Ward,	William Greenhill,	

THE



THE
STATES GENERAL
OF THE
UNITED NETHERLANDS.

To all that shall See or Hear the Reading hereof, Greeting.

BE it known; That whereas from the very beginning of the Reformation in these Countries, We have ever seriously taken to heart, and endeavoured with all diligence and carefulness, to advance whatsoever might conduce to, or was found necessary for the good prosperity and propagation of the Orthodox, true, Christian, Reformed Religion, and the pure worship of God; and withall, among the rest

rest, that the holy Word of God might be interpreted, taught and preached, according to the true meaning; scope and drift of the Original Text and Tongues, wherein it pleased the Lord God Almighty to reveal his Doctrine and VVorship, through the inspiration of the Holy Ghost; to the end, that the salvation of souls, and everlasting happiness, might thereby be furthered and advanced more and more: and thus, having observed, that there was never any Translation made yet of the holy Scriptures into the *Netherlandish* Vulgar Tongue, out of the Original Text; We long agoe thereupon, desired of and committed unto divers men of eminent learning, Divines and Ministers of the Reformed Church, to undertake the setting forth of a new *Netherlandish* Translation of the said holy VVord of God, out of the Original Fountains; by whom the work having been likewise praise-worthily begun and advanced from time to time, the prosecution nevertheless was retarded hitherto, by the said worthy mens untimely departure.

VVherefore, and that this so necessary and Pious work, might yet at length once attain the wished effect, and our Christian zeal and purpose therein, an happy accomplishment; we found it fitting, conformably to the example of the primitive Church, in the time of the Fathers, as likewise to that of our Neighbour and other Reformed Kingdomes, Principalities and Commonwealths; to desire, authorize and require those of the National Synod held at *Dort*, in the years 1618. and 1619. that they would take in hand the foresaid Translating, and depute some Learned and Experienced Divines for the perfecting, and others also for the Reviving of the same.

Now

Now this Translation being, through the Gracious Blessing of Almighty God, wholly finished by the said eminent and expert Men in the Hebrew and Greek Tongues, and yet further Revised by some other learned Divines; whose Judgements and Approbations being declared unto us, that in this same Translation there was nothing omitted of what the Truth, the Propriety of the Words, and the Genuine sence thereof could require.

So it is, that upon mature deliberation, and using withal the advice of the Council of State of these United *Netherlands*, We have approved of and authorized, as also by these We do approve of and authorize the forementioned Translation; to the end, that the same may be received, and the use of it introduced in all the Churches and Publick Schools of the United *Netherlands*, and other Dominions and Countries, resorting under Our Obedience: And accordingly, all Ecclesiastical Assemblies, Ministers of the Word, Professours and Readers of Divinity, Masters of Colledges; and whosoever else may any waies be concerned in this behalf, regulate themselves thereby in the exercise and administration of their several charges and functions, for the better maintaining and furthering the Unity, VVelfare and Service of the said Reformed Churches and Schools in these *Netherlands*; whereunto the Lord God Almighty be graciously pleased to vouchsafe his Blessing.

Given in the Haghe, July the 29. 1637.

T H E



The first book of *Moses* called
GENESIS.

The Argument of this Book.

This first Book of Moses, is, by a greek word, termed Genesis, which is as much as to say, Birth, Source, Generations: seeing that in the same there are declared the Beginnings (which are in a manner the Generations, Gen. 2. 4.) of all things visible and invisible, which in the beginning were created by God, through his words, out of nothing, and amongst the same that of Man, endowed with the Image of God, and seated in Paradise, that persevering in obedience, he might have lived for ever, whereof the Tree of Life was a visible token to him. Here is laid down the ground of keeping the Sabbath, together with the institution of Marriage. Here we finde the originall rise of Sin, of Death, and of all manner of Miserie, powred out like a mighty Torrent upon all man-kinde, through the disobedience of Adam and Eve, in eating the forbidden fruit. Yet therewithall you have likewise here the first Promise of Grace, touching Adams Redemption, by the seed of the Woman, which God of his mercy would give in due time, for to bridle the Serpens head (who had seduced man to disobedience) together with Sin and Death, and to restore again the gifts of life and righteousness, which were quite lost and forfeited. Here we finde the first rudiments and fundamentalls of sound Doctrine, of the true Religion and worship of God, introduced together with the promise aforesaid; and consequently the history of the true Church, how the same was not onely carefully gathered by the Ministry of Adam, of Abell (whom Cain murdered) of Seth, Enoch, Noah and others, but graciously also preserved by God unto Noah. Besides there are in this Book set down, the beginnings of the Kainites Apostacy, who by rejecting of the truth, falsifying of Gods worship, and contempt of godlines, did separate themselves from that holy people, and by their enormous sins and pollutions, halld down at last upon themselves the punishment of a generall Deluge; wherein nevertheless God saved Noah and his Family. Thereupon follows the beginning of the worlds Restauration after the said Deluge, the Pedegree of the Nations, the first promise of calling the Gentiles; the beginning of the first Monarchie, the division of Languages, and the first Genealogies, serving for the calculation of times, and the distinguishing of Nations. The main aim of Moses in the mean time being, to shew forth the re-establishing of the Church, which, being strung forth out of the small company of Noah's households after that it had been preserved a long time in the generation of Sem, fell likewise away at length into Idolatry. And although Melchizedeck and his were yet a remnant of the Church, nevertheless it pleased God to single out a certain Lineage onely of Sem's posterity, to set the same apart from all other Nations, and halloiw it for his own peculiar people. For this end he received Abraham and his posterity of meeke Grace, calling him out of Ur in Chaldea, where he had been an Idolater, into the Land of Canaan; and making promise unto him, as of other temporall and spirituall blessings, so especially that the Messiah should be born of his seed, and striking a Covenant with him, which he established by the sign of Circumcision. After that Isaac is born unto him, in whom that seed was to be called; and not in Ishmael, whom he had gotten before by Hagar; nor in the children which were born unto him after the death of Sarah by Ketura: Nevertheless he is commanded to offer up that Son in Sacrifice; and though God suffered him not to execute the same, yet he having shewed his obedience, God remaids him with a renewing of the former promises. From Isaac the inheritance of the promise descendeth upon Jacob, to whom the right of primogeniture (or first birth-right) is ordained by God, sold by Elau, avouched and ratified by the blessing of Isaac. From Jacob it is derived down on his posterity, as appeareth by his propheticall benediction. This chosen generation God maintained all along in the true doctrine of his pure worship, governing them by his word and spirit, protecting them against their enemies, and exercising them with many troubles and afflictions, wherein nevertheless he comforted them ever and anon by his Oracles and Apparitions, and kept them out of their stralls by singular deliverances. Altho this while there wanted not a discovery of divers humane faculties here and there, even in the chiefest of these holy Patriarchs, which God graciously forgave them for the Messias sake, whom they embraced by upright Faith with true repentance. These things are very lively held forth to us in the severall adventures and encounters of Abraham and Isaac in Canaan, Egypt and Gerar; and in those of Jacob and Joseph in Canaan, Mesopotamia and Egypt. At last they all die, leaving behind them most excellent testimonies of their Faith in the promises of God, not onely for the temporal part, touching their living posterity; but likewise for the eternal, concerning their own dying persons: The last whose death we have recorded in this Book being Joseph, with whose life also this Book ends, comprehending a History of above 2300 years.

CHAP. I.

God created the heaven and the earth, v. 1, 2. and the light, on the first day 3. On the second, the firmament, or expansion, covering the lowermost and uppermost waters, 6. On the third, he covered the dry land and the waters, 9. Creating grass and fruit full trees, 11. On the fourth, the Sun, Moon and Stars, 14. On the fifth, small and great fishes, together with the fowles, blessing them, 20. On the sixth, the beasts of the earth, 24. And on the last, Man, male and female, according to his own image, 26. Likewise distinguishing the food of man and that of beasts, 29. And approving all his creatures to be good, 31.

In the Beginning [viz. of the creation of all creatures, which by creation received their being because there was none of them before only God was and is without beginning, Pf. 90. 2. Prov. 8. 22, 23. Col. 1. 17. compare this with Job 1. 1.] God created [to create, in this chapter and elsewhere, is as much as to say, to make some excellent thing, that was not before, whether it be out of nothing, v. 1. or out of somewhat else first created out of nothing, v. 2. 17. Of the Hebrew word Elobim, rendered God here; See below ch. 20. on v. 13.] the Heaven & the Earth [by the Heavens, or Heavens (the Hebrews not using the word in the singular number) and Earth, there may be understood in this first verse, either the Heaven and the Earth as they were created on the first days; or, all this World, with all the creatures of Heaven and Earth therein contained, comp. Gen. 2. 1.]

2. Now the Earth [Understand here the Earth which now is, so namely, as at this beginning it was created on the first day; and not as it became or was fashioned afterwards, by the successive acts of creation.] was waste and void, [Heb. *mafler*, or *desolatio*, and *empinies* or *vanities* which is said of the Earth, being destitute yet of that hope, order, distinctness, comeliness, usefulness and inhabitants, which afterwards it was furnished and embellished withal. The Hebrew words used, do elsewhere in holy writ imply the utmost devastation and desolation, hollowness, vanity, nothingness or empinies of any things; See Deut. 32. 1. 1 Sam. 2. 1. Job 12. 24. Pf. 107. 40. If. 34. 11. Jer. 4. 23.] and darkness was upon the Abyss, [Heb. upon the face of the Abyss, i. e. upon the deep and bottomless waters, which covered the earth like a garment, and stood above the mountains, Pf. 104. 6. See 2 Pet. 3. 5.] and the spirit of God [Understand here by the word Spirit, the holy Ghost, not the wind, which was not as yet created] hovered [or hovered, or beset him round, viz. for to sustain and foment the first being and condition of the earth and waters as they were then; that through the powerful operation of the Spirit, there might be brought forth thence such excellent creatures. It seems to be an allusion to such fowles and birds as sit hatching on their eggs to bring forth young ones thence, and afterwards do hover and flutter over them, to tend, ease and cherish them in their feeble condition, fee Deut. 32. 11.] upon the waters. [i. e. upon the surface, or uppermost part of the waters, that covered the earth.]

3. And God said [God's saying is his will, command and deed, Pf. 33. 9. and 140. 5. which he did execute by his essential Word, which was God, and with God from eternity, Job 1. 1, 2. Pf. 33. 6.] Let there be light, [i. e. a clear, bright, luminous substance, enlightening the dark lump, or Chaos, and by its circuit constituting day and night.] and there was light.

4. And God saw the light, that it was good [Spoken of God after the manner of men. The meaning is, which is pleasing to God, goodly and lovely in it self, useful

and serviceable to the creature, especially to man] and God made partition between the light and between the darkness. [viz. so as that the light succeeded the darkness, and the darkness the light, to make up night and day by turns.]

5. And God called the light days, and the darkness he called night, then it had been evening, and it had been morning, the first day. [Heb. one day. But it is very usual with the Hebrews to put one for fifty, as Gen. 8. 5. Num. 29. 1. Matt. 28. 1. 1 Cor. 16. 2. The meaning of these words is, that night and day had made up one natural day together, which with the Hebrews began with the evening (the darkness having been before the light) and ended with the approach of the next evening, comprehending twenty four hours.]

6. And God said Let there be an expansion [The Hebrew word here used, cometh from a root, that significth to spread forth, or stretch abroad, and by it there is to be understood here, all the space that is comprehended between the nethermost and uppermost waters] in the midst of the waters; and let that divide [Heb. be making division, or partition] between waters and waters. [which are explained in the next verse.]

7. And God made that expansion, and made partition between the waters that are under the expansion, [viz. within and upon the earth. Heb. that (are) from under &c. and v. 9.] and between the waters that are above the expansion; [Heb. from above, &c. understand the clouds, which are carried above the nethermost part of this expanded space; or, happily, some other waters, which may have taken their place in the upper region after the partition,] and it was thus.

8. And God called the expansion, Heaven: Then it had been evening, and it had been morning, the second day.

9. And God said, Let the waters from under the Heaven be gathered together in one place; and let the dry land be seen. [By this it appears, that the whole superficies, or surface, of the Earth, was all covered over before with water; even the Mountains themselves, as was noted above verse 2.] and it was thus.

10. And God called the dry land, Earth, and the gathering of the water he called Seas: [Not Sea, but Seas; in regard that the Hebrews do thereby understand, not only the main Sea, as Eccles. 1. 7. but likewise all other particular and midland Seas, Lakes, Gulfs, and gatherings or confluences of waters; See Gen. 14. 3. Exod. 14. 23. Num. 34. 11. Matt. 4. 18. Job 21. 1. and elsewhere] and God saw that it was good.

11. And God said, Let the earth bring forth grass, fowles, seed-sowing herbs, [i. e. such as of it itself do yield, being, forth, bears, spread and stand feeds; fee below, v. 12. & 29.] the fruit full tree bearing fruit [Heb. wood of fruit,] according to its kind, whose seed shall be therein, upon the earth; and it was thus.

12. And the Earth brought forth grass-sprouts, seed-sowing herbs, according to its kind; and the fruit-bearing tree, whose seed was therein: and God saw that it was good. 13. Then it had been evening, and it had been morning, the third day.

14. And God said, Let there be lights in the expansion of the Heaven; [See Pf. 74. 16] to make partition between the day, and between the night, and let them be for signs, and for set times, and for days and years. [That they may serve for the signing and marking out the different constitution of times and seasons; as Spring, Summer, autumn, winter, the lengthnings, shortnings, & equalizing of night and day, the Eclipses &c. together with the observation of set or certain dates, and weeks, and months, and years, in the behalf as well of Church as of State, civil and household affairs and actions in this life.]

15. And let them be for lights in the expansion of the Heaven, to give light upon the Earth; and it was thus.

16. Then God made the two great Lights: [viz. the Sun and

and the Moon, which are called great, in regard of their outward appearance, and as they come under the apprehension of our sight; and by reason likewise of their most singular influence and operation.] That great light, for the dominion of the day, and that little light, [viz. in comparison of the Sun] for the dominion of the night; also the stars.

17. And God put them [Heb. gave them] in the expansion of the heaven, to give light upon the earth.

18. And for to have dominion in the day and in the night; and for to make partition: between the light, and between the darkness; and God saw that it was good.

19. Then it had been evening, and it had been morning, the fourth day.

20. And God said, Let the waters bring forth abundantly a crawling of living souls: [Heb. crawling, or creeping souls; meaning, such creatures thereby, as have life and sense, and therefore move and live about, especially in the Sea and other waters; by (wimming, implied in this place; though otherwise the Hebrew word here rendered crawling, is likewise applied to creatures flying in the air, Levit. 11. 20. or creeping upon the earth, in the same chap. ver. 44.] and let the fowl fly above the earth, in the expansion of the Heaven. [Heb. in, or to the face of the expansion of the Heaven.]

21. And God created [see the note above on verse 1.] the great Whales; & every living creeping soul, [the Hebrew word significth not only the swimming creature, as here, and Levit. 11. 46. and Pf. 69. 25. but also that which creepeth upon the earth, or by lifting up the feet doth go and tread on it, as below, ver. 24. 25. 26. 28. 30. and chap. 6. 20. and 7. 8. and Pf. 104. 20.] which the waters brought forth abundantly, after their kinds; and all winged fowl, [Heb. all (or) every kind of the wings and so likewise Pf. 178. 27.] after its kinds; and God saw that it was good.

22. And God blessed them, [i. e. God gave them ability to maintain and encrease their kind by propagation, fee below ver. 28. and elsewhere also] saying, Be fruitful and multiply, and replenish the waters in the seas; and let the fowl multiply upon the earth.

23. Then it had been evening, and it had been morning, the fifth day.

24. And God said, Let the earth bring forth living souls, [Heb. soul, see above ver. 21.] after their kind; cattle [the Hebrew word doth significhe here all manner of tame four-footed beasts, conversing among men, and serviceable for their work, food and raiment;] and creeping creatures [see above on ver. 21.] and the savage beast of the earth after its kind; and it was thus.

25. And God made the savage beast of the earth after its kind, and the cattle after its kind, and all the creeping creature of the earth after its kind; and God saw that it was good.

26. And God said, Let us [God speaks here in the plural number, as he doth likewise immediately after, saying, after our image, after our likeness; and as consulting with himself (after the manner of men;) to represent unto us the divine Trinity, and the excellency of this last creature, Man] make man, [hominem, i. e. male and female, as apperteh by the sequel, let them have dominion, and by verse 27. and chap. 5. ver. 2.] after [Hebrew in] our image, after our likeness: [these two words seem to have one and the same significations, in regard that in this matter each one is sometimes put in lieu of both; fee the next verse, and chap. 5. 1. by image and likeness; there is principally to be understood, the true knowledge of God, Col. 3. 10. true righteousness and holiness, Eph. 4. 24.] and let them have dominion over the fishes [Heb. fish, as also ver. 28.] in the sea, and over the fowl of the Heaven, and over the cattle, [This word is taken here in a larger sense than above ver. 24. where it is distinguished from the savage beasts, which here are comprehended under the

word *Behem*;] and over the whole earth, and over all the creeping creature that creeps upon the earth.

27. And God created man (hominem) after his image; after the image of God he created him: [i. e. not after the image of man created, as the foregoing words might be construed;] but after the image of God that did create him; compare below chap. 5. 1. and 9. v. 6.] male and female created he them.

28. And God blessed them; [See the Annot. on verse 22. although this word be of a larger extent here, as the text it self sheweth.] and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fishes of the sea, and over the fowl of heaven, and over all the beast that creepeth [See above on ver. 21.] upon the earth.

29. And God said, Behold, I have given you all feeding herb, that is upon the whole earth, [Heb. the face of &c.] and all the tree in which there is seed-sowing fruits; let it be unto you for food.

30. But unto all the beasts of the earth, and to all the fowl of heaven, and to all the creeping beast of the earth, wherein there is a living soul (have I given) all the green herb: [Heb. all the green or verdure of the herb. The words have I given, are inferred here out of the foregoing verse] and it was thus.

31. And God saw all that he had made, and behold, it was very good: [These words, behold, and very, are added here by *Ast*; the better to express the greatness and excellency of this work, and the extraordinary delight which God took in all his works, and especially in the creation of man.] Then it had been evening, and it had been morning, the sixth day.

CHAP. II.

God resteth upon the seventh day, v. 1, 2. blessed and hallowed it, v. 3. Appointed natural means for the fruitfulness of the earth, &c. A more particular account of the creation of man, his body and soul, 7. God parteth man into Paradise, 8. which is described by the four Rivers of it, 9. The inhibition touching the Tree of the knowledge of good and evil, 17. Adam gives names to the beasts, 19. The further relation of the womans creation, 21. Who is known, and kindly received by Adam, 23. The state of Marriamony, 24. Mens nakedness, 25.

1. **T**hus are the Heaven [That is the Air, Heaven, Sun, Moon and Stars, together with the third Heaven, and the inhabitants thereof, the holy Angels, as also they are termed the Hoast of Heaven, 1 Kings 22. 19. compare above chap. 1. ver. 1.] and the earth accomplished, and all their work. [The creatures comprehended in heaven and earth, are called an hoast, not only by reason of their great multitude and diversity, their exact order, singular luster and decency; but also for that they are all entertained, and governed by God as their commander general, and mult always stand ready for his service, thus Pf. 103. 27. Psal. 45. 12.]

2. Now, when, on the seventh day, God had accomplished his work, that he had made, he rested [Spoken of God after the manner of men; for he is said here to have rested, not as being wearied with working, but only for having ceased to create any new kinds of things; seeing that he worketh still hitherto, in the maintaining and governing of what he created, 1 Job 40. 28. Job 5. 17.] on the seventh day, from all his work that he had made.

3. And God blessed the seventh day, [i. e. God exalted that day above the rest. Compare the word blessed with Gen. 24. 31. The excellency consists in the use, which is intimated by the word following, hallowed it, which implies the setting apart of something from a common to an holy use, lo Exod. 13. 2. Levit. 8. 10. Num. 7. 1. 1 Kin. 8. 64. &c.] and hallowed it, for that he had rested on the

same from all his work, which God had created, to perfect it. [i. e. to fit the same as now they are, to all such uses and ends as are suitable to the wisdom of God, in the comeliest and most convenient manner to every one kind. Others, which God had made creating.]

4. These are the generations [i. e. the original sources, or beginnings compare P. 90. 2. with the notes of Heaven and Earth, as they were created in the day when the LORD [After the fulfilling of the work of Creation, the Name of J E H O V A H is here first of all attributed to God, signifying one self-existing, self-subsisting, self-being, being and subsisting of himself from eternity to eternity, and the primordial, original cause of the being of all things; wherefore also this Name is attributed to none but to the true God alone. Observe here once for all, wherever you find hence forward the word LORD written in capital letters, that there in the Hebrew text stands the word J E H O V A H, or shorter J A H, being all one.] God made the Earth and the Heavens

5. And every herb of the field, before it was in the earth, and every beast of the field, before it sprouted forth: [viz. before their creating, when they had no being yet] for the LORD God had not caused it to rain upon the Earth, and there had been no man to till (husband) the earth. [The meaning is, that God had made the plants, herbs, bushes, trees to come forth out of the earth, on the third day of the creation, merely by his almighty word, without any means, of either the rain of the air, or the labour and help of man, that were not existent yet.]

6. But there was gone up [viz. now, or after that. For Moses now relates the ordinary means appointed by God in nature, for the bringing forth of herbs, bushes and trees out of the earth; viz. the damp, which causeth the rain and moisteneth the earth] a damp out of the earth: [which being through the heat of the Sun drawn up out of the water and the earth, ascendeth into the middle region of the air, where by means of the coldness thereof it is turned into clouds, and thence afterwards returns again dissolved in rain, whereby the earth comes to be moistened.] and moistned the whole earth. [Heb. whole face of the earth.]

7. And the LORD God had formed [or shaped, fashioned, viz. as a potter forms some vessel out of clay, Isa. 45. 9. Rom. 9. 28. Understand this in regard of the body of man] man, out of the dust of the earth. [Heb. dust out of the earth] and blown into his nostrils the breath of life. [This is said of God after the manner of men, and signifies, that the soul of man is not created out of any precedent matter, like the souls of beasts, Gen. 1. 20, 21, 24. but put into him from without, out of nothing, through the Spirit of God.] thus man became a living soul. [i. e. a creature endowed with life, consisting of a body, and a rational immortal soul, making up man together.]

8. Also the LORD God had planted [viz. on the third day of the Creation, before man was created] a garden [viz. the Paradise, or garden of pleasures, which God had appointed for mans habitation] in Eden, [Eden is the name of a Country in Thelassar the upper part of Chaldec, as may be seen 2 Kings 19. 12. and it is distinguished from another Eden, situated by Damafcus in Syria, whereof see Amos 1. 5. The Hebrew word Eden signifieth pleasure, delight, recreations, and thus this land is called, by reason of the beauty, pleasantries, and excellency of it; as the same appeareth by the next verse of this chapter, as also by Ezek. 28. 13. and 31. 16, 18. Isa. 51. 3.] towards the East; [Heb. from the East, or out of the East, that is to say, in the Eastern part of Eden, or Eastward from the place where Moses was in writing this] and there he put the man whom he had formed,

9. And the LORD God had made every tree to sprout forth out of the earth, desirable for sight, and good for food: [Understand that of the fruit of the trees] and the tree of life [i. e. a token of life, signifying that man had received,

and should hold and continue his life at Gods hands, if he continued in his obedience, untilt it should please God to take him up into his celestial immortality] in the midst of the gardens; & the Tree of the knowledge of good & evil. [Thus called, for that man by eating thereof should finde [or hath found] experimentally, what good he was to forfeit, and into what evil he was to fall thereby.]

10. And a River [Some are of opinion, That this is to be understood of the River Euphrates, which riseth out of the Mountains of great Armenia, mixing it self afterwards with the River Hiddekel or Tigris, whence thereafter the two other Rivers (Pison and Gihon) do divide themselves, &c. But the proper and exact condition of these Rivers is somewhat uncertain now, and much diversity of opinions among the learned about them] was issuing forth out of Eden, [See above the notes on verie 8. it ran through Eden, to, in, and thorow the Gaiden, that lay in the land of Eden] for to water this garden, and was divided thence, and became four heads. [i. e. capital Rivers, principal streams. The word heads implies here the Springs or sources of these four Rivers.]

11. The Name of the first (River) is Pison: [Heb. Pifbon. This name occurs nowhere else in all the holy Scriptures but here. It is an arm of the River Euphrates, falling as some conceive into Tigris beneath Apawca, and from thence into the Persian Sea, (surrounded by the Inhabitants thereofabouts Pafstigris, or Pifotigris.] this is the same which runneth about [Heb. is running about] all the land of Havila, [Heb. Chavilah] This is the name of a Country, otherwise (according to the conjecture of some learned men) called Sufiana, from Sufan the Metropolis, whereof see Ester 1. 2. Dan. 8. 2. See likewise of another Havila, Gen. 25. 18. 1 Sam. 15. 7.] there the gold is.

12. And the gold of this land is good: there is (likewise) Bedolah, [This some hold to be the name of a certain Tree; others take it to betoken a precious stone, Numb. 11. 7. the colour of Mannah is likened to that of Bedolah] and the stone Saronite. [Heb. Schoham. The name of a precious stone, whereof there are likewise various opinions. This name is likewise found Exod. 25. 7. and 28. 9. Ezek. 28. 13. &c.]

13. And the name of the second River is Gihon: [Heb. Gihon: called by the Inhabitants, as some do write, Nahar-jares] this is the same which runneth about all the land of Cush. [This word otherwise comprehends Ethiopia, Arabia, & the whole tract towards the South in general, but here in particular it denotes only Arabia deserta, bordering upon Chaldec.]

14. And the name of the third River is Hiddekel, [Heb. Chiddelch. This properly is the River Tigris, Dan. 10. 4. having as yet the name of Diglar, or Tiglar, as some do write; but here it is an arm of Euphrates, running into the River of Tigris, & therefore also called Tigris;] this same is going towards the East of Assur. [Heb. Assuchur. This is Assiria, called Assur, from Assur the son of Sem, Gen. 10. 22.] and the fourth River is Phrat. [Understand the principal arm of Euphrates, which, for being very great, retains the name of the whole River: of this River see below 15. 18. Dent. 1. 7. Jer. 13. 4.]

15. So the LORD God took the man, and put him into the garden Eden, to husband the same, and to keep the same.

16. And the LORD God commanded the man [Heb. to, or over the man, viz. both male and female together, see Gen. 3. 1, 3.] saying, Of all (or, every) Tree of this Garden shalt thou freely eat: [Heb. eating shalt thou eat; this manner of speaking, where one verb is doubled thus, is very frequent in Scripture, and serveth to sharpen attention, to add special weight and efficacy to the expression; suitably to the matter treated of: so also in the next verse, item chap. 3. v. 4, 16. and 17. 13. and 18. 18. Job. 24. 10. Jer. 14. 17. &c.]

17. But of the Tree of the knowledge of good and evil, of that thou shalt not eat: for on the day thou eatest thereof thou shalt die the death. [Heb. dying die: understand here a threefold death. 1. The corporal, together with all manner of preceding miseries. 2. The spiritual death of the Soul. 3. The everlasting one, of body and soul together.]

18. Also the LORD God had spoken: It is not good that the man should be alone; I will make him a help to be as over against him. [or before him; i. e. one that may be always like him in his presence, well liking to him, and ready still to serve and succour him; and so below ver. 20.]

19. For when the LORD God had made out of the earth all the beasts of the field, and all the fowl of Heaven, he brought them [or made them come] to Adam, [otherwise, to the man, and so in the sequel] for to see, how he would call them: and so as Adam should call every living soul [See above chap. 1. 20.] that should be its name. [or ita became; or, was its name.]

20. So Adam had named the Names of all the Cattel, and of the fowl of Heaven, and of all the beasts of the field: but for the man [i. e. for himself] he found no help to be as over against him.

21. Then the LORD God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed the place thereof (with) flesh. [i. e. for, or instead of the rib he had taken forth, he made flesh, wherewith he closed the gap again.]

22. And the LORD God builded the rib, which he had taken from Adam, into a woman: [A comparison taken from the building of a house by a special Master-builder, for a worthy use and design] and he brought her to Adam.

23. Then said Adam, This now is bone of my bones, and flesh of my flesh: [or, Now is there etc. i. e. now at length I have gotten a companion like my self, which I sought formerly, but found not] they shall call her Manasse; for being taken out of man.

24. Therefore shall the man forsake his Father and his Mother, and cleave unto his wife, [This doth not take away the love and honour we owe unto our parents, but differeth only the manner of cohabitation, and the strictness of the conjunction] and they shall be one flesh.

25. And they were both naked, Adam and his wife, and they were not ashamed. [By reason of their perfection and innocency, whereby they law nothing dishonorable in their bodies, nor had any unclean motions in their souls.]

CHAP. III.

The Devil tempteth the Woman by the Serpent, v. 1. The Woman is seduced, and trespasseth; as also the Man v. 6; whereby they have an immediat apprehension, 7. upon both their confession God pronounceth Sentence upon the Serpent, the Woman, and the Man, with inserted promise of the Saviour, 8. Adam calleth his wife Heva, 20. God sees them both apparel, mocks them, debars them from the Tree of Life, and banisheth them out of Paradise.

1. Now the Serpent was more subtil then all the beasts of the field, which the LORD God had made, [This creature, being very subtle, the Devil abused here, thereby to seduce man from Gods his Creature, from whom he himself, together with all his evil Angels, was fallen away before, Job. 8. 44. 2 Pet. 2. 4. Jude ver. 6. for which reason he is likewise called a serpent, and the Serpent, 2 Cor. 11. 3. Revel. 20. 2.] and he said [i. e. the Devil spake through her, using a most subtil and deceitfull way of reasonings; as the words of this text, & the sequel plainly shew] to the woman: Is it also that God said, Thee shalt not eat of every tree of the garden? [The Devil plays with Gods command and labours by ambiguity to quiet-

on the same, or to obscure it, and so to render it of no effect.]

2. And the woman said to the Serpent: Of the fruit of the trees of this garden we shall eat: [i. e. we are freely permitted to eat.]

3. But of the fruit of the tree, that is in the midst of the garden, God hath said; Ye shall not eat of that, nor touch the same [viz. to cat thereof] that ye die not. [otherwise, that peradventure ye die not; conceiving that Ewa began to waver here already.]

4. Then said the Serpent to the woman; Ye shall not [A bold, shameless and palpable lie of the Devil; for which he is justly called a Lye; and the father of lies, Job. 8. 44.] die the death. [Heb. dying die;] others reade these words, ye shall not surely die.

5. But God knows, that on the day when ye shall eat thereof, then shall your eyes be opened: and ye shall be as Gods, [or, as Gods,] knowing the good and the evil. [The word knowing, hath a double sense, viz. to get and comprehend wilfully, whereby one may attain to glory and happiness; or to finde and feel misery, whereby one becomes wretched and forlorn: The former sense Satan promifeth deceitfully, knowing well enough, that only the latter was to enlue of necessity.]

6. And the woman saw, that the same tree was good for food, and that it was a pleasure for the eyes, yea a tree which was desirable [otherwise, to be wished, or, longed for] to give understanding: [or, for to get understanding] and shee took of its fruit and did eat, and shee gave also to her husband with hers [or, being with, or, by her.] and he did eat. [viz. being inticed to it by the woman, as appeareth below ver. 17.]

7. Then the eyes of them both were opened, [understand here not so much the eyes of their bodies, whereby they saw their nakedness; as those of the mind, whereby they came to discover their Sin, and the punishment; whereby thereby they had brought upon themselves and posterity, being sufficiently convinced thereof in their consciences] and they perceived that they were naked, and they plighted figtree-leaves together, and made themselves aprons. [otherwise, covering, to hide their nakedness.]

8. And they heard the voice of the LORD God [or the sound of his] walking in the garden, at the wind of the day: [that is to say, as some expound it, in the cool or windy part of the morning or evening; or in the blowing of a certain wind, on a set time of the day, whereby the voice of the LORD was conveyed to Adam] then Adam hid himself, and his wife, before the face of the LORD God in the midst of the trees of the garden.

9. And the LORD God called Adam, and said to him; where art thou?

10. And he said, I heard thy voice in the garden; and I was afraid, for I am naked; therefore I hid me.

11. And he said, Who hath made it known to thee that thou art naked? Hast thou eaten of that Tree, of which I enjoined thee, that thou shouldest not cat thereof?

12. Then said Adam; The Woman, whom thou gavest me; [otherwise; didst put by me; i. e. thee whom thou didst give or put to be; or by with me] shee hath given me of that tree; [i. e. of the fruit of the Tree; as above likewise ver. 6.] and I have eaten.

13. And the LORD God said to the woman; What is this (that) thou hast done? [or; what! hast thou done that? or, why hast thou done that?] And the woman said; the Serpent deceived me, and I did eat.

14. Then said the LORD God to the Serpent: [as having been the Devils instrument: by reason of which this whole Curse doth corporally reach the Serpent it self, and spiritually the Devil: Yet the Serpent is not questioned or examined here, as Adam and Eve were before, the Devil being without excuse] Because thou hast done this; thou art [or; be thou, as chap. 4. 11.] cursed above all the cattel, and above all the beasts of the field: upon thy belly

Shalt thou go, and dust shalt thou eat, all the daies of thy life.

15. And I shall put Enmity betwixt thee and betwixt this woman, [This sentence is principally denounced against the Devil, as the chiefest cause of mans Fall] and betwixt thy Seed, [understand hereby all the children of the Devil, John 8. 44.] and betwixt her Seed: [This Seed is properly the Lord Jesus Christ alone, the only begotten Son of God, who was to be born in the fulness of time, of a Woman, being a virgin, by the operation of the Holy Ghost, for to dispossess the Devil, through the merit of his death, and the power of his Spirit, of all his force, and to tread him under his feet. His Churches feet; See Pf. 110. 1. and John 12. 31. Rom. 16. 20. Heb. 2. 14. and 1 John 3. 8. This is the first Gospel-promise of life, put in opposition to the first preceding denunciation of death] that none shall bruise thy head, and thou shalt bruise his heels. [i. e. the Devil and his Seed shall persecute Christ and his Church, but never be able to extirpate or destroy them.]

16. To the woman he [viz. God] said, I shall multiply [Heb. multiplying multiply] thy pain, namely of thy bearing; with pain shalt thou bring forth children, [Heb. Sons; which word is much used in Scripture to signify children, i. e. both sons and daughters: So Ex. 22. 24. Pf. 128. 6.] and thy desire shall be to thy Husband, [i. e. thou shalt be obliged to bend to thy Husbands will, and seek for protection under him; and to be ruled by him] and he shall have Dominion over thee. [i. e. he shall have power to command thee, which shall be troublesome now for thy flesh, whereas before the fall it was not but delightful.]

17. And to Adam He said, Because thou hast hearkned [See the Annot. above on verse 6.] after the voice of thy wife, and eaten of that Tree, whereof I commanded thee saying, Thou shalt not eat thereof: Be the Earth thereof accused for thy sake; [See Rom. 8. 19, 20, 21.] and with pain shalt thou eat thereof all the daies of thy life, [i. e. thou shalt not sustain thy self, but with a great deal of toil and trouble, upon the earth.]

18. All it shall bring thee forth thorns and thistles: and thou shalt eat the herb of the field. [or the growth of the field, which thou shalt be put to finde without this Garden, whose fruits thou shalt be debarred of.]

19. In the sweat of thy countenance shalt thou eat bread, [i. e. get food and nourishment. Thus the word bread is taken for all manner of food and sustenance, below chap. 18. 5. and 28. 20.] until thou return to the earth, [until thou die.] because thou art taken out of it: for thou art dust, and into dust thou shalt return.

20. And Adam called the name of his wife Hava; [Heb. Chava] for being the Mother of all living. [the Heb. hath it in the singular number, i. e. of all men, or of every human person.]

21. And the LORD God made coats, to Adam and his wife, of skins, and apparelled them.

22. Then said the LORD God; Behold, the man is become as one of us, knowing the good and the evil: [God doth here exprebrate unto Man, his arrogancy of conceiving that he should be like God, whereas now on the contrary he had brought himself and all his posterity into the greatest misery and banefits.] Now then is it that he may not put forth his hand, and take likewise of the Tree of Life, and eat and live for ever: [God would not suffer man to make use of the token of life, having forfeited the same by his transgression.]

23. Therefore the LORD God dismissed him out of the garden of Eden, for to husband the ground out of which he was taken.

24. And he drove the man out: and put Cherubims [understand hereby Angels, called thus, and known by this Name to the Israelites, seeing the Ark of the Covenant, within the holy of holies, was covered with two

Cherubims in humane shape with wings spread abroad, Exod. 25. 18. 1 Kings 6. 23. 2 Chron. 3. 10.] toward the East of the garden of Eden, and a fiery blade of a sword [Whether it was fire indeed, or had the resemblance of a mounting flame] turning it self [or wavering, shaking to and fro] for to guard the way of the tree of life.

CHAP. IV.

Kain and Habel are born, v. 1. Both offer, but Habels offering is acceptable to the LORDs. 3. at which Kain weeb, and is reproved for it by Gods. 5. he slays his brother, 8. God questions him for it, and dooms him, 9. by manuech from Gods, falls to building, and gets children, 16. Lamech takes two wives, & gets children, 19. speaks haughtily and presumptuously, 23. Seth and Enos are born, and the publike worship of God is sculed again, 25.

1. And Adam acknowledged Hava his wife: [Understand hereby the communion that is betwixt man and wife, for the propagating of children: See below v. 17. and 25. Item chap. 19. 8. and 24. 16. 1 Sim. 1. 19. Matt. 1. 25.] and he conceived and bare Kain, [Heb. Kain; i. e. gotten.] and said, I have gotten a man [i. e. a Son,] of (or, from) the LORD. [The Hebrew particle et, is sometimes taken for with, i. e. of, or, from, out of, whereof see Jer. 51. on ver. 59. Others, with the LORDs, i. e. through the grace and help of the LORD; Others, the LORD, as if Hava had conceived the had gotten the promised Messiah now.]

2. And she continued to bear his brother Habel: and Habel [Heb. Habel,] became a Shepherd, [Heb. a herdman of small cattell, such as are Sheep and Goats; the Hebrew word signifying both alike: See below verse 4. and chap. 13. 5. and 26. 14, &c.] and Kain became a husbandman.

3. And it happened as the end of (some) daies, [Heb. from the end of daies, i. e. after the time of some daies past. The word daies, standing alone, is sometimes taken in his wite for to signify some daies, as below chap. 24. 55. and 40. 4. Judges. 14. 8. Mark 2. 1.] that Kain brought an offering [Heb. Mincha, i. e. a gift, present, or meat-offering; See Levit. 2. on v. 1.] of the fruit of the ground.

4. And Habel, he brought likewise of the first-born of his sheep, and of their fat: [Heb. their fatnesses; understand hereby, that Habel offered not only the fat, but also the very best of his flock; and (as it seemeth) a good number of them; Fat, doth often broken the best or choice of something, in the holy Scripture; as Numb. 18. 12, &c.] And the LORD looked on Habel, and his offering. [i. e. the person and offering of Habel was acceptable to God, because of his Faith, looking on the Offering of the promised Messiah: See Heb. 11. 4.]

5. But Kain and his offering he looked not upon: [This the Apostle cleareth Heb. 11. 4. speaking of the testimony which God gave over Habels gifts. Whether it was by words, or by fire from Heaven, or by any other manifest token. Compare Levit. 9. 24. Judges. 6. 21. 1 Kin. 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1.] then Kain grew incensed very much. [Heb. And (it) viz. anger, incensed Kain, and so in the next verse. See the like manner of speaking, the word anger or wrath being added to it, below chap. 39. 19. Exod. 32. 10, 11.] and his countenance grew dejected. [i. e. the aspect and favour of his countenance changed.]

6. And the LORD said to Kains Wif, art thou intended? and why is thy countenance dejected?

7. Is there not, whilst thou dost well, exulting? [i. e. shalt thou not (as the first-born) remain exalted and lifted up above thy brother? Others, shouldst thou not lift up thy head (or countenance) freely? Instead of being cast down or dejected now in this manner. Others,

for exulting, read accepting, acceptableness, or forgiving, according to the various signification of the Hebrew word] and if thou dost not well, thou shalt [i. e. the punishment of sin] So below ch. 19. 15. Lev. 9. 1. Numb. 18. 1. See below the Annot. on verse 23.] lies at the door: [i. e. very neer, and ready at hand, so that there can be no doubt of its ensuing: Compare Matt. 24. 23. John. 9. 9.] his desire is to thee, [This is to be understood of Habel, Kains brother, as if God said; But as for thy brother, thou hast no reason to be incensed against him, he being well-affected to thee, and content that thou shalt be preferred before him as the first-born: Compare above chap. 3. 16.] and thou shalt have dominion over him.

8. And Kain spake with his brother Habel: [That namely (as some conceive) by a pleasing look and insinuating words, he might allure him forth into the field alone, his heart harbouring the while nothing but hate and murder against him. Heb. said to his brother, viz. (as some understand it) that which past betwixt God and him; so that it should be an abrupt discourse] And it happened as they were in the field, that Kain rose up against his brother Habel and slew him.

9. And the LORD said to Kain; Where is thy brother Habel? and he said, I know (it) not: [An impudent lie.] Am I my brothers keeper? [Presumptuous arrogance!]

10. And he [the LORD namely] said; What hast thou done? there is a voice of the blood [Heb. bloods in the plural. So the Scripture speaks of murder, because of the abundance of blood that is shed thereby] of thy brother which cryeth to me [Hebrew which are crying, in the plural again: Murderer is one of those fins that cry for vengeance; Whereof see likewise below chap. 18. 20. and 19. 13] from the ground.

11. And now art thou accused from the ground; [Or by reason of the ground. See chap. 5. 29. as if he should say, The earth, which was created for thy blessing and service, shall execute this curse against thee in vengeance, not yielding thee the fruits, which otherwise it would have done; as is expressed verse 12.] which opened its mouth to receive thy brothers blood from thy hand.

12. When thou shalt husband the ground, it shall no more give thee its ability: [Heb. It shall not go on to give thee its ability] thou shalt be stragling and wandering upon the earth. [viz. betwixt two-fold disquiet, one bodily, he being to wander from one Country to another; the other spiritual, his conscience, which ever followed him, not suffering him to enjoy any rest, but keeping him in perpetual fear of vengeance.]

13. And Kain said to the LORD; My mischief is greater then to be pardoned. [Otherwise the word Mischief, or Iniquity, is taken by many for the punishment thereof; See Levit. 5. on ver. 1. and in this kind the text should be read thus; My punishment is greater then I shall be able to bear. Where Kain is represented as complaining.]

14. Behold thou hast expelled me this day from the ground, [Heb. from the face of the ground; viz. by that sentence of thine, which is as firm and sure as if it were executed already] and I shall be hid before thy face; [This may be understood of Kains being banished out of Gods grace and favour, and withall out of the communion of his Church and people] and I shall be stragling and wandering upon the earth, and it shall come to pass that all (or, every one) that finds me shall slay me.

15. Yet the LORD said to him; Therefore whoever slayes Kain, shall (undergo) a seven-fold Revenge: [i. e. a manifold one, according to the usual expression of holy writ; Pf. 12. 7. & 79. 12.] & this sentence is given, that Kain, wandering along time from Country to Country, he might be a warning example to others to beware of shedding blood, and have the more time of repentance, seeing that hitherto he was only troubled at the punishment.] And the LORD set a mark on Kain, [What kind of mark that was is un-

known; but it made him known who he was, and what he had done, and that none should adventure to kill him] that no man [or, every one] should slay him that found him.

16. And Kain went forth from the face of the LORD, [See above verse 14.] and he dwelt in the land of Nod [This Land is so called in regard of the punishment God laid upon Kain, ver. 12. for the Hebrew word used both here and there, doth signify, to wander about;] toward the East of Eden.

17. And Kain acknowledged his wife, and she conceived and bare Hanoah: [Heb. Chanoah] and he built a City, [Heb. he was building, &c. i. e. he buifed himself with building of a City for his security, his conscience still terrifying him. The honest Patriarchs dwelt for the most part in Tents, not in Cities, Heb. 11. 9. 10.] and the name of that City he called after his Sons name, Hanoah.

18. And to Hanoah was born Hirad, and Hirad begat Mechijahel, and Mechijahel begat Methusael, and Methusael begat Lamech.

19. And Lamech took to himself two wives; [This Lamech is the first man recorded to have had two wives together, directly against Gods Ordinance; above chap. 2. 24. Mal. 2. 15.] the name of the first was Ada, and the name of the second Zilla.

20. And Ada bare Jabal: this hath been a Father of them that inhabited tents, and (heir) camel. [i. e. he was the first inventor of making and using of tents, for the holding and keeping of cattle, as the following word seems to import, though otherwise it signifie also, possessi- on goods and chattels,]

21. And the name of his brother was Jubal: this was the Father of all them that handle the Harps (or Citterns) and Organs. [Heb. him that handleth &c. i. e. such as are conversant about the same. What manner of musical instruments they had in those daies is uncertain. The words are rendered here according to the opinion most current among the learned.]

22. And Zilla fe likewise bare Tubal-kain, a Teacher [The Heb. word doth properly signifie a grinder, whetstone, and so by consequence an Instructor, Master or Teacher] of all (or every) workman in Copper and Iron: [Heb. of the copper, &c.] and the sister of Tubal-kain was Naama.

23. And Lamech said to his wives, Ada and Zilla, Hear my voice ye wives of Lamech, listen unto my sayings; Verily I might well slay a man for my wound, and a young man for my fore: [i. e. if any should but dare to wound me, or to strike me fore, I should both well dare, and be as able to kill him outright. Lamech seemeth with this presumptuous boasting and vaporing to have regard to some of those Acts invented by his Sons, as being better able now than he means to revenge himself, or offend his neighbour, then any other.]

24. For Kain shall be revenged seven-fold: [See the note above on verse 15.] but Lamech seventy times seven times. [This same kind of speaking Christ likewise useth Mat. 18. 22.]

25. And Adam acknowledged his wife again, and she bare a Son, and she called his name [viz. with the consent of her husband, as appeareth below ch. 5.] where this giving of the name is attributed to Adam; Seth: [Heb. Seth, i. e. Setting] For God [said She] hath set me another seed, [i. e. hath given me another Seed. So below chap. 21. 23. and 38. 9. Mat. 22. 24, 25.] for Habels for Kain slew him.

26. And to the same Seth there was likewise born a Son, and he called his name Enos: Then they began to call upon the name of the LORD. [The manner of speaking used in the Hebrew text here, is taken in divers places for the calling upon the Name of the LORD, as 1 Kings 18. 24, 25; 26. 2 Kings 5. 11. Joel 2. 32. Act. 2. 21. Rom. 10. 13. and so it is taken here likewise, comprehending nevertheless thereunto, as appeareth by some other

other places, as below chap. 12. 8. item chap. 2. 6. 25. the exercise of the whole worship of God. So that the sense here is, That they began then to settle and establish the Worship of God more openly, more solemnly & frequently the same having formerly for a time been much corrupted and falsified by *Kain* and his progeny. Others, *Then men began to call after the name of the L. O. R. D.* : i. e. then began the true children of God to separate themselves from the rest, and called themselves the people or children of God. This same kind of speaking doth likewise elsewhere signify, to proclaim the L. O. R. D. by name, as *Ex.* 33. 19. and 34. 5.]

CHAP. V.

Mans creation summarily repeated, v. 1, 2. *Adams posterity* is born according to his Image, 3. The Catalogue of them by *Seth's* line into *Noah's*, and their ages, 5. *Henoch* walketh with God, and is taken away, 22. *Noah's* birth and Sons, 28.

This is the Book of Adams Generation: [or, Births or Generations: i. e. of them that were born of Adams, understand not of all, but those only of whom the Lord Jesus Christ is born after the flesh, by the line of *Seth*, Luke 3. and who for the most part maintained the true worship of God among them until the time of the Deluge.] on the day when God created man, he created him after the likeness of God. [i. e. after his own likeness; See above chap. 1. 26, 27.]

2. Male and Female he created them, and blessed them, and called their Name Man, (Homo) [as well the womans as the mans: notwithstanding the difference of both their Originals, viz. that Adam was created of the Earth, and Eve of Adams rib:] on the day when they were created.

3. And Adam lived one hundred & thirty years [Heb. thirty & hundred years; & so both here & elsewhere, in the Hebrew tongue, is the lesser number mostly set before, and the greater put after] and begat (a Son) [The meaning of these and the former words of the verse is, That when Adam had lived so long, or was so many years old, then he got a Son:] And so we are to understand the same phrase in the sequel] after his likeness, after his image: [In opposition to Gods image and likeness, after which Adam was created, here is put now the image & likeness of Adam, after the fall the image of Adam was wholly corrupted, whereby all men now, naturally born out of Adam, are sinful, miserable and subject to death; See *Rom.* 5. 12.] and called his name *Seth*. [viz. by reason of the words which *Eve* spake when she got this Son:] See above chap. 4. on ver. 25.]

4. And the daies of Adam, after that he had begotten *Seth*, have been eight hundred years: and he begat Sons and Daughters.

5. So all the daies of Adam, which he lived, were nine hundred years and thirty years: [The word years is put twice here, according to the custome of the Hebrews; but hereafter we shall put it but once, according to the use and propriety of our language:] and he died.

6. And *Seth* lived one hundred and five years: and he begat *Enos*.

7. And *Seth* lived, after he had begotten *Enos*, eight hundred and seven years: and he begat sons and daughters.

8. So all the daies of *Seth* were nine hundred and twelve years: and he died.

9. And *Enos* lived ninety years: and he begat *Kenan*. [Luke 3. 37. he is called *Kainan*.]

10. And *Enos* lived, after that he had begotten *Kenan*, eight hundred and fifteen years: and he begat sons and daughters.

11. So all the daies of *Enos* were nine hundred and five years: and he died.

12. And *Kenan* lived seventy years: and he begat *Mahalaleel*. [Luke 3. 37. the greek hath *Malelaleel*.]

13. And *Kenan* lived, after he had begotten *Mahalaleel*, eight hundred and forty years: and he begat sons and daughters.

14. So all the daies of *Kenan* were nine hundred and ten years: and he died.

15. And *Mahalaleel* lived sixty five years: and he begat *Jered*.

16. And *Mahalaleel* lived, after that he had begotten *Jered*, eight hundred and thirty years: and he begat sons and daughters.

17. So all the daies of *Mahalaleel* were eight hundred ninety and five years: and he died.

18. And *Jered* lived one hundred sixty and two years: and he begat *Henoch* [Heb. *Chanoch*: Compare *Jude* ver. 14, 15.]

19. And *Jered* lived, after that he had begotten *Henoch*, eight hundred years: and he begat sons and daughters.

20. So all the daies of *Jered* were nine hundred sixty two years: and he died.

21. And *Henoch* lived sixty five years: and he begat *Methusalah*. [Heb. *Methusalah*.]

22. And *Henoch* walked with God. [i. e. he led a holy life before God, with great zeal and steadfastness, separating himself from the impiety and evil courses of the World:] See below the like kind of speaking, chap. 6. v. 9. *Meth.* 6. 8. and compare *Jer.* 12. on ver. 3.] after that he had begotten *Methusalah*, three hundred years: and he begat sons and daughters.

23. So all the daies of *Henoch* were three hundred sixty two years.

24. *Henoch* then walked with God: and he was not (more). [This is explained *Heb.* 11. 5. that he was taken away, and translated into eternal life:] for God took him away.

25. And *Methusalah* lived one hundred eighty and seven years: and he begat *Lamech*. [Hebrew *Lamech*.]

26. And *Methusalah* lived, after that he had begotten *Lamech*, seven hundred eighty two years: and he begat sons and daughters.

27. So all the daies of *Methusalah* were nine hundred sixty nine years: [This *Methusalah* was the oldest of all men that lived in the World, recorded in holy writ:] and he died.

28. And *Lamech* lived one hundred eighty two years: and he begat a son.

29. And he called his name *Noah*, saying: This same shall comfort us over our work, and over the pain of our hands. [Noah in the New Testament is called *Noë*, Luke 3. 36. and 1 *Pet.* 3. 20. *Heb.* 11. 7. The two Hebrew verbs *Noah* and *Nicham*, which are used here both of them, have some resemblance together: The one signifies to rest; whence the name *Noah* is taken: the other to comfort, wherewith the reason is shewed of giving that name. *Lamech* doubtless fore-saw, through the Spirit of the Lord, that *Noah* was to be employed for some special work] because of the earth which the Lord had cursed. [See above chap. 3. 17, 18, 19. and chap. 4. 11.]

30. And *Lamech* lived, after that he had begotten *Noah*, five hundred ninety five years: and he begat sons and daughters.

31. So all the daies of *Lamech* were seven hundred seventy seven years: and he died.

32. And *Noah* was five hundred years old: [Heb. a son of five hundred years, i. e. *Noah* was so many years old, or was entering into the five hundredth year of his age. This phrase is very frequent in Scriptures; See below chap. 7. 6. and 11. 10. and 17. 17. &c.] and *Noah* begat *Sem*, *Cham*, and *Japheth*. [i. e. he then began to beget: as chap. 11. 26. for these three Sons were not

born

born in one year; but first *Japheth*, and then *Sem*, and at last *Cham*. See chap. 9. 24. and chap. 11. 10. *Sem* is put here in the first place, as a pious progenitor of our Lord Jesus Christ after the flesh, together with all the Hebrews. See chap. 10. 21. &c.]

CHAP. VI.

Common voluptuousness and great impiety among men do cause the Deluge, after one hundred and twenty years, v. 2. &c. Of *Giant's*, 4. *Noah* finds grace with God, and receiveth a charge and model of making the Ark, 8. *Noah's* Covenant with *Noah*, 18. Orders for all manner of creatures and provisions to be put in the Ark, 19.

And it came to pass, when men began to multiply upon the earth, [Heb. upon the face of the earth, that is they lay, upon the plain or flat parts thereof:] and daughters were born to them;

2. That *Gods* sons looked on the daughters of men, [By these sons of God are understood, the posterity of the faithful fore-fathers, making profession of the true Religion, and being with their families (which constituted the Church of God) separated from the unbelieving and carnal generation of *Kain*. As on the contrary, by the daughters of men, there are principally understood those of *Kain's* posterity, practising Idolatry, and living after the flesh. See *Deut.* 14. 1. *Job.* 1. 12. *Luk.* 17. 27. *Luce* 19.] that they were fair; [Heb. good, i. e. fair. See ch. 24. 16. & 41. 22. *Ex.* 2. 2.] they took them wives out of all they had chosen. [Regarding only the outward beauty & worldly pleasure, not the true Religion & fear of the Lord, nor their honest parents consent. See chap. 26. 34, 35. and 28. 8.]

3. Then said the L. O. R. D. My Spirit shall not forever (i. e. allwaies) contend (or, strive) with man; [i. e. my holy Spirit shall argue it no longer with these stiff-necked men, to wit, by the mouth of the honest godly Remnant, and especially by *Noah*. Others, my minde (that is, I my self) shall not debate, or deliberate longer (spoken after the manner of men) what course namely I shall take with this evil generation, seeing that by no admonition nor punishment they will be reclaimed. See 2. *Pet.* 2. 5.] because also he is flesh: [i. e. corrupts understand this not only of the children of men, but likewise of Gods children. Thus the word flesh is taken for the corrupt nature of man. 1 *John* 3. 6. *Rom.* 7. 18. & 8. 7.] yet their days shall be one hundred and twenty years. [i. e. so much time I will allow them yet, and after that defer my Judgement no longer. See 1 *Pet.* 3. 20.]

4. In those daies there were *Giant's* upon earth [i. e. men of taller stature and more strength than others. See *Num.* 12. 33. The Hebrew word signifying *Giant's* is deduced from falling, in regard that they, being fallen off from God, fell upon men with all manner of violence and tyranny, fearing neither God nor man, whereby every one that saw them grew dejected, his heart and courage failing and falling to ground, as it were, before them. This matter is likewise brought in here as a particular cause and provocation of Gods wrath:] and there-after also, when *Gods* sons were gone in to the daughters of men, [or, come, whereby is modestly and soberly implied, the collocation of man and wife. See below chap. 16. 2. & 30. 3. &c.] and had gotten to the selves (children) [or, then they (those women namely) did bear (children to their husbands):] These are the mighty (or powerful) ones, that have been of old, [Hebrew from eternity: See *Jer.* 2. on ver. 20.] Men of name, [i. e. famous and renowned men, who, according to the worlds account and judgement, had achieved great things: as on the contrary *Job* 30. 8. it is said of others, that they are men of no name.]

5. And thus it is that thou shalt make it: In this verse there is con-

tained a very naked and fundamentall description of original Sin, and the fruits thereof:] that the iniquity of men was manifest upon the earth, and all the imaginations of the thoughts of his heart all day (or, alwaies) evil only.

6. Then it repented the L. O. R. D. [Thus the holy Scripture speaks of God after a humane manner; when he altereth his work or doings, although in himself he remain unalterable: See the next verse, and *Num.* 23. 19. 1 *Sam.* 15. 11, 29. 2 *Sam.* 24. 16. *Mal.* 3. 6. *James* 1. 17. *Act.* 15. 18.] that he had made man upon the earth: And it pained him at his heart. [Likewise humanely spoken of God, to shew us the great displeasure of God against man, by reason of his perverseness. Compare *Isa.* 63. 10. thus sorrow likewise is attributed to God, *Ephesians* 4. 30.]

7. And the L. O. R. D. said; I will destroy man, whom I have created, from off the earth; [Heb. blot out from the face of the earth:] from man to the cattell, [The Hebrew word doth here signify, not only the tame, but also the wilde beasts of the earth: So below, *ver.* 20. See above, chap. 1. on ver. 26.] to the creeping creature, [viz. that is creeping upon the earth, and cannot live in the water. Thus the Hebrew word is taken above chap. 1. *ver.* 24, 25, 26, 28, 30.] and unto the fowl of the heaven: for it repents me that I made them.

8. But *Noah* found grace in the eyes of the L. O. R. D. [i. e. the Lord of his grace took pleasure in *Noah*, not for his worthiness. See of this phrase below, chap. 19. 19. *Exod.* 33. 13. &c.]

9. These are the births of *Noah's*: [i. e. the generations and acts of *Noah's*, or that which befall him in his generation: for the Hebrew word doth not only signify, befalling, descent, and posterity, but likewise that which befalls and befalls them: which is as much as to say, the history or relation of such a one, and his affairs:] Compare below chap. 25. 19. and 27. 2. and *Num.* 3. 1.] *Noah* was a righteous upright man, [i. e. one that in matter of the true profession of Faith, and honest life and conversation, was without hypocrisy and falsehood: See below chap. 17. 1. and 25. 27. *Job.* 1. 1.] in his Generation: [i. e. among the men and people of his age:] So also below chap. 7. 1.] *Noah* walked with God. [See above chap. 5. on ver. 22.]

10. And *Noah* begat three Sons, *Sem*, *Cham* and *Japheth*. [See above chap. 5. 32.]

11. But the earth [Understand the Men inhabiting the earth. See below chap. 41. 57. 2 *Sam.* 15. 23. 1 *Kin.* 10. 24. *Ezek.* 14. 13.] was corrupted before the face of God: i. e. sinning openly, daringly, presumptuously, without either shame before men, or fear of Gods presence: See below chap. 10. 9.] and the earth was filled with violence.

12. Then God saw the earth, and behold it was corrupted; for all flesh [i. e. all men. And thus the word flesh is to be taken likewise *Isa.* 40. 6. *Pf.* 78. 39. and elsewhere:] had corrupted his way [that is to say, his purpose, manners, life and conversation: So *Job.* 23. 10. *Psal.* 1. 1. *Prov.* 13. 15. &c.] upon the earth.

13. Therefore God said to *Noah*; The end of all flesh is come before my face, [i. e. the time of their destruction is at hand:] as *Ezek.* 7. 23. 32. *Amos* 8. 2.] For the earth is filled with violence by them: [Heb. from their face] and I will destroy them with the earth. [Or, from the earth.]

14. Make thee an Ark [A covered Ship of wood, in manner almost of a Chelk, fitted to float upon the water:] of Gopher wood, [What kind of wood or tree this Gopher is, is uncertain:] with chambers [Heb. nests:] shalt thou make this Ark, and thou shalt pitch it within and without; with pitch. [The Hebrew word doth signify a very tough glutinous and tenacious matter, not unlike to our pitch.]

15. And thus it is that thou shalt make it: Three hundred

and cels, or cubits, or ellbows. Divers are of opinion, that this kind of measure was threefold, the common or vulgar, the holy one, and the geometrical. The Common to have contained five palms, each palm holding the breadth of four fingers. The Holy, six palms, *Eccl. 40. 5.* (though some conceive the Common was of six palms, and the Holy one as long again) which was used in holy structures or buildings, as that of the Tabernacle & Temple. But the Geometrical they say, was six times as long, and in the building of the Ark more hold, that this latter foot was made use of] *be the length of the Arks fifty cels the breadth of it, and thirty cels the height.*

16. *Thou shalt make a window* [Oth. clear light, which by one or more windows may conveniently diffuse and spread it self throughout the Ark] *on the Arks, and shalt perfect it* [i. e. the Ark namely] *to an ell from above, [Some do understand this of the cover of the Ark, as if the same should have been from both sides atop sloping downwards one ell, for the falling off of the water] and the door of the Ark, thou shalt set in the side thereof; thou shalt make it with the towermost, second and third [stories.]*

17. *For I, behold, I bring a water-flood* [Heb. *ma-bul*, signifying a falling and overthrowing flood] *over the earth, for I do destroy all flesh, [viz. of man and beasts, the fish excepted, and all that was in the Ark] wherein there is a spirit of life: [Oth. a living soul, see above ch. 1. 20.] all that is upon the earth shall give up the ghost. [Heb. expire, or breathe out.]*

18. *But with thee I will establish my Covenant:* [Understand hereby, besides the common Covenant made with all the faithful, a particular Covenant to preserve Noah in the Arks, on condition that Noah should trust and obey God] *and thou shalt go into the Ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee.*

19. *And thou shalt cause to come into the Ark of all that lives [i. e. of all manner of earthly living Creatures] of all flesh two of each, to keep a live with thee: male and female they shall be.*

20. *Of the fowl after its kind, and of the catel [See above on ver. 7.] after its kind; of all the creeping creatures of the earth after its kind; two of each shall come unto thee, [viz. by my instinct and ordering, without thy pains or carcelsness. Compare this with chap. 2. 9.] for to keep the same alive.*

21. *And thou, take for thee of all food [i. e. all manner of food: See above chap. 1. 29, 30.] which is eaten, and gather it to thee, that it may be food for thee and them.*

22. *And Noah did according to all that God had commanded him, so did he. [i. e. Noah did execute and perform all that which, and in the same manner, as God had commanded him. Compare Exod. 40. v. 16.]*

CHAP. VII.

God bids Noah to enter with his Family into the Ark, v. 1. And of all kind of clean & unclean beasts to take in to him a certain number, 2. Noah performs all according to Gods command, 5. The Flood begins, with bursting of the fountains of the great Abyss from beneath, and a continued showering of rain from above, 10. The waters increase for one hundred and fifty daies together, cover the mountains; and all that hath life on earth doth perish. 17.

1. **A**fter that said the LORD to Noah; *Go thou and all thy house [i. e. family: So below, ch. 17. 12. and 24. 3. and 39. 11. Exod. 1. 1. Prov. 31. 17. Ait. 16. 14. &c.] into the Ark: for thee I have seen righteous before my face [i. e. not only outwardly in righteousness and profession, but inwardly also, in truth and in deed, and that through faith in the promised Seed, and sanctification of the Spirit: So Luke 1. 6.] in this Generation. [See above chap. 6. on ver. 9.]*

2. *Of all clean cattell [Clean in regard of Gods Ordinance, whereby he had favored these beasts from the Ark for Sacrifice, and for mans food: whereof he had indeed revealed his will to the fore-fathers, but afterwards more perfectly declared the same by Moses: See Luke 11. 2.] shalt thou take to thee seven (and) seven, [Heb. *seven, seven*, as also in the sequel; that is to say, of each for three couples, and one over for sacrifice after the flood, The Hebrews do often put one or more words twice down, when they make partitions: See below chap. 32. 16. Numb. 7. 11. and 29. 10. Mark 6. 39, &c.] the male and his female: but of the cattell, that is not clean, two, the male and his female.*

3. *Also of the fowl of the Heaven [viz. of the clean sort, as ver. 2.] seven (and) seven, the male and the female, to keep seed alive, on all the earth. [Heb. on the face of all the earth: and so in the sequel.]*

4. *For over yet seven daies [i. e. after or against the expiring of seven daies] I will cause it to Rain upon the earth forty daies and forty nights: and I will destroy from the earth, all that subsist. [All beings, that is alive, viz. such, as for its preservation alive, must live and subsist it self upon the earth, and by virtue of the food which, stands up as it were, and subsists of it self, whereas on the contrary, a dead body lies prostrate. See below ver. 23.] which I made.*

5. *And Noah did, after all that the LORD had commanded him.*

6. *Now Noah was six hundred years old, [Heb. a son of six hundred year. As above, chap. 5. 32, &c.] when the Flood of the waters was upon the earth.*

7. *So Noah went, and his sons, and his wife, and the wives of his sons with him, into the Ark; by reason of the waters of the Flood. [Heb. from the face of the waters, or, before &c. i. e. for to escape them.]*

8. *Of the clean cattell, and of the cattell that was not clean, and of the fowl, and of all that creeps on the earth, 9. There came [See ch. 6. 20.] two (and) two, [See above on v. 2.] to Noah, into the Ark, the male and the female, even as God had commanded Noah.*

10. *And it came to pass after those seven daies. [See above ver. 4.] that the waters of the Flood were upon the earth. [i. e. came or fell on it.]*

11. *In the six hundredth year of the life of Noah, [So above v. 6. This was the year one thousand fix hundred fifty fix after the creation of the World] in the second month, [What month this was, there are two several opinions, according as the Hebrews had two several beginnings of the year; in holy matters, with the month Nisan, agreeing for the most part with our month of March, when daies & nights are of an equal length, in civil affairs, with the month Tivis, answering mostly with our September, when daies and nights are again of a like length. Of which year this second month here is to be understood, that we leave to the judgement of the intelligent Reader] on the seventeenth day of the month; on that same day all the fountains of the great Abyss [i. e. of the profound waters included in the hollow parts of the earthly Globe, from whence all the Fountains, Rivers, Streams and water-floods do issue forth] were broken up, and the sluices of Heaven, [or, windows, so the clouds of rain are called here, and below, ch. 8. 2. and 2 King. 7. 2, 19. Isa. 24. 18. Mal. 3. 10.] were opened.*

12. *And a shower of rain was upon the earth, forty daies and forty nights. [According to the threatening above ver. 4.]*

13. *Upon that very day [Heb. in (or, upon) the bones, or, being, or, existence of that day. So below, ch. 17. 26. See Eccl. 2. on v. 3.] went Noah, and Sem, and Cham, and Japheth [Heb. *Japheth*] Noahs sons 3 also Noahs wife, and the three wives of his sons with them, into the Ark.*

14. *They, and all the beasts [i. e. all manner of beasts,*

as likewise in the sequel and elsewhere. Understand therefore not each particular beast, but of every sort such a proportion and certain number, as was expressed above v. 2.] *after its kind, and all the cattell after its kind, and all the creeping beast, that creepeth upon the earth, after its kind; and all the fowl, [The Hebrew word doth signifie all kinde of fowl or bird in general, but here properly are understood fowl such only as are of the greater sort, called fowls seeing that there follows another word presently, which doth mostly signifie the smaller sort, called birds] after its kind; all bird of all sort of wing. [Heb. all bird, all wing.]*

15. *And of all flesh, wherein there was a spirit of life, [See above ch. 6. 17.] there came two (and) two [Heb. two two, as above v. 29.] to Noah into the Ark.*

16. *And those that came there, they came male and female of all flesh, according as God had commanded: And the LORD shut too after him. [Though Noah might have shut the door from within, yet this implyeth a peculiar shutting up and securing the Ark, made by God, either without means, or by the ministry of the Angels.]*

17. *And that Flood [Understand this, not of the main force and prevalency of the waters, which lasted one hundred and fifty daies, below v. 24. But of the rain only mentioned above v. 4. and 12.] was forty daies [viz. natural daies, consisting of twenty four hours apiece, and comprehending day and night; above v. 4. 12.] upon the earth; and the waters multiplied, and lifted up the Ark, so that it rose up above the earth.*

18. *And the waters prevailed, and multiplied much upon the earth: and the Ark went upon the waters. [Heb. upon the face of the waters.]*

19. *And the waters prevailed very much [Heb. much much] upon the earth; so that all high mountains, which are under all the Heaven, were covered.*

20. *Fifteen ell high [viz. above the mountains] the waters prevailed: and the mountains were covered.*

21. *And all flesh that stirred upon the earth, gave (up) the ghost, [According to the former threatening, above ch. 6. v. 13. and in this ch. v. 4.] of the fowl, and of the cattell, and of the wilde beast, and of all the creeping creature, that creeps upon the earth, and all man. [homo]*

22. *All that had the breath of the Spirit of life in its nostrils, [Compare with this the Annotations above ch. 6. v. 7.] of all that was upon the drie (or drie ground) died. [Thus the Fishes are clearly excepted. Compare with this the foregoing verse 11.]*

23. *Thus there was destroyed, all that subsisted that was upon the earth [Heb. face of the earth] from man unto the cattell, to the creeping creature, and to the fowl of the Heavens; and they were destroyed from the earth: Yet Noah alone remained over, and that which was with him in the Ark.*

24. *And the waters prevailed above the earth, one hundred and fifty daies. [In which are comprehended the daies of the rains, being forty. See above v. 17.]*

CHAP. VIII.

The Fountains of the Abyss and the Clouds are stopped again, whereby the waters come to be at a stand, and abate by degrees, v. 1. The Ark sits down upon Mount Ararat, 4. Noah lets sit a Raven, and afterwards a Dove returning with an olive branch, 7. The Earth dried up again, 13. Noah, on Gods command, comes forth out of the Ark with all that was with him, 16. Buildeth an Altar, and offereth Sacrifice, 20. God promiseth to destroy the Earth no more thus for mans sake, 21.

1. **A**nd God remembered Noah, [Spoken of God after the manner of men; God is said to think on, or remember, when after some delay, he either exhibits his mercies, below ch. 19. 29. Ex. 31. 13.

Nehem. 13. 14. 22. Job 14. 17. Ps 132. 1. or execute his Judgements, Hes. 9. 9. Rev. 18. 7.] and on all the beast, and on all the cattell that was with him in the Ark: and God caused a wind to pass through over the earth, and the waters became still.

2. *Also the fountains of the Abyss, and the sluices of Heaven were shut: [Which before were broken up and burst forth, to execute this terrible Judgement of God, above ch. 7. v. 11.] and the showering rain of Heaven was ceased. [which had continued forty natural daies together. See above ch. 7. v. 4. and 12.]*

3. *Withall the waters returned from above the earth, flowing to sea again: [Heb. going & returning, i. e. more and more returning and lessening. So likewise in the next ver. Compare below ch. 26. 13. and see Jon. 1. on ver. 11.] and the waters decreased, at the end of one hundred and fifty daies. [To reckon from the beginning of the Flood. See ch. 7. 11. all which time the waters had been increasing upon the earth. See likewise verse 24. there.]*

4. *And the Ark rested in the seventh month, on the seventeenth day of the month, upon the hills of Ararat. [i. e. upon one of the hills of great Armenia.]*

5. *And the waters were going and decreasing to the tenth month; in the tenth (month) on the first of the month, the tops of the mountains were seen. [Heb. the heads &c. So Dent. 3. 27. Job. 15. 8. Psal. 9. 7.]*

6. *And it happened at the end of forty daies, [viz. after the end of the tenth month: whereof mention is made in the verse foregoing] that Noah opened the window of the Ark, which he had made. [See above chap. 6. 16.]*

7. *And he let forth a Raven: [viz. to discover whether the earth was cleared of the waters] who went oftentimes to and fro, [Heb. went forth going forth and turning, i. e. far being & thither, & especially about the Ark, the earth being for the most part yet covered with the waters] until the waters were dried up from above the earth.*

8. *After that [To wit, seven daies after the Raven had been let forth, as it is to be seen v. 10.] he let forth a Dove from him, [One that doth not easily abandon its companion, but is wont to return still to the same] for to see whether the waters were taken up [i. e. more lessened, further abated] from above the earth.*

9. *But the Dove found no rest for the hollow of her foot; so she turned again to him into the Ark; for the waters were upon the whole earth 3 [i. e. upon all the flat Country thereabouts. For otherwise the tops of the mountains had begun to be discovered, above v. 5.] and he put forth his hand, and took her, and brought her to him into the Ark.*

10. *And he stayed yet seven other daies: then he let the Dove forth out of the Ark again. [Heb. he added, or continued so let forth, or send: which kind of speaking we find likewise below v. 12. and 21. and elsewhere, frequently signifying, the doing of a thing over again, and the renewing or repeating of the same.]*

11. *And the Dove came in him against the evenings [Seeing the found no food for her self, and sought to be in her ordinary Cote] and loe, there was a pluke olive leaf in her bill: [Heb. *mauth*, Whereby God comforted Noah, assuring him, that his deliverance out of the Ark was near at hand] so Noah perceived that the waters were taken up from above the earth.*

12. *Then he tarried yet other seven daies: and he let forth the Dove, but she returned no more to him. [Having now found both rest and food for her self upon the earth]*

13. *And it came to pass in the six hundredth and first year, [viz. of the age of Noah, which was the year 1657 after the Worlds creation, compare above ch. 7. v. 21. where it is said, that the Flood began in the year of Noahs age six hundred] in the first (month) upon the first of the same month, that the waters were drying up from above the earth: then Noah put off the Cover of the*

Ark, and begett, and to, the ground was dried. [Heb. the face of the ground.]

14. *And in the second month, upon the seven and twentieth day of the month, the earth was dried.*

15. *Then spake God to Noah, saying,*

16. *Go forth out of the Ark: [This command Noah had waited for, as likewise he had gone into the Ark on Gods command, having continued in the same, one year and ten daies] thou and thy wife, and thy sons, and the wives of thy sons with thee.*

17. *All the beasts that is with thee, of all flesh, of fowl and cattell, [See above ch. 6. on v. 7.] and of all the creeping beasts, that creepeth upon the earth, come to goe forth with thee : and let them abundantly propagate upon the earth, and be fruitful and multiply upon the earth.*

18. *Then Noah went forth, and his Sons, and his wife, and the wives of his Sons with him.*

19. *All the beasts, all the creeping (creature), and all the fowl, all that moves is sette upon the earth, after their kindes, went forth out of the Ark. [i. e. they went very orderly, each coupled according to its sort or kind.]*

20. *And Noah built an Altar to the LORD, and took of all the clean cattell, [See above ch. 7. 2] and of all the clean fowls, and offered burnt-offerings [So named of being burnt altogether, and rising up from the smoaks, till it was quite consumed] in which regard it might likewise be called a Rise-offering : See also Lev. 6. on ver. 9.] upon that Altar.*

21. *And the LORD smelt [Spoken of God after the manner of men, or comparatively. For even as a pleasant smell much recreates a man, so God took singular delight in the faith and thankfulness of Noah] that pleasant smell, [Heb. that smell of rest, or, rest-causing, viz. reconciling man with God, and settling him in self and peace, not by the proper virtue of the offering, but by and through the betokened offering of our Lord Jesus Christ, whereby onely there hath been purchased an everlasting reconciliation, Heb. 9. 12, 13.] and the LORD said in his heart : [Or to, i. e. by himself, spoken of him after a humane manner, to declare unto you, that according to his own pleasure, he doth often reveal his secret counsell unto his servants] I will henceforth curse the ground no more [i. e. I will no more delroy the earth thus, by a general inundation. Heb. I will no more cause to curse, and so in the end of this verse. See above ver. 10.] for mans sake, for the imagination [Oth. bewitch the imagination] of mans heart is evil from his youth : and I will no more smite all the living (creature) [viz. in the same manner with a Deluge. The word smite, among other significations, is sometimes taken for to slay or kill, or otherwise to en-damage life, by what means soever the same may be brought to pass. See Ex. 21. 18. Num. 14. 12 and 35. 16. Deut. 28. 22, 27. 1 Sam. 17. 49. and 26. 8. 2 Sam. 3. 27. 1 Kin. 22. 34. Amo. 4. 9. &c.] so as I have done.*

22. *Henceforth, all the seedes of the earth, [i. e. whilst the world is to stand] sowing and reaping, and cold and heat, the summer and winter, and day and night, shall not cease.*

CHAP. IX.

God reneweth his blessing upon man after the Flood, v. 1. Alloweth and forbiddeth certain viands, 3. Ordains punishment for Murders, 5. Appoints the Rainbow for a token of his Covenant, that no Deluge shall cover the earth any more, 9. Noah plants a vine, 20. and in a drunken sleep is mocked by Cham for his nakedness, 22. who therefore is cursed with his posterity, 25. But Sem and Japheth are blessed, 26. Noahs his age and death, 29.

1. **A**ND God blessed Noah and his Sons : and he said unto them, Be fruitful and multiply, and replenish the earth : [God here reneweth the blessing, which

above ch. 1. 28. he had pronounced upon mankind, to shew, that the maintaining and multiplying of mankind, together with all the Dominion and power which man had retained after the fall, over the unreasonabie creatures, as well after as before the Flood, depended on his blessing.]

2. *And your fear, and your terror be upon all the beast of the earth, and upon all the fowl of heaven, upon all the flirs [Or creeps or moveth, as an unreasonable creature] upon the earth, and upon all the fishes of the Seas, they are given over into your hand.*

3. *All that flirs, [All manne of eatable creatures] upon the earth, in the air, and in the waters [that is a-live,] [Forbidding by this law, to eat what dieth either of it self, or an ill death] be meat unto you : I have given it all unto you, as the green herb. [Heb. verdure, or the green of the herbs, as above ch. 1. 30. that is to say, after the common opinion; besides, or, over and above the green herb, and the fruits, which I formerly appointed for your food, I do now give and allow you likewise all kinde of eatable living creatures.]*

4. *Yet the flesh with its fowl, (that is) its blood, ye shall not eat. [God forbids the eating of bloody flesh, thereby to deter men from all cruelty & disposition of killing, and murdering one another. Compare Lev. 3. 17. and on ver. 11. Deut. 12. 23.]*

5. *And verily I will require your blood; (the blood) of your souls, [i. e. of your persons, or bodily life : the meaning is, I will avenge it, either by the order instituted by me, or else without it] at the hand of every beast will I require it : [See Ex. 21. 28.] also at the hand of man [Let him be what he will, of high or low degree, rich or poor, man or woman, seeing man is his brother or sister and neighbour] at the hand of every ones brother will I require the soul of man.]*

6. *Whoso sheds mans blood, his blood shall be shed by man : [Here the Office of Magistracy is established, and the sword delivered into his hands, for the punishment of evil doers, Rom. 13. 1.] for God hath made man after (his) Image, [See above ch. 1. 27. And though the Image of God be much impaired and broken since the fall, nevertheless God hath, for considerable reasons, left some remainder thereof in man, which he will not have abused, but ordaineth every abuse thereof to be strictly punished.]*

7. *But ye, be ye fruitful, and multiply : propagate [or engender] abundantly upon the earth, and multiply upon the same.*

8. *Moreover God said unto Noahs, and to his Sons with him, saying,*

9. *Behold, I establish my Covenant with you, [i. e. as for me, to assure you on my part, that I will no more delroy all men and beasts thus, I do binde my self to you by promise, and give you the enluing pledge or token thereof] and with your seed after you, [i. e. with your posterity, which seed is propagated and born by and of you. Thus the word Seed is frequently taken; see below, ch. 12. 7. Ex. 28. 43. Lev. 22. 4. Deut. 4. 37. 1 Sam. 24. 22. 2 Kin. 2. 33. John 8. 33. Rom. 1. 3. and 11. 1. 2 Tim. 2. 8.]*

10. *And with every living soul, that is with you, of the fowl, of the cattell, and of all the beasts of the earth with you; of all that is gone forth out of the Ark, unto all the beasts of the earth.*

11. *And I establish my Covenant with you, that all flesh [i. e. all men, and what else is living, stiving and moving upon earth] shall no more be destroyed by the waters of the Flood : [See above ch. 8. v. 21, 22. understand this of such a flood, whereby the whole earth shall be covered with water, to the destruction of all men and beasts, that have their abode and maintenance upon the earth. Insumuch that here are to be excepted all particular floods and inundations] and that there shall be no Flood more, to delroy the Earth.*

12. *And God saith, This is the token of the Covenant, that I give, betwixt me and betwixt you, and betwixt every living soul, that is with you : to everlasting generations. [Heb. to generations of eternity, that is, as long as the World shall endure. See below v. 16.]*

13. *My bow have I given in the clouds : [Understand the Rainbow, which though in its nature it be a token of rain, yet by the Ordinance of God, it is an assured testimony, that the World shall never perish again by rain and a general D'luge of waters] that shall be for a token of the Covenant betwixt me, and betwixt the Earth.*

14. *And I shall come to pass, when I bring clouds over the earth; [Heb. when I cloud a cloud over the earth, that is to say, when I am drawing clouds together about it] that is thy bow [or, and this bow] shall be seen in the clouds;*

15. *Then shall I remember my Covenant, [i. e. I shall perform my promise them. See above ch. 8. on v. 1. and here the next verse] that is betwixt me and betwixt you, and betwixt every soul of all flesh, and the waters shall be no more for a flood to delroy all flesh.*

16. *When this bow shall be in the clouds, then I shall look upon it, to remember the everlasting Covenant; [See above chap. 8. 21, 22. and in this ch. on ver. 12. Heb. the Covenant of eternity] betwixt God [i. e. my self] and betwixt every living soul, of all flesh that is upon the Earth.*

17. *So God said to Noah; This is the token of the Covenant, that I have established, betwixt me, and betwixt all flesh that is upon the earth.*

18. *And the Sons of Noah that went forth out of the Ark, were Sem, and Cham, and Japheth; and Cham be the Father of Canaan. [Of whom the Canaanites issted, and the land of Canaan was denominated, which land became afterwards the inheritance of the Israelites, descending from Sem (the uncle of Canaan.]*

19. *These three were the Sons of Noah, and of these the whole earth is overspread [viz. with inhabitants.]*

20. *And Noah began to be a husbandman : [(or counterman) Heb. a man of the earth, or, of the ground, that is to say, one that husbanded or tilled the ground. So below ch. 25. 27. a man of the field, i. e. one that keeps the field more then the house, or, home. 1 Sam. 16. 18. a man of war. Prov. 6. 11. a man of the field, i. e. such a one, as doth practise shield and arms in wars, &c.] and he planted a vineyard [Oth. being a husbandman, he planted a vineyard.]*

21. *And he drank of the wine and was drunk : and he uncovered himself in the midst of his Tent. [To wit, ignorantly, or unawares in the sleep of drunkenness, and not of set purpose.]*

22. *And Cham the Father of Canaan [This is again repeated here to the further punishment of Cham, and comfort of the Israelites, whom God was leading by Moses into the land of the Canaanites] saw his fathers nakedness, and he made it known to both his brothers without.*

23. *Then Sem and Japheth took a Garment, & put it upon both their shoulders, and went backward, and covered the nakedness of their Father : and their faces were (turned) backward, so that they did not see their Fathers nakedness.*

24. *And Noah awaked from his wine; [i. e. of the sleep into which he was fallen by his drinking of wine] and he perceived [either by an instinct from God; or by the relation of his two other Sons; or also by his own enquiry] what his youngest Son had done to him.*

25. *And he said : [Not as a sinful man, transported with carnal passion or vexation, but as a Prophet, through the inspiration of the holy Ghost] Cursed I be the child before God, contemptible among men, unhappy upon earth, both in himself and all his; he be Canaan; [Understand here not the Son onely, but the Father Cham also, together with the Sons off-spring] let him be a servant of*

servants to his brethren [i. e. the most vile and abject slave : thus Family of warrers, Eccl. 1. 2. Wickedness of wickedness; Hof. 10. 15. for the highest and most enormous, &c. Compare Lev. 2. the annot. on v. 3.]

26. *Furthermore he said; Blessed be the LORD, the God of Sem, [Sem is named here in an extraordinary manner, not onely because he is first commended, for the honour shewed to his Father; above ver. 23. but likewise for that the Messias and the people of God should come forth out of his loines. See below ch. 10. on v. 21.] and Canaan be servant to him.*

27. *God spread forth Japheth; [Oth. God allure, or, persuade Japheth. Understand this as a prophecy of the calling of the Gentiles (Japheths posterity) which should be brought about by the pleasing and persuasive preaching of the holy Ghost] and let him dwell in the Tents of Sem. [i. e. his posterity shall come in and be admitted into the Communion of the Church and people of God] and Canaan be servant to him.*

28. *And Noah lived after the Flood three hundred and fifty years,*

29. *So all the daies of Noah were nine hundred and fifty years, and he died.*

CHAP. X.

The spreading of Mankind by the three Sons of Noah, whose posterity is recounted, together with their Habitations of Japheth, v. 2. Of Cham, 6. Amongst them there are Nimrod and Assur, 8. 11. Of Sem, 21.

1. **T**Hese now [The scope of this account is principally to shew, out of which Fathers or Progenitors the Messias sprung forth, after the flesh, among which people in the mean time the Church of God was maintained; and secondarily, to make known the original rise of the several Nations, and the division of the Countries which they inhabited; all which leaves very much to the clearing of many Scripture-pieces, as will appear in the sequel] are the Births [or, Generations] of the Sons of Noahs Sons, Cham and Japheth : and to them Sons were born after the Flood.

2. *The Sons of Japheth are; [These have spread themselves from the place of their habitation, mostly towards the North and West parts : for being first let down in the letter Asia, they have by degrees almost filled the Northern Countries, and Europe] Gomer, [This mans posterity inhabited the North quarter of the letter Asia, wherefore they are likewise ranked among the Northern Nations, Eccl. 38. 6. and whereas they spread themselves West-ward also, they are held to be the progenitors with all of those people whose Countries the Gallo-Grecians afterwards inhabited] and Magog, [The Source of the Scythians, of whom see Eccl. 38. 2. and 39. 6.] and Madai, [of whom the Medes came. See 2 Kin. 15. 6. Jsa. 13. 17. Jer. 25. 25. Dan. 5. 6, 8.] and Javan, [The Father of the Greeks. See of these, Isa. 66. 19. Dan. 8. 21. Ioc. 3. 6. Eccl. 27. 13, 19.] and Tubal, [From him it is thought the Iberians come forth, as from those the Spaniards, See Eccl. 27. 13. and 38. 5, 3. and 32. 26.] and Meshech, [Heb. Meshech, who was, that is issued from him, is uncertain. Some conceive the Cappadocians : others, those of Mysia, others, the Moschors, or Muscovites. See Eccl. 38. 2, 3.] and Tiras, [Of him there is no further mention made in the holy Scriptures. Nevertheless, by most opinions they should be the Thracians, neighbours to the Macedonians.]*

3. *And the Sons of Gomer are; Ashkenaz, [The Father of the inhabitants of Pontus and Bithynia, Countries lying in Asia the less. Some do hold the Dutch come from him. See Jer. 51. 27.] and Kipthar, [Oth. Di-gonim, 1 Chron. 1. 6. he was the forefather of the Paphlagonians, a people likewise of the letter Asia, formerly called Riphates,]*

Rhipaces or Rhiphans] and Togarma. [He is commonly held to have given beginning to the people in the letter Armenia; Or, according to others, to the High Germans. See Exe. 27. 14. and 38. 6.]

4. And the Sons of Javan, are; Elifs, [Of whom the Abolians descended, a certain people of Greece: compare Exe. 27. 7.] and Tarfis, [Of whom Tarfis, the Metropolis in Cilicia, the Apostle Pauls place of Nativity, doth bear the name, Acts 22. 3. So that this Tarfis seems to have been the head-prince of the Cilicians. See Exe. 27. 12. Jon. 1. 3.] Chitum, [The Father of the Inhabitants of Macedonia, or of Italy, or of Cyprus, or of a part of Cilicia; the opinions differing about it. See Num. 24. 14. Isa. 23. 1. Jer. 2. 10.] and Dodanim, [Oth. Rodanims, 1 Chron. 1. 7. it is hold the Rhodians and Dorians came from this man.]

5 By these were divided the Islands of the Nations in their Countries, [Understand the Countries situated on the Sea-side, West-ward of Syria, betwixt the Midland-Sea and the Ocean: namely, not only those, properly call'd Islands, but those on the Continent likewise, which so lie along the Sea there, that they seem to be Islands] each according to its language: [The Division of Languages was not as yet introduced (See below, ch. 11.) but Moses speaks according to the time in which he wrote this. See the like example Gen. 12. 8. and 13. 3. &c.] according to their Families, among their people.

6. And Chams Sons are; [The posterity of Cham, divided themselves from Babel, for the most part Southwards, into a part of Africk, and for a time in Palsina. See of these 1 Chron. 4. 40. Ps. 105. 27.] Cus, [Of whom came the Arabians, and the Moors or Ethiopians. See above, the annot. on ch. 2. 13. Item 2 Kin. 19. 9. Job 28. 19. Jer. 13. 23. and 46. 9.] and Mizraim, [The Father of the Egyptians: whose name occurs frequently in holy Scriptures and it is the name likewise, both of the Country and the Inhabitants of Egypt] and Put, [Who is conceived to have planted and inhabited a part of Libya (where the River of Put is) See Jer. 46. 9. Exe. 27. 10. and 38. 5.] and Canaan. [The Fore-father of the Canaanites, sufficiently known in the Scriptures. See above chap. 9. 25. and below here v. 18.]

7. And the Son of Cus, are; Sebs, [From whom the Sabeans come, in Arabia deserta. See Ps. 72. 10. and Ht. 43. 3.] and Havila, [The Father of the Inhabitants of Havila, a Country so named; See above chap. 2. 11.] and Sabta, [The Learned do hold, that this mans progeny inhabited the lower part of rich or happy Arabia.] and Raëms [Likewise one of the progenitors of a people in the fame Arabia. See Exe. 27. 22.] and Sabtecha; [and this also is held to have been a planter of the fame Nation] and the Sons of Raëma, are Sebeba, [Dwelling Southward in Ethiopia, whence it is conceived that the Queen of Sebeba descended. See 1 Kin. 10. 1. 4. Exe. 27. 22. Matt. 12. 42. Acts 8. 27. Others do place him in rich Arabia] and Dedan. [Likewise an inhabitant of rich Arabia or, as others conceive, of Ethiopia. See Exe. 27. 13. and 38. 23.]

8. And Cus begat Nimrod: This man began to be mighty upon the earth. [See above ch. 6. v. 4.]

9. He was a mighty Hunter [Heb. mighty in hunting, viz. not only of the wilde beasts, but of men also, with whom he dealt little otherwise, than the hunters do with Deer, killing and abducting them at their own pleasure. See the like expression Jer. 16. 16. Lam. 1. 3. 25.] before the face of the LORD: [i. e. openly, dancing, or, without either fear of God, or shame before men. Compare above ch. 6. 11.] therefore it is said: Like Nimrod, a mighty hunter before the face of the LORD.

10. And the beginning of his Kingdom [Nimrod is held to be the founder of the first Monarchy, and the first ruler of Cities after the Flood: even as Cain was the

first that built a City, before the same] was Babel, and Erech, and Accad, and Calne, in the land of Sinear. [Heb. Schinbar, the land of Mesopotamia and Chaldea, thus named from a hill lying by it. See further of this Sinear, below ch. 11. 2. and 14. 1. and Job. 7. 21.]

11. Out of this land Assur went forth [Oth. out of this land he (Nimrod namely) went forth (to) Assyria] and built Nineve, [The Metropolis of Assyria, Ion. 1. 2.] and Rehoboth, Ir and Calai. [Oth. Rehoboth, the City, or the streets of the City, v. of Nineve.]

12. And Refen, betwixt Nineve and betwixt Calab: that is that great City. [Nineve namely. See Ion. 3. 3. and 4. 11.]

13. Mizraim begat Ludim, [The planter of the people of Lydia in Mauritania. See of these Isa. 66. 19.] and Ananiam, [Who is held the Source of the Cyrenians] and Lehabim, [The Father of the Lybians in Africk] and Naphtum. [From whom some hold the Ethiopians to issue, or the Numidians.]

14. And Pathrusim, [Who dwelt about the City of Pathrus in Egypt. Of whom see Isa. 11. 11.] and Casluhim, [The inhabitants of Cassitis] from whence [as also from the Capthorim. See Deut. chap. 2. 23. Jer. 47. 4. Amos 7. 9.] It should seem, that some of the posterity of those both brothers, went forth together, out of their own habitation, and took possession of the land of Palestine, from whence they were called Philistines] the Philistines, [i. e. the inhabitants of Palestine] went forth, [Oth. descended or issued] and Capthorim. [Descending from Capthor, of whom see Deut. 2. 23.]

15. And Canaan begat Zidon, [Heb. Tydon, the builder of the City of Tydon, or Zidon in Phenicia: whereof see Job. 11. 8. and ch. 19. 28. and Judg. 1. 3. &c.] his first-born, and Heib, [The father of the Hebitics, of whom see Job. 1. 4. and 9. 13. &c.]

16. And [these following names are not only the proper Names of persons, but of whole Nations besides, such as descended from them; and are therefore by others read & rendred, The Jebusite, the Amorite, &c.] the Jebus, [of whose posterity see Job. 15. 8. and Judg. 3. 9.] and the Emor, [of the Emorites, see Deut. 2. 24.] and the Girgash, [See Mat. 8. 28]

17. And the Hivvi, [See Judg. 3. 3.] and Arki, and the Sini, [mentioned Isa. 49. 12.]

18. And the Arvadi, [See Exe. 27. 8. 11.] and the Zemarai, [See Job. 18. 22. and 2 Chron. 13. 4.] and the Hamathi: [See Amos 6. 2. 14. Zac. 9. 2. of some of these together, See Gen. 15. 19. 20. 21.] and, according to that, are the families of the Canaanites spread forth. [Understand here all the Canaanites in general, all the posterity and people of Canaan.]

19. And the Border of the Canaanites, was Zidon where you go towards Gerar, [Here the borders or limits of the land of Canaan are described, which were, in length, on the West-side Zidon Northward, and Gaza Southward; on the East-side, Laza North-ward, and Sodoma, South-ward: thus the breadth, on the North, being Zidon and Laza. And on the South-ward Gaza and Sodoma] into Gaza: [Heb. Azza] where you go to Sodom, [Heb. Sedom, of which, and the three following places, See below, chap. 13. 10. and 14. 2.] and Gomorra, [Heb. Amora] and Adama, [Heb. Adma] and Zeborim, [Heb. Tydonim] into Laza. [Heb. Laichab.]

20. These are the Sons of Cham, after their Families, after their Languages; in their Countries, in their Nations.

21. Further, unto Sem (Sons) were born, [Heb. in (or, was) born. So ver. 25. These chose their habitation: for the most part, Eastward, in Asia the greater, wherein Syria, Assyria, Mesopotamia, Chaldea, &c. are situated] the same is likewise the Father [Not only the first planter of them according to the flesh, in regard of primogeniture: but likewise a pattern and leader of them, according

according to the Spirit, in regard of Regeneration] of all the Sons of Heber, [i. e. of the Hebrews (who therefore are likewise call'd Heber, Num. 24. 24.) with whom the true Church of God, and the true Doctrine, Religion and Worship of God, continued for a long time: Oth. children of the passage, or, passing over, in regard of the River Euphrates, which Abraham pass'd over, Job. 24. 3. See further of Sem above, ch. 6. v. 10.] brother of Japheth, [Named here in particular, as having had a share in the blessing pronounced by God upon Sem, of which Cham was excluded. See chap. 6. 10.] the greater. [i. e. the eldest.]

22. The Sons of Sem [Of their habitation or plantation, see the veric foregoing] were Elam, [Of whom are the Elamites, i. e. the Persians. See of these chap. 14. 1. 19. Jer. 21. 2. Jer. 49. 34. &c. Dan. 8. 2. Aetion 2. 9.] and Assur [The father of the Assyrians, a Nation sufficiently known in holy writ. Compare above ver. 11.] and Arphaxad, [Of whom it is conceived the Chaldeans had their beginning, being call'd Casdim] and Lud, [Of whom are they of Lydia in Asia the less] and Aram, [The original of the Syrians. See of another Aram, below, chap. 22. 21. of both which it is held that the land of Syria, and the Syrians had their denomination.]

23. And Avams Sons were Hæ, [Heb. Hæ. Who is supposed to be the progenitor of the inhabitants of the Country of Trachonitis, Though others assign him rather to some, that inhabited about Idumæa. Of Hæ see Job 1. 1. Lam. 4. 21.] and Hitt, [Who, it is thought, inhabited the Country of the Palmyrenians, or of Armenia] and Gether, [Of whom were the Baltrians, or the inhabitants of Apamene] and Mar, [Others Mesch, 1 Chron. 1. 17. who inhabited (as some think) the upper part of Syria, between Cilicia, and Mesopotamia, by a part of Mount Amanus, call'd Masfus. Oth. do place him in Myfia.]

24. And Arphaxad [Compare chap 11. v. 13, 15.] begat Selah: and Selah begat Heber.

25. And to Heber two Sons were born; the name of the one, was Peleg: for in his daies the earth is divided, [i. e. about the time of his birth it happened, that the inhabitants of the earth parted asunder, upon the division of the Languages, related in the next chapter] and his brothers name was Joktan.

26. And Joktan begat Almodad, [Of Joktans posterity there is but little information to be found, in either the holy Scripture, or other writings] and Secliph, and Hæzer-maver, and Larah.

27. And Hadarom, and Uzal, and Dikla.

28. And Obal, and Abimæel, and Sebecha. [This is a different one from him that was the Son of Cus, the Son of Cham. See above v. 7.]

29. And Ophir, [See 1 Kin. 9. 28. and chap. 22. 49. Ps. 45. 10. Ht. 13. 12.] and Havila, [Who is likewise to be distinguished from the other Havila, descending from Cus, the Son of Cham, of whom see above ver. 7.] Oth. this man here, some do hold that the Country of the Hamæites and Amalchites is called thus, Gen. 25. 18. 1 Sam. 15. 7.] and Jobab: all these were Joktans Sons.

30. And their Habitation was from Mescha off as you go towards Segar, the mountain of the East. [i. e. of Chaldea. See Num. 23. 7.]

31. These are the Sons of Sem, after their Families, after their Languages: in their Countries, according to their Nations.

32. These are the Families of the Sons of Noach, according to their births, [See above ch. 5. v. 1.] in their Nations: and by them are the Nations divided upon the earth, after the Flood.

All men hitherto had but one language, v. 1. The children of men undertake, of meer presumption, to build a City, with an exceeding high Tower, 3. God hinders their progress, by dividing their language, and scattereth them by that means abroad, throughout the World, 6. Babel retains the name thereof, 9. Sems posterity unto Abraham, 10. Wob, together with his Father, with Sarai and Lot, departs from Hæ of the Chaldeans, to Haran, 29.

All the Earth [All the inhabitants of the Earth, before and after the Flood, until this division of languages happened] was of one language, [Heb. lip: and so in the sequel. And this language is supposed to have been the Hebrew (which hath its name since of Heber (it having continued in his posterity) among other reasons therefore, that the proper names of the first men, are of the Hebrew original and Etymology, as Adam, Heva, Cain, Abel, &c.] and of one sort of words.

2. But it came to pass, as they [This is most to be understood of Chams posterity, and their chieftain Nimrod. See above ch. 10. ver. 10.] journeyed towards the East, [From the place, whither they were first gone, when by reason of the great increase and multitude of people, they were driven to enlarge their quarters, from Mount Sinar, where the Ark rested. See ch. 8. v. 4.] that they found a plain, in the land of Sinear, [where Babel lay. See ch. 10. on v. 10.] and they dwelt there.

3. And they said, every one to his neighbour, Let us strike tiles, [or, make, prepare, brick] and throughly burn (them) [Heb. burn with, or, unto burning, i. e. make, or bake hard, by much burning] and the tile (or, brick) was instead of stone unto them, and the slime was to them instead of lime (or mortar,) [That which is rendered slime, here, was a very tough bituminous matter, cleaving and sticking faster on, than any pitch, of which there was great plenty in those parts: See chap. 14. v. 10. Hittorians tell us, that the walls of Babel were mortared with this matter, and grown as hard as Iron in time.]

4. And they said: Come on, let us build us a City, and a Tower, whose top (or, uppermost) [Heb. head] be in the heavens; [An expression serving for exaggeration and magnifying a thing. See Deut. ch. 1. v. 28. and 9. 1. Ps. 107. 26. Matt. 11. 23. this was a most wicked and presumptuous design: as if in despite of God and all men, they would raise such a fabrick, that should secure them against any power whatsoever] and let us work a name for us, lest we be scattered over all the Earth. [Heb. all the face of the Earth. And to below, v. 8. 9.]

5. Then the LORD came down for to behold the City and the Tower, [Spoken of God, infinite and omniscious, after the manner of men; and implying, God knew and saw all their presumptuous and wicked purpose, and made it known, that he was ready to punish the same accordingly] which the children of men did build. [See ch. 6. on v. 2.]

6. And the LORD said; Behold, they are one sort of people, and have all one sort of language, and this it is, that they begin to make; but now, [By this kind of speaking is held forth the wrath of God, and his purpose to interrupt this work of theirs] should there not be cut off unto them, whatsoever they had projected to make? [Oth. there will nothing be cut off to them, or, they will be let in nothing: i. e. they are resolved to go through with their business.]

7. Come on, let us descend, [Compare chap. 1. 26. the first annot. there] and let us confound their language there: that every one may not hear the language of his neighbour. [Not hear, i. e. not understand: thus the word hearing, is taken for understanding what is said. See chap. 42. 25. Deut. 28. 49. 1 Kin. 3. 9. Jer. 5. 15. 1 Cor. 14. 2.]

Thus Abram already felt the truth of the divine promise. He intended but to keep himself from starving in Egypt, and returns thus laden with riches] in cattle, in silver and in gold.

3. And he went, following his journey. [Following the wates and places, through which he formerly descended into Egypt. See chap. 12. 9. Or he journeyed on, according as the transportation and carriage of his goods, and the match of his cattle would permit] from the South unto Bethel. [See chap. 12. on ver. 6, 8.] unto the place where his Tent had been in the beginning, betwixt Bethel and betwixt Ai. [See chap. 12. v. 6, 8.]

4. To the place of the Altar, which at first he had made there: and Abram called there upon the name of the L O R D. [Compare ch. 4. 26. and 12. 8.]

5. And Lot, who went with Abram, had likewise sheep, oxen, and Tents.

6. And that land did not bear them, [i. e. was not able to sustain them] to dwell together: for their substance was much.

7. And there was contention betwixt the herdsmen of Abrams cattle, and betwixt the herdsmen of Lots cattle. [See chap. 21. and 26. where you find the like contention recorded] Also the Canaanites, and the Pherezites dwell then in that Country. [Because the old inhabitants left but little room in one part of the Land for these strangers, therefore Abram and Lot, having great store of cattle, and being doubtless not a little envied by the Inhabitants, they could not well find sufficient accommodation in one place, for such a quantity, whence not only contention arose betwixt the Hardsmen, but further trouble likewise was to be feared might ensue from the Canaanites. See below ch. 21. 25. & 26. 15. 30. 21.]

8. And Abram said to Lot. Let there be no strife now, betwixt me and betwixt thee, and betwixt my herdsmen and betwixt thy herdsmen; for we are men brethren. [Heb. we are brethren] not only after the flesh, I being thy Uncle, and thou my Nephew; but also after the Spirit, we serving one and the same God, and giving scandal to the Inhabitants, by such contentions, drawing reproach thereby upon the true worship of God and our profession.]

9. Is not [Such kind of asking implies a strong affirmation. So chap. 20. 5. Ex. 14. 12. Jud. 4. 6.] the whole land before thy face? [i. e. it lies open for thee, to be made use of or imploied by thee. See the like phrase ch. 20. 15. and chap. 34. 10, 21. and 47. 6.] part from me (I pray) if thou (chuse) [This word is put in here out of the 11. verse following] the left hand, I will go to the right; and if thou (goe) to the right, I will go to the left.

10. And Lot lifted up his eyes: and beheld all the plain of Jordan, [This is the name of a River, moistning the land of Canaan, and springing from two heads in Mount Lebanon, called Jor, and Dan] that the same wholly moistned it: before the L O R D had destroyed Sodom and Gomorra, it was as the Garden of the L O R D. [Hereby is understood the Garden of Eden which God had planted or, the Garden of the L O R D, that is to say, an extraordinary fair & pleasant Garden: as, the Camp of God 1 Chr. 12. 22. the Hills of God Ps. 36. 7. the Cedars of God P. 80. 11. The wrestlings of God Gen. 30. 8. i. e. very great and mighty ones. The word God signifies there, a great excellency] as Egypt. [See Ex. 31. where the fruitfulness of Egypt and Assyria are compared together.] coming to Zoar. [Heb. Tselzah a City that lay about Sodom and Gomorra, which got that name, when Lot retreated thither. See chap. 19. 23. being formerly called Bela. See chap. 14. 2.]

11. So Lot chose for himself all the plain of Jordan, and Lot went to the East, and they were parted the one from the other. [Heb. the man from his brother.]

12. And Abram (then) dwelt in the land of Canaan and

Lot dwelt in the Cities of the plain, and pitched tents (e. ven) unto Sodom.

13. And the men of Sodom were evil, and great sinners against the L O R D. [Heb. sinners against the L O R D much. Notwithstanding the great wickedness of the Sodomites, and neighbouring people, Lot chose this tract for the goodness of it. Oth. before the L O R D, Compare chap. 6. 11. and 10. 9.]

14. And the L O R D said to Abram, after that Lot was parted from him, [God here doth comfort Abram upon his Nephews parting from him, and choosing for himself that goodly Tract] Lift up thy eyes, and regard from the place, where thou art, North-ward, and South-ward, and East-ward, and West-ward. [Heb. to the Sea. as ch. 12. 8.]

15. For all this Land that thou seest, [Not that he then saw all, but all that was promised him] that will I give to thee, [viz. to thy self, the right to the earthly Canaan, and to thy Seed after the flesh, in due time, the real possession; and afterwards to thee and thy spiritual seed together, here the right to the heavenly Canaan, and hereafter the everlasting fruition of the same, all of my own free gift and grace] and to thy Seed, [Not only as an earthly habitation for thy fleshy seed, but likewise as a pledge and token of the heavenly Countrey and mansion place for thy spiritual Seed. Compare Heb. 11. 9, 10, 14, 15, 16.] in eternity. [i. e. for a long time, viz. until the Messiah, the Seed of the blessing, shall be born of thy flesh, and have accomplished the work of Salvation upon the earth. The Hebrew word, among other significations, is oft taken for the whole time of the Law. See chap. 17. 13. and 48. 4. Pf. 132. 14. or, properly, in eternity, in regard namely of the spiritual Seed and Canaan.]

16. And I shall put thy seed, as the dust of the Earth: [Abrams seed is likened to the dust of the earth, in regard not of just the like quantity or number, but of great and vast a multitude of them, as is hold numberless, or past account, among men. See the like phrase chap. 15. ver. 5. and 22. 17. and 32. 12.] so that if any shall be able to tell the dust of the earth, thy seed also shall be told.

17. Get thee up, Walk through this Land, in its length, and in its breadth; for I will give it thee.

18. And Abram pitched Tents, [i. e. in his journeyes and removings, he pitched his tents here and there] and came, and dwelt at the Oak-bushes [(or, grove) Oth. in the flat fields, or plain] of Mamre. [This Mamre was an Amorite, dwelling by Hebron. See chap. 14. ver. 13. and 24. and this name is to be distinguished from that of More above, chap. 12. ver. 6.] which are by Hebron; or, who is at Hebron; which City at that time was called Kirjath Arbe, or the City of Arba. But afterwards Hebron. See chap. 23. 2. and 35. 27. Num. 13. 23. Job. 14. 15. 2 Sam. 5. 5.] and he built an Altar there to the L O R D.

CHAP. XIV.

The Kings of Sodom and the other four Cities revolt from Kedor Laomer, and are thereupon invaded and subdued by him, with the help of three Kings, v. 1. Sodom is plundered, and Lot together with others, carried away captive, 11. Abram being with him, marcheth with his own men and confederates, to pursue those Kings, and surprising and defeating them, sets Lot, and the rest of the prisoners at liberty, 14. after the victory he is refreshed and blessed by the King and Priest Melchizedek, to whom he gives the tenth of the spoil, 18. and swears, that of whatsoever belonged to the King of Sodom, he desired nothing for himself, 21.

And it came to pass in the dates of Amraphel the King [Understand here none of such great and mighty Kings and Monarchs, as got up afterwards, but such

Chiefsains and Governours onely, as had the command and government but of some Tracts or places, with some quantity of men resorting under their jurisdiction; which appears by this, that the five Cities, Sodom, Gomorra, &c. had each of them their King, ver. 2.] of Sinear, [See chap. 10. on ver. 10.] Arich, the King of Ellasar, [upper-Susiana in Assyria. Compare chap. 2. the annot. on the name of Havila, ver. 11.] Kedor-Laomer, the King of Elam, [a Countrey in Persia, called Elymais, of Elam the son of Sem. See chap. 10. 22.] and Tidal, the King of the Nations. [It should seem that this Kings Subjects and Souldiery consisted of several Nations. Though some take it, as if the word Gajim here, was but the name of a certain place or Countrey.]

2. That they waged war [This is the first war plainly set down and recorded in holy writ. Nor is there any other history extant in the World, that gives account of any war as old as this] with Berá King of Sodom; and with Birja King of Gomorra; Sinab King of Adamas; and Senecher, King of Zebaim; and the King of Bela, this is Zoar. [See ch. 13. 10. Those Cities which here are visited with war, were all of them (Zoar only excepted) not long after, consumed with fire and brimstone from Heavens, because of their intolerable wickedness.]

3. All these assembled themselves in the vale of Siddim, [Oth. toward, or to. This was the plain, or low-countrey, wherein the foresaid Cities were situated] that is, the salt-sea. [Thus called after the destruction of the said Cities; the fame whole Tract (abounding before with abundance of salt or brackish lim-pits, ver. 10.) becoming afterwards, or turning, into a great stinking pool, otherwise called Lacs Asphaltites, i. e. pitch or glue, or lime-stone, as also the dead Sea, no living creature being able to remain alive in it.]

4. Twelve years they had served Kedor Laomer [Having been, it is like, subdued so far by him, in some former war, that they were become tributary to him] but in the thirteenth year [Heb. thirteen years, i. e. the thirteenth, and so in the next verse, fourteen, for fourteenth] they fell off.

5. So Kedor Laomer came in the fourteenth year, and the Kings that were with him, and smote the Rephaim, [A people defending from Canaan. See chap. 15. 20. Oth. Giants, who are conceived to be so called from their sound vigor and strength] in Aferoth Karnaim, [a City beyond Jordan, called likewise Aferoth by itself. Deut. 1. 4. and Job. 9. 10. & 13. 31. her surname is Karnaim, which it seems was given her from her situation (resembling two Rams horns)] and the Zurim in Ham, and the Emim [a certain people, which likewise were reputed Giants, Deut. 2. 10. 11.] in Schave Kirjathaim [a City, built afterwards in Gilead by the Reubenites, formerly, as it seemeth, called Schave. See ver. 17. Num. 22. 37. Job. 13. 10. Oth. in the plain, or champaign-field.]

6. And the Horites [Heb. the Chorties, a people that dwelt in Seir, as likewise Eljau afterwards. See chap. 32. 3. until the Edomites or Eljau's posterity drove them out thence. See chap. 36. 20. and Deut. 2. 12. 22.] upon their mount Seir, unto the plain field of Parans, [This is the name of a City, Mountain and adjacent Countrey. See Num. 13. 1. Deut. 33. 2. and 1 Sam. 25. 1. Hab. 3.] hence the Defers or Wilderness of Paran hath its name. See chap. 21. 21. and Num. 10. 12.] which is by the Desert.

7. Then they turned again, and came to En Mispat, that is, Kades, [as viz. it was called in Moses time, lying in the desert of Sin. See Num. 20. 11, 14, 16, 22. a distinct place (as some do hold) from Kades Barnea, where-of may be seen Num. 32. 8. Deut. 1. 19.] and smote all the Land [i. e. the Inhabitants of the land] of the Amalekites [A people defending from Esau, which inhabited the same afterwards. See chap. 36. 12.] and the Emorite also, [likewise a people of Canaan's off-spring.

See chap. 10. 16.] that dwelt at Haragon Tamar. [Heb. Chatsajon, afterward called Engedi. See Job. 15. 62. 1 Sam. 24. 1. and 2 Chron. 20. 2.]

8. Then (there) went forth the King of Sodom, and the King of Gomorra, and the King of Adama, and the King of Zebaim, and the King of Bela, this is Zoar; and they put battail-array against them in the valley of Siddim.

9. Against Kedor Laomer the King of Elam, and Tidal the King of the Nations, and Amraphel the King of Sinear, and Arich the King of Ellasar: four Kings against five.

10. Now the valley of Siddim was full of slime-pits: [Heb. pits, pits. Thus one and the same word is doubted by the Hebrews, to express the quantity or multitude of things, 2 Kin. 3. 16. 1 Cor. 2. 13.] and the King of Sodom and Gomorra fled, and fell there: [A phrase of such as perish in the battail, or otherwise. See Job. 8. 24, 25. Jud. 8. 10. and 12. 6. and 1 Chron. 21. 14. the fallen ones are here put in opposition to them that escaped. Oth. fell therein, or fell down] and the remainder fled to the Mountains.

11. And they took all the substance of Sodom, [See ch. 12. 5. and here v. 16, 21.] and Gomorra, and all their vidual, and went away.

12. Also they took Lot, Abrams brothers son, and his substance, and went away: for he dwelt in Sodom. [Lot namely. See chap. 13. 12.]

13. Then there came one, that was escaped, and related it to Abram the Hebrew, that was dwelling by the oaken bushes [See ch. 13. on ver. 18.] of Mamre the Emorite, brother of Efsal, and brother of Aner, who were Abrams confederates. [Heb. Lords of Covenant. The word Baal doth in general signifie him, that is in possession of any thing, or useth it, or is inclined & affected to it, &c. as chap. 17. 19. Lord of dreams; one that hath many dreams. And chap. 49. 23. Lords of arrows;] they that use many arrows. 2 Kin. 1. 8. Lord of hair, one that hath much hair. Prov. 29. 22. Lord of heat, or wrathfulness; one that is given to that passion. Here in this place, Lords of Covenant, are those which were in Covenant together.]

14. When Abram heard, that his brother [i. e. his Nephew, his brother Harans Son. See chap. 11. 27.] was taken prisoner, he armed his instructed (or, trained) ones [or, apprentices. The Hebrew word doth signifie one that is instructed in something from his youth, whether it be in matters of Religion, or military affairs, or otherwise. Oth. his dedicated, or appropriated ones] the in-born of his house, three hundred and eighteen, and he pursued them unto Dan. [a little City, lying at the foot of Mount Libanus, and the North border of Palestine, formerly called Lechem. Job. 19. 47. or Lais, Jud. 18. 27.]

15. And he divided himself against them by night, he and his servants, [Together with the men of Aner, Efsal, and Mamre, who were marched forth with him as Confederates. See ver. 24.] and smote them: and he pursued them unto Hobab, which is on the left hand of Demojcas, [This is that famous Metropolis in Syria. See Jsa. 7. 8. and 17. 1. Jer. 49. 25. Act. 9. 2.]

16. And he brought all the (goods) substance back, and Lot likewise, his brother, and his substance he brought again, as also the women and the people.

17. And the King of Sodom went forth, to meet him (after that he was returned from smiting Kedorlaomer, and the Kings that were with him) into the vale of Schave, [See above ver. 5.] that is, the Kings vale. [Thus called, by reason of this encounter. See further of this vale, 2 Sam. 18. 18.]

18. And Melchizedek, [Heb. Melchisedek;] who was a Type of Christ. See Psalm 110. 4. Hebrews 7. 1] King of Salem, [Heb. Schalem, afterwards called Jerusalem] brought forth bread and wines [to present Abram with, and to refresh his wearied Army, not to make an offering thereof to God. The Hebrew

verb here used being no where in Scripture taken for offering] and he was a Priest of the most High God.

19. And he blessed him, [as a Priest of the most High God. Heb. 7. 7.] and said : Blessed be Abram to the most High God, that possesseth Heaven and Earth. [i. e. the Lord be gracious unto him, and endue him with all manner of blessings in soul and body.]

20. And blessed be the most High God, [i. e. extol with praise and thanks, as chap. 9. 26. and ch. 24. 27.] that hath delivered these Enemies into thy hand : and he gave him the tenth of all. [Abram gave the tenth to Melchizedek. See Heb. 7. 4. &c. and compare the same with the following verse here.]

21. And the King of Sodom said to Abram : Give me the souls, [Heb. the souls ; i. e. the men, or persons, or people. See chap. 12. 5.] but the substance take for thyself.

22. For Abram said to the King of Sodom, I have lifted up my hand to the L O R D the most High God, that possesseth Heaven and Earth ; [i. e. I have sworn with lifted up hands. See of this manner of swearing Ex. 6. 8. Num. 14. 30. Deut. 32. 40. Eccl. 20. 5. 6. Rev. 10. 5. 6.]

23. If from a throb to a shudder, yet if of all that is thine I take (ought I) [This is an imperfect speech, very ugly among the Hebrews, whereby they use to conceal the punishment which they make themselves liable to, swearing falsely, shewing thereby, that they except no kind of punishment, but refer the same to the just Judgment of God. Understand therefore in such passages, *not be unto me, or, God do this or that, (thus and thus) with me, if I &c.* See chap. 26. 29.] thou thou do not say, I have enriched Abram.

24. (Be it) forth (or, without) me ; [Because I will take nothing of what is thine. Others read it, *besides only what &c.* See the like phrase chap. 4. 1. ver. 16.] only what the ye has brought, and a part of the same, that went forth with me, Aner, Eshcol, and Mamre : Let them take their share. [i. e. let not only the young men pass away with what they spent of the Enemies prey, but those three men also be supplied with such a share as they shall demand.]

CHAP. XV.

Abram, growing faint-hearted, is comforted of God in a vision, by very glorious, spiritual and temporal promises, and justified through faith, v. 1. God establisheth his Covenant with Abram, in a peculiar manner, foretelling and typifying, what should befall his Seed after him, 9.

After these things the word of the L O R D was (or happened) to Abram in a Vision, [A certain kind of divine Revelation, whereby a man (that is not asleep) hath either outwardly something represented unto him by Gods, or his spirit taken up, thereby to see or understand inwardly, that which the Lord is pleased to make known to him. Num. 12. 6, 7, 8. and 24. 4. 11. 1. 1. Acts 10. 10, 11.] It should seem, that God in this vision appeared likewise outwardly to Abram. See ver. 5. &c.] saying, Fear not Abram, I am thy shield, thy Reward, very great. [These words comprehend thefulness of all happiness, which God doth promise and give unto his Children ; consisting, in the protection against all evil, and the grant of all good, to begin here, and to be completed hereafter.]

2. Then said Abram : Lord L O R D, what shouldst thou give me, [i. e. what gift shall I take pleasure or comfort in, as long as I do not see the fulfilling of thy promise, touching my Seed, whence the Messiah is to proceed ?] whither I go along without children ? [Oth. yet I go without children] and the Reward of my house [Heb. the fruit of the errand, or managing, or stewardship of my house. i. e. the reward, or bailey, of my house. So a son of strength is put 1 Kin. 1. 52. for, a strong or stout man. And sons

of captivity, Eccl. 4. 1. for those that were in captivity, Sons of oppression, Prov. 31. 5. for oppressed ones, and Jer. 48. 45. (sons of uproar, for men making uproar] is this Damascus [Heb. Demaschek : i. e. man of Damascus, Damasco-man. This is an imperfect speech, which Abram compleats in the next verse] Eltezer. [the name of Abrams steward.]

3. Moreover Abram said : Behold, unto me thou hast given no seed, [i. e. no son. See chap. 4. on ver. 25.] and loe, the son of my house [i. e. my servant, that was born in my house, compare chap. 14. 14. by this expression the house-born servants are distinguished from the sons of ones body, or proper children, as Job 19. 17. Prov. 31. 2. Jer. 2. 14.] shall be my heir. [Heb. shall inherit me, as also ver. 4.]

4. And behold, the word of the L O R D was to him, saying, This (man) [This Eltezer namely of Damascus] shall not be thy heir : but he that shall come forth out of thy body, [Heb. out of thy bowels. See a Sam. 7. 12. compare Gen. 35. 11. and 2 Chron. 6. 9.] shall be thy Heir.

5. Then he [God namely] bid him [Abram] forth, [the Tent] and said : Look up now to Heaven, and tell the stars, if thou canst tell them, and he said unto him, These shall thy Seed be. [Compare chap. 13. 16. and 1 Kings 4. 20.]

6. And he believed in the L O R D [Not as if Abram had but then begun to believe, but that he grew stronger in his faith, overcoming the doubts of his flesh, and more and more embracing and relying on the great promises which God had made him, ver. 14, 5. concerning his seed, and principally the Messiah, to his own souls comfort and salvation] and he imputed it to him (for) righteousness. [The particle (for) is put in here out of Psalm 106. 31. and Rom. 4. 3. Gal. 3. 6. James 2. 23. the sense is ; God of his mere grace, held him righteous and justified, that had no righteousness in himself, whereby to justify before his Judgement-seat, and that, through faith in his promises, and in the promised Mediator. Rom. 4. 2, 3, &c.]

7. Moreover he said unto him, I am the L O R D, that led thee forth out of Ur of the Chaldees, [See chap. 11. v. 31.] for to give thee this land, hereditarily to possess the same.

8. And he said, Lord L O R D, whereby shall I know, that I shall hereditarily possess it ? [Abram, though he believed, yet he desired further information and confirmation of God, as other believers likewise have done in their times. Iud. 6. 37. 2 Kin. 28.]

9. And he said to him, Take me a three-years heifer, and a three years goat, and a three years ram, and a urle-dove, and a young dove. [It is remarkable, that here such beasts or creatures only are made use of, as were mostly used for sacrifices.]

10. And he brought all these unto him, [viz. unto God who formerly verse 9. bid him, take me, i. e. take to bring unto me, &c.] and he [Abram namely, being doubtless instructed by God] divided them through the midst, and he laid each ones part over against the other : [Heb. the man of his part over against his neighbour, or friend. That is to say, he laid the pieces that belonged together, right over against one another, as the right side of the heifer, over against the left, &c.] but the soul he divided not.

11. And the wild fire came down upon the carcasses, but Abram chased it away, [by blowing, as the property of the Hebrew word doth imply.]

12. And it came to pass, when the Sun was going down, there fell a deep sleep on Abram, and behold, a terror (and) great darkness fell upon him. [Darkness doth often, in Scripture signify, terror, affliction, adversity, tribulation. Pf. 35. 14. and 38. 7. &c.]

13. Then said he to Abram : Know for certain, [Heb. knowing thou shalt know] that thy Seed shall be foreign (or a stranger) in a Country, that is not theirs ; [understand the

land of Canaan, but principally Egypt] and they shall serve them, [i. e. the inhabitants or owners thereof] and thy Seed shall serve them four hundred year. [The number of these four hundred years (after the plainest sense) is here set down in goals, not in the exactness, the round number being made use of, and the odd number left out ; as is usual in the like relations. See Iud. 11. 26. and 20. 46. 2 Sam. 5. 5. 1 Kings 15. 25. The full number is four hundred and thirty years, Exod. 12. 41. Gal. 3. 17. beginning from the time of the Covenant made here by God with Abram, in confirmation of his former promises, as doth appear by the words of Saint Paul, Gal. 3. 17. The end of the forefathers, is the going forth of the children of Israel out of Egypt ; or the giving of the law. Oth. begin these years from Abrams going forth out of Ur in Chaldees ; or out of Haran ; or from the birth of Isaac ; or from that time, when Ishmael mocked Isaac, which mocking is termed a persecution by Paul, Gal. 4. 29.]

14. The Lord shall likewise judge the people [to judge, imply many things as much as to judge and shew or determine a mans cause, either to his damage by punishing of him, as here, and Psalm 51. 6. or to his advantage, by protecting of him, as chap. 30. 6. Psalm 7. 9. Jer. 5. 28. and 22. 16.] whom they shall serve : and after that they shall go forth with great substance.

15. And thou shalt go to thy fathers with peace, [i. e. thou shalt die a bodily death, whiles thy soul shall be gathered to others, into life everlasting, compare chap. 25. verse 8. and 17.] thou shalt be buried in good age. [Heb. in good grayness. A good age properly imports not only length of life, and temporal happiness, but in a life past and transacted in piety before God, justice towards men, sobriety and contentedness in and by ones self. So chap. 25. 8. and Iud. 8. 32. 1 Chron. 29. 28.]

16. And the fourth generation all turn hither again : [Oth. in the fourth generation, they shall return, &c. i. e. after the end of four hundred years, the age of a man being at that time ordinarily reckoned about a hundred years] for the unrighteousness of the Amorites [and those other wicked Nations, rehearsed below ver. 19. 20, 21.] So chap. 48. 22. 1 Kings 21. 26. 2 Kings 21. 11.] is not perfect as yet. [God having given this land unto the Amorites, and determined not to drive them out thence, until they should have deserved it in the highest degree, he is resolved to let them spend and make up that time accordingly, and in the interim to prove & exercise his own people. Jer. 51. 13. Matt. 23. 32.]

17. And it came to pass, that the Sun went down, and it grew dark ; and loe, there was a smoking furnace, [Heb. furnace of smoketh. The oppression of the people of Israel in Egypt, is compared to an iron furnace. Deut. 4. 20. and 1 King. 8. 51. Jer. 11. 4.] and fiery torch, [Heb. torch of fire, signifying the presence of God, and the future deliverance from the oppression. Eccl. 6. 21. Isa. 62. 1. Zach. 12. 6.] which pass through between those pieces. [God makes up his Covenant here with Abram in a most peculiar and solemn, though very friendly manner, like as the custom was to doe at that time, betwix one man, friend and confederate with the other ; namely, by laying of beasts, and dividing of the parts or pieces, the confederates passing thorow the midst of them, in token, that the Covenant-breaker deserved to be cut in pieces thus. See Jer. 34. 18, 19.]

18. At (or, on) that same day the L O R D made [Heb. cut or broke. A borrowed phrase from the slaying of the beasts and dividing of the pieces, mentioned v. 17.] a Covenant with Abram, saying, Unto thy seed have I given this land, [viz. by my determin'd purpose and declared promise. Chap. 13. 15. however the performance and execution thereof must be deferred yet, until the time aforesaid, verse 13.] from off the River of Egypt, [Hereby is understood the River of Sabor, which divideth Egypt from Canaan. Num. 34. 5. Isaj. 13. 3. 2 Chron. 13. 15.

Others doe understand here the River Nilus] unto that great River, the River Phrath. [See ch. 2. 14. and the fulfilling hereof 2 Sam. 8. 3. and 1 Kings 4. 21. and 9. 21. and 1 Chron. 18. 3. 2 Chron. 9. 26.]

19. The Kenite, and the Kenizite, and the Kadmonite. [The Row of the Nations, which did possess the land of Canaan before the Israelites. Compare the same with chap. 10. 15, 16, &c. and the Annotations there.]

20. And the Hittite, and the Pherezite, and the Rephaim. [See of these, ch. 14. 5.]

21. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

CHAP. XVI.

Sarah, being barren, giveth Hagar her Maid-servant unto Abram for a Concubine, v. 1. Hagar being with child, begins to despise Sarah, who complains thereof, and gets leave to humble Hagar, and fleeth from Sarah into the Wilderness, 4. where God speaks unto her [sending her back to Sarah, with temporal promises, touching her son] Isaac, whom she bare to Abram, when he was eighty six years old, 7.

YEs Sarah Abrams wife did not bear to him, (or brought not forth unto him) and she had an Egyptian Maid-servant, whose name was Hagar :

2. Therefore Sarah said to Abram, Behold (I pray) The L O R D hath shut me up, [i. e. made me barren. Compare chap. 20. on ver. 18.] that I bear not : go in (I pray) to my maid-servant, [See chap. 6. 4. and to below verse 4. Sarah despairing of her own bodily issue, and yet heartily longing for the promised Seed, the doth so far here forget herself, that without asking Gods advice, she counsels her Husband, to endeavour the fulfilling of Gods promise, by such a means, which though of common practise in those days, was nevertheless contrary to the first institution of Marriage] peradventure shall I be built up out of her : [Thus then Sarah did, for to make trial, whether Abram might get a son by Hagar, whom she might count her own, as born of her own Maid-servant, in her own house. See chap. 30. 3. Ex. 21. 2. As for the phrase of building, or, building the house, the same is likewise used chap. 30. 3. Ruth 4. 11. Deut. 25. 9. and by it is meant, the maintaining and propagating of a Family] and Abram hearkned to the voice of Sarah. [Abram without once asking God about it, whose promise it concerned, suffers himself to be persuaded by Sarah, not through any base lust, but through the reasons he alledged, and himself much afflicted : the rather for that as yet it was hid to him, whether the promised seed should be born of Sarah, or some other.]

3. So Sarah, Abrams wife, took the Egyptian Hagar, her Maid-servant, at the end of ten years, that Abram had dwelt in the land of Canaan ; [viz. since he had quitted Haran, and was come into the land of Canaan] and she gave her to Abram her Husband, [abusing the power (which otherwise she had) over her Maid-servant, and the body of her husband. 1 Cor. 7. 4.] for a wife to him, (or, to be a wife for him) [Understand such a one, as was of less worth and esteem than the first Hagar continuing a servant still, and under the command of her Mistresses Sarah, ver. 4, 8, 9. See further of the like Concubines, chap. 25. 6. and 30. 3, 9. and of the spiritual sense of this march. Gal. 4. 22, &c.]

4. And he went in to Hagar, and she conceived now when she saw that she had conceived, then her Mistresses was despised in her eyes. [Heb. light in eye, i. e. undervalued, slightly or little regarded.]

5. Then said Sarah to Abrams, My wrong [i. e. the wrong I suffer : this Sarah spake out of impatience] is upon thee ; for, for thee, for thy sake, it is to be imputed to thee, since thou canst not but take notice of Hagers vilifying

lifying of me, and yet doest not reprove or chastise her for it; I have given my Maid-Servant into thy bosom, now she seest, that she hath conceived, I am deplored in her eyes, the LORD judge betwixt me and betwixt thee. [out of infirmity, the commands the business to Gods judgement, to punish the wrong-doing party, not making amends. Compare 1 Sam. 24. 13, 16.]

6. And Abram said to Sarai; Behold thy Maid-servant is in thy hand; [under thy power, authority and command;] so below ch. 24. 10. & 39. 4, 6, 8. Num. 31. 49. Job. 9. 25. 1 Sam. 14. 48. 2 Kings 8. 20. Abram implies thus much, although I have taken her for my second (or secondary) wife, yet I have not withdrawn her from thy command; therefore if she do amiss, use thy authority as over one, that is still under thee; I do to her, what seems good in thy eyes; and Sarai humbled her, and she fled from her face.

7. And the Angel of the LORD [i.e. the head of the Angels, the Lord Jesus Christ, who therefore is likewise called the LORD, v. 13. and ch. 18. 26, 33. Jud. 6. 14. and ch. 13. v. 19, 22.] found her [this expedition doth let forth the watchful eyes of the Lord over this straying and distressed Hagar] by a fountain of water in the wilderness by the fountain on the way of Sin. [Heb. Schw, in the road or way to Egypt, whence the way, see below ch. 25. 18. & Ex. 15. 22. 1 Sam. 15. 7.]

8. And the Angel of the LORD said to Sarai; I have conceived thee, and whither wilt thou go? and she said: I am flying from the face of my Mistress Sarai.

9. Then the Angel of the LORD said to her: Turn again unto thy Mistress, and humble thyself under her hands.

10. Moreover the Angel of the LORD said to her: I will greatly multiply thy seed, [Heb. multiplying I will multiply. Here a Divine work is attributed to the Angel, whence it appears that it was not a Creature, but the Creator himself; so that by reason of the multitude it shall not be numbered. [Note, That this temporal blessing is to be differentiated from the spiritual, which remained with the seed of the promise.]

11. Also the Angel of the LORD said unto her: Behold, thou art with child, and shalt bear a Son, and thou shalt call his name Ishmael, for that the LORD hath heard thy distresses [Heb. heard after thy affliction.]

12. And he said to a Wild ass of a man: [i.e. he shall be a Savage, rude man, like unto a wild ass, implying wildness, that he should be an undomated, dreadful Warrior; see below ch. 21. 20.] his hand shall be against all, and the hand of all against him: [i.e. he shall provoke every one to fighting and warring, and by reason thereof shall be as much troubled by others; which is to be understood not of his person only, but likewise of his posterity.] and he shall dwell before the face of all his Brethren. [The sense is, that he should exceedingly spread and enlarge the limits of his habitations, to and among his kindred, of whom he should not stand in fear; but stoutly face them every where: see chap. 25. 18.]

13. And he called the name of the LORD that spake unto her, [Here the Angel abovementioned is expressly called J E H O V A H, the LORD. Compare above v. 7.] Thou God of regard: [i.e. he that seeth all things, and hath now also been pleased favourably to regard me in this my grievous affliction, putting me into the right way again, and reviving me with his comfort.] for she said; Have I also seen here after him, that regardeth me? [i.e. it is not a wonder, that I do yet regard the light now, and still remain alive, after that he appeared to me, who looked after me in this my sad condition? He thought the most duty, for having seen the Lord. Compare below ch. 32. 20. Exod. 14. 11. Jud. 13. 22.]

14. Therefore they called that well, the well Lachai Roi: [i.e. of the Living one, that seeth me. She denominates that well from her self, for having remained a-

live, after that she had seen the LORD; and from the LORD likewise, for having so favorably regarded her: yet some are of opinion, that both denominations have regard to God, that liveth and seeth all things.] Behold the same is betwixt Cadec, [see above ch. 14. v. 7. and the Annotations.] and betwixt here.

15. And Hagar bare a Son unto Abram; and Abram called the name of his Son, whom Hagar had born, Ishmael. [doubtless being informed of Hagar, that God himself had named the child thus in the Womb. See above v. 11.]

16. And Abram was 86 years old, [Heb. a son of eighty year and six years. So in the first verse also of the next chapter.] when Hagar bare Ishmael to Abram.

CHAP. XVII.

God appears to Abram, and renews his promise and Covenant, v. 1. changes his name of Abram into Abraham, 5. instituteth Circumcision for a sign of the Covenant, 9. changes the name of Sarai into Sarah, with promise of a Son, and a mighty (scd) by her, 15. at which Abraham rejoiceth very much; yet prayeth for [Ismael], and obtaineth a Temporal blessing for him, 17. Abraham, and all the male of his house are circumcised, 23.

Now when Abram was ninety nine years old; [Heb. a son of ninety year, and nine years. This was the twenty fifth year, after that he had received the promise of the multiplying of his seed at Haran. Above ch. 12. 2, 3, 4.] The LORD appeared unto Abram and said to him: I am God the Almighty [i.e. being not only strong and able to defend and protect thee against all evil, but likewise as sufficient, to provide all good things for both thy body and soul, as being a God, that in my self doth overabundantly and unchangeably possess all sufficiency; inasmuch that he must needs be in a happy condition, whom I accept of to be in Covenant with me.] walk before my face and be upright [without simulation, and with an upright relying upon me, and standing continually in fear and awe of me as in my presence. So below ch. 24. 40. compare ab. ch. 5. 22, 24. of the word upright, see ch. 6. v. 9.]

2. And I will put my Covenant betwixt me and betwixt thee; [i.e. I will renew the same and establish it with a holy Sacrament. See vsf. 10.] and I will multiply thee very much [Heb. in much much.]

3. Then Abram fell upon his face: [testifying thereby not only his nothingness and unworthiness, but likewise his revering humble and thankful heart towards the Almighty and gracious God,] so below, v. 17. Lev. 9. 24; Exod. 43. 3.] and God spake with him, saying,

4. As for me, behold my Covenant is with thee, and thou shalt become a Father of a multitude of people [not only, according to the flesh, of all the Israelites, Ismaelites, Adonians, Keuburans, but especially, according to the spirit, of all true Believers throughout the World, of which stock, nation or condition lover they may be, Rom. 4. 16, 17. compare above ch. 12. 2. and the Annotations.]

5. And thy Name shall no more be called Abram; but thy Name shall be Abraham; [in this Name the Letter, H is inserted, being the first letter of the word Hamon; which God alludes unto, signifying multitude, or a main quantity. This is the first name God changed, and hence the custom obtained of giving names at the Circumcision.] for I have put thee a Father of a multitude of nations.

6. And I will make thee exceeding fruitful: and I will put (or establish) thee to (or for) Nations: [see above on v. 4.] and Kings shall come forth out of thee.

7. And I will cres (or establish) my Covenant, betwixt me and betwixt thee, and betwixt thy seed after thee

in their generations for an everlasting Covenant: [everlasting for all believers in Christ, in regard of the spiritual part; but for the Israelites temporarily unto the coming of Christ, in regard of the corporal part, together with the dependance thereof, and especially this Sacrament of Circumcision.] for to be a God unto thee; [i.e. thy Saviour, through the Messiah to come. This manner of speaking comprehends all the good, and benefits which this Covenant of Grace brings along with it. See Lev. 16. 12. Pf. 33. 12. & 144. 15. Jer. 31. 33.] and in thy seed after thee.

8. And I will give to thee and to thy seed after thee, the land of thy [sojournings] stranger-ships; [into which thou art come, and wherein thou hast travell'd and sojourned hitherto, and yet hast sojourn for a time: see below ch. 28. 4. & 36. 7. & 37. 1. the word stranger-ships, or sojournings, is set down in the plural number, to shew forth the continuance and whole time of his being a stranger in that land] the whole land of Canaan, for an everlasting possession; [Heb. possession of eternity. See above on ver. 7.] and I shall be a God unto them.

9. Moreover God said to Abraham: Thou now, [i.e. As for thee, or concerning thy part of the Covenant. After that God had given and past his promises, he requirith likewise his peoples duty, as the second completing part of the Covenant. Compare this with ver. 4.] shalt keep my Covenant: thou and thy seed after thee; in their generations.

10. This is my Covenant [i.e. the sign and seal of my Covenant, as is declared ver. 11. See Rom. 4. 11. This kind of speech, whereby the sign doth bear the name of the thing signified, is frequently used about the Sacraments, not only to signify and declare unto us the spiritual benefits, but likewise to seal and confirm the same, to every partaker of the Covenant. Compare herewith Ex. 12. 11. Mat. 26. 17. Act. 22. 16. & 1 Cor. 10. 16. & ch. 11. 24, 25. Th. 2. 7.] that thou shalt keep betwixt me and betwixt you, and betwixt thy seed after thee: that all, that is male, be circumcised to you. [Even as the natural impurity was common to both men and women; so the promise of grace belonged likewise to both: nevertheless God ordained a Sacrament here, which could only be administered unto men, because that the men are the principal cause of progeny, and consequently also of propagating that natural impurity and corruption. This was sufficient for that time, until the Messiah should come, and institute another sign, applicable to both sexes. That the women themselves are otherwise equally interested in the Covenant, appears, ch. 34. 14. Exod. 12. 3, 4. Joel 2. ver. 15, 16.]

11. And ye shall circumcise the flesh of your foreskin; [see Inf. 5. 2, 3.] and that shall be for a token of the Covenant betwixt me and betwixt you. [Here God speaketh properly of the Circumcision: being that the same was properly a sign of the Covenant, and not the Covenant it self; as likewise he speaketh of the other Sacraments, as of the Passover, Exod. 13. 9. of the holy Baptisme, Mat. 3. 11. and of the holy Supper, 1 Cor. 11. 28.]

12. A sonne then of eight daies shall be circumcised to you, all that is male in your generations: the in-born of the house, [see above ch. 14. 14. & ch. 15. 3.] and the bought one with money, [Heb. the getting, or buying of money, i.e. those gotten, or bought for money.] of all (or every) stranger, [Heb. son of the stranger] who is not of thy seed.

13. The in-born of thy house, and the bought with thy money, shall surely be circumcised: [Heb. circumcising thy circumcised.] and my Covenant shall be in your flesh, for an everlasting Covenant, [see above on ver. 7.]

14. And that which is male, having fore-skin, whose fore-skin shall not be circumcised, I understand; he being of age, and, through unbelief or contempt neglect-

ing the Circumcision; or, not amending afterwards his parents neglect about him in that behalf, by receiving Circumcision. Or, that shall not circumcise the flesh of the fore-skin. [that same foul shall be destroyed (or cut off) out of her people (the plural)] [i.e. the same man shall be excommunicated from the communion of Gods people. This phrase doth likewise (according to the opinion of some) imply a corporal punishment to be inflicted by the Magistrate. Compare Exod. 31. 14. Lev. 17. on ver. 4.] the hath broken my Covenant, [see 1 Cor. 11. 27, 29.]

15. Moreover God said to Abraham: Thou shalt not call the name of thy wife Sarai, Sarai; but her name shall be Sarah. [As the name of Abram was changed into Abraham by inserting the letter H; so the name of Sarai is altered by exchanging the letter S for J, into He or H. at the end. Sarai, doth signifie (according to some) My Princess, but properly My Princess. Sarah doth properly signifie a Princess, whereof the reason is given in the next verse.]

16. For I will bless her, [see ch. 1. 28.] and give thee likewise a son out of (or, by) her: yea, I will bless her, so that she shall become Nations; Kings of Nations shall grow (or be) out of her.

17. Then Abraham fell upon his face, [see v. 3.] and he laughed: [viz. not doubting, as Sarah, ch. 18. v. 12. but wounding and rejoicing at it, being strong in faith, and fully persuaded, God could and would make good his promise. See Rom. 4. 19, 20, 21.] and he said in his heart; shall one that is an hundred years old have (a child) born? [Heb. a son of an hundred year, &c.] and shall Sarah, that is 90 year old, [Heb. a daughter of 90 year.] bear?

18. And Abraham said to God, Alas, that Ismael might live before thy face! [Abraham wisteth that Ismael might not wholly be abandoned of God, but that God would have his eyes upon him, to protect and to bless him.]

19. And God said: Indeed, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac: [Heb. Jitschak. God gives him this name, by reason of the fathers laughing, see ver. 17.] and I will establish my Covenant with him for an everlasting Covenant, [see ver. 7.] to his seed after him.

20. And concerning Ismael, I have heard thee; behold, I have blessed him, and will make him fruitful, and exceedingly multiply (him): Twelve Princes he shall get; [see the names of those Princes, ch. 25. 13, 14, 15, 16.] and I will put him to (be) a great people.

21. But my Covenant I will establish with Isaac; [observe this difference: Ismael hath corporal, or outward good promised him; but Isaac the Covenant, comprehending not only the corporal benediction, but the spiritual also.] whom Sarah shall bear (or bring forth) unto thee in this time, in the second year [i.e. the next ensuing.]

22. And he finished speaking with him: and God went up from Abraham. [viz. to Heaven in that form or shape, in which he had appeared to him, ver. 1.]

23. Then Abraham took his son Ismael, and all the in-born of his house, and all the bought (ones) with his money, all that was made among the men of the house of Abraham: and he circumcised the flesh of their fore-skin, on that very day, according as God had spoken with him.

24. And Abraham was 99 years old, [Heb. a son of 99 year, and so in the sequel.] when the flesh of his fore-skin was circumcised.

25. And Ismael his son was 13 year old, when the flesh of his fore-skin was circumcised.

26. And on that same day, Abraham was circumcised, and his son Ismael. [i.e. that very same day, on which God had enjoined Abraham the Circumcision: so that he made no delay at all. Compare ver. 23.]

27. And all the men of his house, the in-born of his house, and the bought (ones) with money, even from the strangers, were circumcised with him, [Heb. from with the son of the stranger.]

frangers. The sense is that not only the in-born of Abraham's house, and the bought ones were circumcised, but the frangers also, that is, the hired men, being neither in-born nor bought, &c. (being) of the stranger, and not of Abraham's house. Oth. bought of the franger, Heb. from the son or child of a franger, as elsewhere.]

CHAP. XVIII.

Two Angels, and the Lord himself, appear unto Abraham, in the shape of three men, whom he friendly invites and entertains, ver. 1. receives the promise of a son by Sarah the next year, 10. Sarah laughs at it, and is reproved, 12. The two Angels go to Sodom, but the Lord stays, speaking with Abraham, to whom he declares his purpose of destroying Sodom, Gomorrah, &c. 16. Abraham intercedes for seventy for Sodom, and God answers and justifies him, 23.

After that, the Lord appeared unto him, [viz. to Abraham] at the oak, bushes, (or grove) of Mamre, [i.e. ch. 13. on v. 18. Here Abraham had chosen him for his habitation, after that Lot was departed from him; ch. 13. ver. 18.] as he sat in the door of his Tent, when the day grew hot.

2. And he lifted up his eyes, and saw, and behold, there stood three men over against him; [viz. three, in the shape of men, and men in Abraham's apprehension; but indeed, two Angels, and the third, the LORD himself, who for the time of this employment, appeared with humane bodies, wherewith they did walk, sit down, discourse, and eat. See Heb. 13. 2. That the one of them was the LORD God, is plain, out of the first verse, and by the sequel of this story.] when he saw them, he ran to meet them, from the door of his Tent, and bowed himself to the ground, [viz. to exhibit them civil honour and respect. So ch. 23. 7. 12. 1 Sam. 25. 24. 2 Sam. 14. 2. 1 Kings 1. 23. Elij. 3. 2.]

3. And he said (my) Lords, [Oth. my Lords] have I now found favour, [i.e. if you count me worthy of] to much favour, honour, and friendship. To finish grace with men, is to get their favour, affection, and friendship. See ch. 32. 5. & 34. 11. & 39. 4. &c. in thy eyes, [Abraham addresseth his speech to one of them that had the best preference; whom afterwards he found to be the LORD.] then (I pray) do not pass by from thy servant.

4. That yet a little water may be brought, [Heb. taken. See ch. 12. 9. 10.] and wash your feet, [according to the custom of those Countries, to cleanse and refresh the same; being, that by reason of the heat, they used there to go with soles only shod to their feet, or barefoot together. See ch. 19. 2. & 24. 32. 43. 24. & John 13. 4. 5.] and lean under this tree, [i.e. rest your selves there.]

5. And I will fetch a bit of bread, [The Hebrews call all manner of meat, bread, 1 Sam. 14. 24. Mat. 6. 11. & 15. 2. Luke 14. 12. 15. compare ch. 19. 7. that you (my) strengthen your heart; [i.e. of this manner of speaking, Psal. 19. 58. Psal. 104. 15. 1 Kings 13. 7. To strengthen is here, to refresh and nourish, which is the effect of bread, Psal. 104. 15. not of it self, but through the blessing of God, Deut. 8. 3. Mat. 4. 4.] then ye shall go on; therefore, because you are come over to your servant: [Oth. for therefore are you, &c. not; that hee thought they had come of purpose to him; but, that God had led them thitherwards by his Providence. See ch. 33. ver. 10.] and they said, Do as thou hast spoken.

6. And Abraham hastened to the Tent, to Sarah; and he said, Hasten thee; kneel three measures, [Heb. Seim, which was a certain measure for dry wares, holding as much as 144. hen-eggs-theles, the third part of an Ephah; of which measure, see likewise Exod. 16. on v. 36.] of flowers, and make cake. [The Heb. word doth signifie such cakes, as are

baked on an hot hearth, under, or upon the coals, or in hot embers. See Ex. 12. 39. Num. 11. 8. 1 Kings 17. 3. & 19. 6.]

7. And Abraham ran to the heaves, and he took a calf, [Heb. A bulls son, that is, a calf or young bullock.] tender and good, and he gave it to the servants, who hastened to make it ready.

8. And he took butter and milk, and the calf which he had made ready, and he set it before them, [Heb. before their face] and stood by them, [to wait upon and serve them] under that Tree, and they did eat. [See v. 8.]

9. Then they said unto him; where is Sarah thy wife? [Not, as if they knew it not, but to take occasion thereby to come upon the following discourse.] And he said, Behold, in the Tent. [Abraham pointeth at his wives Tent, as appears by the next verse; for the father of the family, and the mother of the family, had each of them their Tent apart, chap. 23. 2. and 24. 67. and 31. 33.]

10. And he said; [The LORD, namely; I] shall assuredly return unto thee [Heb. I shall return return. This return must not be understood of just such another apparition as this was, but of the fulfilling of this promise, called a Visitation, ch. 21. 1.] about this time of life. [i.e. the next year; about this time of mens living. Oth. when this time shall live, or, be living. See the same phrase likewise, v. 14. and 2 Kings 4. 16.] and behold, Sarah thy wife shall have a son; and Sarah heard it, at the door of the Tent, which was behind him, [either behind him that spake; or, behind Abraham as he stood there.]

11. Now Abraham and Sarah were old (and full of daies) well-behaved; [Heb. given in daies. The like phrase you have ch. 24. 1. Job. 13. 1. and 23. 1. 1 Ki. 1. 1. Luke 1. 7. 18.] it had ceased to go, [Heb. to be] with Sarah, after the manner of women. [or, custom, Heb. the ways, going, or, path. Thus the way is put by the Hebrews for custom, use, manner. See also chap. 19. 31. and 31. 35.]

12. So Sarah laughed [not out of faith, as Abraham had done before; but out of weakness and diffidence, looking more upon nature than upon the power of God] like unto her self, [i.e. in her mind] saying; shall I have pleasure, after that I am grown old, and my Lord is old?

13. And the LORD said to Abraham, [Observe, that he which hitherto was the spokesman, and called man-before, ver. 9. is here called Jehovah; the LORD.] Why did Sarah laugh, saying; should I indeed bear, now I am grown old?

14. Should there be ought too wonderfull for the LORD? [viz. to compass or perform, having past his promise once: Oth. should there be any thing hid before the LORD, viz. that he should not know it.] at the [set] time I shall return unto thee, about this time of life, [i.e. ver. 10.] and Sarah shall bear a son.

15. And Sarah denied it, saying; I have not laughed, for she was afraid: [by reason of her discovered sin against God, shame before the guests, and ungratefulness toward her husband] and he said; No, but thou hast laughed.

16. Then the men arose from thence, and looked toward Sodom: and Abraham went with them, to go to conduct them, [by way of civility. See the like readiness, Mat. 20. 38. and 21. 5. Rom. 15. 24. and 1 Cor. 16. 11. Th. 3. 13.]

17. And the LORD said; Shall I hide before Abraham, what I do? [i.e. sure, I shall not hide it before him. See the like asking, implying a strong Negative, 2 Sam. 7. 5. compared with 1 Chron. 17. 4. and Mat. 7. 16. compared with Luke 6. 44. see likewise Amos 3. 7.]

18. Because that Abraham shall certainly become [His shall being he] a great and mighty people, and all nations of the earth shall be blessed in him? [i.e. in his seed, Jesus Christ. See ch. 12. 3. and 22. 18.]

19. For I have known him, [i.e. I have chosen, affected, and tendered him, as my own. Thus the word known]

ing, is taken in divers places, as Ps. 1. 6. Jer. 1. 5. and 24. 5. Hof. 13. 5. Amos 3. 2. John 10. 27. 2 Tim. 2. 19.] that [thus the Hebrew particles, used here, are taken, Lev. 17. 5. Deut. 20. 18. and 27. 3. &c.] he should command his children, and his house after him, and they keep the way of the LORD, [i.e. the pattern of Gods Word, inducting us in all things concerning our Faith and Conviction. See Psal. 51. ver. 15. &c.] for to do right conscience and judgement: [A phrase frequently occurring in holy Scripture, signifying whatsoever is good and right, comprehended in the first and second Table of the Law, and appertaining to the private or publick life of man. Compare Psal. 119. 121.] that the LORD may bring upon Sodom, that which he hath spoken every him.

20. Further said he the LORD: Because the cry of Sodom and Gomorrah is great, [i.e. ch. 4. on ver. 10.] and because their sin is very heinous, (or grievous),

21. I will defend now, [i.e. c. 11. on v. 5.] and view, whether [God knows all things most perfectly of himself, but he speaks here after the manner of men, as one that hath no mind to punish, without enquiry and full knowledge of the fact and matter.] according to her cry, viz. Sodom, &c. according to the cry of him, that &c. [i.e. this, come to me, they have done the utmost, [Heb. done, or, made the accomplish], i.e. fulfilled, or filled up the measure of their sins. See ch. 15. 17. and 1 Sam. 20. 7.]

9. Oth. Whether they have deserved the utmost destruction by their works;] and if not, I shall know it.

22. Then the two men [understand the two Angels. See ch. 19. 1. for the LORD staid, speaking with Abraham] turned their face from thence, and went to Sodom: but Abraham he remained standing yet, before the face of the LORD.

23. And Abraham stood up, and said, wilt thou destroy likewise the righteous with the wicked?

24. Peradventure there are 50. righteous in the City: Wilt thou likewise destroy them, and not spare the place for the sake of the 50. righteous that are within her?

25. Far be it from thee, to do such a thing; [Heb. Be it far from thee, to do after this thing. Hence it appears, that Abraham had no mind at all, by the preceding Queries, to suspect God of unrighteousness, or punishing the righteous; for he takes not upon him to misde God of his office, and to shew him what he ought to do, but declares, that he was confidently assured of the Nature of God, that he could not do otherwise but right.] to kill the righteous with the wicked; that the righteous should be like the wicked; far be it from thee; should the Judge of all the earth do no right? [Here Abraham acknowledgeth the person speaking with him, for the Judge of the world, which is the Lord Jesus Christ, John 5. 22. 27. Acts 10. 42. and 17. 31.]

26. Then the LORD said; If at Sodem, within the City, I shall find fifty righteous, when I will spare all the place for their sake.

27. And Abraham answered, and said; Behold yet, I have presumed to speak to the Lord, though I am dust and ashes: [viz. according to the body, in regard of my beginning and ending in this world. See ch. 3. 19. Job 4. 19. Eccles. 12. 7. 1 Cor. 15. 47. 48. and 2 Corin. 5. 1.]

28. Peradventure the fifty shall want five, shalts thou for five then destroy the whole City? and he said; I will not destroy her, if I shall finde forty five there.

29. And he continued yet to speak to him, and said; Peradventure shall forty be found there: [viz. forty righteous persons, and so in the next verse] and he said; I will not do it for the forties sake.

30. Further said he: Let the Lord not be incensed (I pray) [Heb. that (it) not incense the Lord. His wrath, namely, see ch. 4. 5. 6. and v. 31. and 32. 36.] that I speak, Peradventure shall thirty be found: there: and he said; I will not do it, if I shall finde thirty there.

31. And he said; Behold yet, I have presumed to speak to the Lord: Peradventure shall twenty be found there: and he said; I will not destroy her for twenties sake.

32. Yet (adnuce) said he; 3. Let not the LORD be incensed (I pray) that I speak only this time: Peradventure shall there be found ten: and he said; I will not destroy them for the ten sake.

33. Then the LORD departed, having finished speaking with Abraham, and Abraham returned to his place.

CHAP. XIX.

The two Angels come in humane shape to Sodom, and are lodged and entertained by Lot, ver. 1. The Sodomites surround the house by night, and intend abominably to abuse those guests, 4. Lot goes about to dissuade them, but in vain, and not without danger to himself, 6. From which the Angels withdraw him, and strike the Sodomites with blindness, that they were sent to quit the house, 10. Lot with his wife and two daughters (the sons in Law making a mock of it) are led forth out of Sodom, and charged to save themselves on the mountain, 17. But Lot entreats and obtains to settle himself in Zoar, 18. the 4 Cities and all the Territory about, together with the inhabitants and growth thereof, are consumed with fire and brimstone from heaven, 24. The Lord punisheth Lots wife, 26. Abraham considers the destruction of these Cities, 27. Lot retires to the mountain, where through drink he is ignorantly abused by both his daughters, 31. from whence issued Moab and Ammon.

AND the two Angels [of whom mention was made above, ch. 18. 22. where they are called men, as below, ver. 5. &c. the Hebrew word doth signifie Ambassadors, sent ones, messengers, as also doth the word Angels, taken from the Greek tongue.] came to Sodom in the evening; and Lot sat in the gate of Sodom; and when Lot saw them, he arose to meet them, and bowed himself with the face to the ground. [Compare above, ch. 18. ver. 12.]

2. And he said; To how my Lords, turn in (I pray) into the house of your servants, [i.e. into my house, J and overnight (lodge) there, and wash your feet: and ye shall arise early, and go your way: and they said; No, but we will overnight in the street, [namely, in case Lot should not persuade them to the contrary by his importunity, and to take up their lodging in his house, as came to pass. Compare Luke 24. ver. 28. 29.]

3. And he pressed them very much, so that they turned in to him, and came into his house: and he made them a feast, and baked unleavened cakes, [Which could soon be made ready, that they might better themselves so much the sooner to their rest. Compare above, ch. 18. 6.] and they did eat. [See above, ch. 18. on v. 2.]

4. Before they lay down to sleep, [Heb. before they lay down, or, were laid down, viz. for to sleep. So below, ch. 28. 13. Lev. 14. 47. and 26. 6. &c.] the men of that City, the men of Sodom, from the youngest to the oldest, had surrounded the house: [A most shameless and abominable insolence; wherein they all conspired, young and old. from all parts of the City, and that by night too.] all the people from the utmost end. [of the City namely; understanding, from the one and the other end of it.]

5. And they called upon Lot, and said to him, where are these men that came this night unto thee? bring them forth to us, [they are not ashamed to proclaim their sin and abomination in publick, and to have it known by all men. This Sodomitical boasting in evil God reproacheth to the Israelites, Isa. 3. 9. where he saith, They boast themselves of their sins like these at Sodom, and do not hide them.] and we may acknowledge them. [What kinde of abomination they mean by this expression, is plain enough by

Lots answer. See *Lev.* 18. 22. and 20. 13. *Ro. n.* 1. 26. 27. and *1 Cor.* 6. 9. and *Jud.* v. 7.]

6. Then Lot went forth unto them at the door, and he shut the door after him.

7. And he said, My brethren, do no evil (I pray) [Thus courteously Lot spake to these wretched men; calling them brethren, in regard of the common brotherhood of nature, compare above, *ch.* 9. 5. and below, *ch.* 29. 4. and *Levit.* 19. 17.]

8. Behold yet, I have two daughters, who acknowledged no man, [See of this phrase below, *ch.* 24. 16. *Numb.* 31. 18. *Jud.* 11. 39. *1 Joh.* 1. 34.] I will now bring them forth unto you, and do unto them [Lot endeavouring to hinder one abominable sin, he gives way here, through humane fearfulness, and unadvisedly, unto another sin, contrary to his fatherly duty, and the Rule, *Rom.* 3. 8.] as it is good in your eyes; [even what you will your leaves, at your own pleasure; see of this phrase below, *ch.* 20. 15. and 41. 37. *Numb.* 24. 1. *Gen.* only do nothing to these men, for therefore they are gone in under the shadow of my roof, [viz. to be free and safe from all harm and violence. To come under ones shadow, is to take one self under his protection and safeguard. Compare *Jud.* 9. 15. *Psal.* 36. 8. *Jer.* 48. 44.]

9. Then they said, Come further on: [as threatening him, if they could but get him into their hands.] Moreover said they this (such a) one is come for to dwell here as a stranger, and should be judge altogether? [Hebr. should be judge judging? or, he would judge judging, See the Annot. above, *ch.* 2. 16. compare 2 *Pet.* 2. 8. now shall we do thee more evil, then them: and they preyed much upon the man, upon Lot, and they slept on to break open the door.

10. Yet the men [the two Angels, Lot his guests] put forth their hands, and caught Lot to come in to them into the house, and shut the door.

11. And they smote the men, that were at the door of the house with blindness, [viz. not only corporal, but spiritual also. This miraculous punishment was laid upon the sight of their eyes, not that they could not see at all, but that they were blinded chiefly in the judgement and apprehension of their understanding, and disabled thereby to discern and distinguish what they saw in common measure. See the like 2 *Kings.* 6. 18.] from the left to the greatest; so that they grew weary for to smite the door. [striking the door with much labour, and not able to find it, they were so tired, that they were fain to give over, and shift away.]

12. Then said those men to Lot: whom hast thou here yet more? a son in law, or thy sons, or thy daughters, and all whom (or what) thou hast in this City, bring out of this place.

13. For we go to destroy this place: for that hecom cry [understand, that of the inhabitants of Sodom, which hecom cry, or groan] great [see above, *ch.* 4. on v. 10. and 18. 20.] before the face of the L O R D; [thus made known unto him, that, according to his Justice, he was now about to avenge it. For the face of the LORD is over them that do evil, that he may destroy their remembrance from the earth, *Pla.* 34. 17.] and the LORD hath sent us forth to destroy her.

14. Then Lot went forth, and spake to his sons in law, that were to take his daughters, [viz. to marry them: So above, *ch.* 6. 2. and below, *ch.* 24. 3. and 28. 6. and 34. 9. *Deut.* 7. 3.] and said; get ye up, go forth out of this place, for the LORD goeth to destroy this City: but he was in the eyes of his sons in law, as jesting. [a lively image of reckless and carnal men, in time of approaching judgments. See *Mat.* 24. 38. *Luke.* 17. 28. 29. 1 *Thess.* 5. 3.]

15. And when the dawning of the day, the Angels pressed Lot, saying: get thee up, take thy wife, and thy two daughters which are present, [Hebr. which are found. Hence some

conjecture, that Lot had more daughters, which remained and perished with their husbands in Sodom.] that thou perish not in the unrighteousness of this City. [viz. in the punishment of the unrighteousness, &c. See above, *ch.* 4. on v. 13.]

16. But he delayed; [doubtless being troubled & distracted with manifold carnal thoughts and cares.] so the men apprehended his hands, and the hand of his wife, and the hand of his two daughters, for (or, because of) the sparing of the L O R D over them: [which Lot acknowledged, below, v. 19.] and they brought them forth, and put them without the City.

17. And it came to pass, when he had brought them forth without, then he said: [He, viz. the LORD, that had stayed with Abraham, *ch.* 18. 22. and was gone from him, v. 33. though some do hold, that this was one of the two Angels, that appeared unto Lot.] I have thee, thy wife, and so in the sequel [for thy life sake] [Hebr. soul. So below, *ch.* 37. 21. *Deut.* 22. 16. *Joh.* 2. 13. 1 *Ki.* 19. 3. 2 *Kings.* 7. 7. *Mat.* 2. 20. The meaning is, that he thought to get the care of his goods, and look only to the saving of his life.] and look not about thee back; and stand not upon all this plain: face thee, toward the mountain, that thou perish not.

18. And Lot said to them, [viz. to the Angels, addressing himself nevertheless in the sequel to the LORD, who it seems was present now with the two Angels, as before, at Abraham's,] *ch.* 18. Nay (I pray) Lord.

19. See yet, thy servant hath found grace in thy eyes; [see above, *ch.* 6. on v. 8.] and thou hast made thy bounty great, which thou hast done to me, for to save my soul alive: but I shall not be able to be preferred towards the mountain, lest peradventure that evil cleave to me, and I should die. [by the evil, understand here, that of punishment, as this word is frequently used; see *Deut.* 31. v. 17. 1 *Kings.* 9. 9. and 14. 10. *1 *Isa.* 45. 7. *Jer.* 6. 19. *Amos.* 3. 6. Lot is afraid, that the mountain would be too far for him, and that he might be surpris'd with that destruction by the way.]*

20. Behold yet, this City is near, to escape thither, and she is little: [Otherwise, it is but a small (thing), and so in the sequel.] Let me (I pray) be sworn thitherwards: (is she not little?) [Oth. is not that a small matter?] which my soul may live.

21. And he said to him; Lo, I have received thy face, also in this manner: [i. e. I shall be favourable to thee, and in mercy grant thee this request also. See this phrase below, *ch.* 32. 10. and compare the Annot. above, *ch.* 1. 11. and 2 *Cor.* 1. 11.]

22. Make haste, save thee thitherwards; for I shall not be able to do ought, until thou be come in there: [inasmuch as I have decreed in mercy to spare thee.] therefore they called the name of this City, Zoar. [i. e. small, or, little, formerly called Bela. Above, *ch.* 14. 2. See likewise above 13. on v. 10.]

23. The Sun arose above the earth; when Lot came in, at Zoar.

24. Then the LORD [viz. the Son of God, of one and the same essence, power and glory with the Father, and before, both in this and the preceding Chapter, often called JEHOVAH, or the LORD; to whom the Father hath surrendered all Judgement, *Joh.* 5. 22.] made it to rain brimstone, and fire [before, God executed a general Judgement by the water: here he maketh use of a terrible and particular judgement by fire, thereby to consume the hot, lust-burning Sodomites. A type of the everlasting Judgement, *Rev.* 19. 20. This happened (as some do calculate) in the year after the Creation 1048.] over Sodom, and over Gomorra; [to which add *Adama* and *Zebulon*, out of *Deut.* 29. 33. *Hof.* 11. 5. for all these four Cities were burnt together.] from the LORD, [i. e. according to the judgement of many excellent Interpreters,] from the Father, who worketh by the Son, *Joh.* 5. 19.] out of heaven.

25. And he destroyed the same Cities, and all the plain; and all the inhabitants of these Cities, also the growth of the land.

26. And his wife looked about, [contrary to the express charge, v. 17. in which transgression, unbelief and disobedience were mixed with covetousness and unthankfulness.] from behind him; [namely, from Lot, as the Leader and fore-man of the Company, hastening toward the place where he might be saved.] and she became a salt-pillar. [her body, namely, which was turned into a saltish matter, the harder to grow, and the longer to stand and endure there. See *Luke.* 17. 33. *Joseph.* recordeth, that the same salt-pillar stood yet in his time, see the first Book of his Antiquities, *ch.* 12. The Tree of this Country was afterwards called the Salt-sea; see above, *ch.* 14. v. 3.]

27. And Abraham got himself up that morning very early, toward that place, where he had stood before the face of the LORD. [See above, *ch.* 18. 22.]

28. And he looked towards Sodom and Gomorra, and towards all the land of the plain: and he saw, and beheld, there went up a smok from the land, like the smok of a furnace.

29. And it came to pass, when God destroyed the Cities of the plain, that God remembered Abraham; [partly, the intercession he had made, above, *ch.* 18. 22. 24. and partly the promises made unto him; see above, *ch.* 12. 3. and he led forth Lot out of the midst of this destruction, in the destroying of these Cities, in which Lot had dwelt. [i. e. in one of which. See the like phrase, above, *ch.* 18. 9. and 19. 12. *Jon.* 1. 5. *Mat.* 27. 44.]

30. And Lot went up out of Zoar, and dwelt upon the mountain, and his two daughters with him; for he was afraid to dwell within Zoar. [notwithstanding that before he had thought it the safest place of retreat; see v. 20. but now he fears, God would likewise destroy that City, or else, that the inhabitants might do him some mischief and violence.] and he dwelt in a Cave, he and his two daughters.

31. Then said the first-born to the youngest; [Hebr. the little (one) and so in the sequel, that is, the youngest.] Our Father is old, and there is no man in this land, [They knew well enough, that there were men at Zoar, but they were afraid, that these would perish like the rest.] I go in to you, [i. e. of this phrase above, *ch.* 6. 4. and 16. 2. 4. item, *Deut.* 25. 5.] after the manner of all the earth. [Hebr. the way of, &c. See above, *ch.* 18. on v. 11.]

32. Come let us give wine [which doubtless they had brought along with them from Sodom, or Zoar, for provision] to drink to our Father, and let us with him, [an abominable enterprize and grievous fall in Lots family.] that we may keep fecd [a son, or, child; so below, v. 34. see above, *ch.* 4. on v. 25.] alive, of our father.

33. And they gave their father wine to drink that night; and the first-born came, and lay with her father, and he was not aware of it, in her lying down, nor in her rising.

34. And it came to pass the second day, that the first-born said to the youngest; Behold, I lay yesternight with my father: let us give him likewise this night wine to drink; go in then, let us with him, that we may keep fecd alive of our father.

35. And they gave their father that night also wine to drink: and the youngest arose, and lay with him; so he was not aware of it, in her lying down, nor in her rising.

36. And the two daughters of Lot conceived of their father.

37. And the first-born bare a son, and called his name Moab: this is the father of the Moabites, [Hebr. Moab. A people sufficiently known in holy Scripture, having inhabited on the East-side of Jordan, and the dead sea, betwixt the river of Arnon and Gabbon,] into this day.

38. And the youngest, she likewise bare a son, and called his name Ben Ammi: This is the Father of the children of Ammon, [i. e. of the Ammonites: a people likewise

well known in holy Scripture; having likewise dwelt East-ward of Palestina, though North-ward of the Moabites.] unto this day.

C H A P. XX.

Abraham removeth to Gerar, and saith Sarah is his Sister, v. 1. which causeth Abimelech to fetch her away for to marry her, 2. But God hinders him by plagues, and warning in a dream, 3. whereupon he restoreth her back to Abraham, not without civility and presents, 9. Abimelech and his are cured again, through the intercession of Abraham, v. 17.

AND Abraham journeyed from thence [viz. from the oak-bushes (or grove) of Mamre, by Hebron. See *ch.* 13. 18. and 14. 13. and 18. 1.] toward the South Countrey; [Hebron and Mamre lay indeed themselves in the South-end of Palestina, but Abraham removed more Southly, for reasons not mentioned in the Scriptures,] and dwelt betwixt Kades [see above, *ch.* 14. 7. 7.] and Beer-sheva: [see above, *ch.* 16. 6. 7.] and he journeyed as (a) stranger at Gerar. [A City situated in the South-border of Canaan, not far from Beritaba and Zicklag. See above, *ch.* 10. 19. and below, *ch.* 26. 1. and 2 *Chron.* 14. v. 13.]

2. Now when Abraham had said of Sarah his wife, she is my sister; [out of like fear, as had seized on him before, in his travel to Egypt. See above, *ch.* 11. 29. and 12. 13. and in this chap. v. 12.] then Abimelech, [this name is held to have been common to the Kings of that Countrey; even as the name of Pharaoh in Egypt; See above, *ch.* 12. 5. compare below, *ch.* 26. 1. and *Psal.* 24. 1. the King of Gerar sent, and took Sarah away.]

3. But God came to Abimelech in a dream by night; [God revealed himself in former times by dreams, not only to his own, but also to such as were none of his people, and that in the behalf and for the good of his. See below, *ch.* 28. 12. and 31. 24. and 40. 8. and 41. 1. *Dan.* 2. 1. and 4. 2.] and he said to him; Behold, thou art dead [Oth. thou goest to die, i. e. thou shalt die presently (thou art a dead man) if thou do not immediately restore this woman untouched. Compare below, *ver.* 7. and see the like phrase, below, *ch.* 30. v. 1. and 48. 2. 1. and 50. 24.] because of the woman, which thou hast taken; for she is married to an husband.

4. Yet Abimelech had not approached to her: [i. e. he had not lain with her; this phrase is synonymous, or equally with knowing or acknowledging of a woman, above, *ch.* 4. 1. going in to a woman, above, *ch.* 6. 4. or, to touch a woman, *Prov.* 6. 29. and 1 *Cor.* 7. 1. and below, *ver.* 6. See below, *ver.* 6. 17.] therefore he said, Lord, wilt thou then also put to death a righteous? [i. e. innocent and guiltless in this matter, compare 2 *Sam.* 4. 11.] people? [i. e. not only those of my own family, as, *ver.* 17. but others also of my subjects, as, *ver.* 9.]

5. Did not himself tell me, she is my sister? and she also said; He is my brother; in uprightness of my heart, and in purity of my hands [Hebr. patros, or, the hollow of my hands. See *Job.* 17. 9.] have I done this. [i. e. in this matter my heart is clear from any adulterous purpose, and my body from any unchaste action. Thus the inward and outward innocence, and unfeignedness, either in general, of the whole course of the godly, or in particulars, of us, in any, thing or action, is expressed elsewhere also, as 1 *Kings.* 9. 4. 1 *Chron.* 29. 17. *Psal.* 24. 4. and 73. 13. and 78. 72. and 101. 2.]

6. And God said to him in the dream: I knew it likewise, that thou didst this in uprightness of thy heart, therefore God doth not mean to pronounce him guiltless altogether in the taking of Sarah away, but only in regard of the purpose and act of adultery. A very single unfeigned

purpose in a bad action, but proceeding out of unadvisedness, or ignorance; is expressed in such terms as these. See 2 Sam. 15. 11, and 1 Kings 22. 34, and 2 Chron. 18. 33. And I likewise did hinder thee to sin against me: [The trespass against Sarah and Abraham God reckons as done to himself; compare Psalm 51. 6, and 105. 14, 15. *Als* 9. 5.] therefore I did not permit thee [Heb. give thee] to touch her. [See above ver. 4. the Annotation.]

7. Therefore now restore this man's wife, for he is a Prophet, [i. e. a man of God, of singular knowledge and piety, to whom I do very freely reveal my self, and whom I love and tender very much.] and he shall pray for thee. [Or, let him pray for thee] that thou mayst live. but if thou restore her not, know that thou shalt die assuredly, thou and all what is thine. [Or, all that are thine.]

8. Then Abimelech rose up early in the morning, and called all his servants, [understand his Counsellours, principal Officers and Courtiers. So 1 Kings 1. 2, and 10. 5. 2 Kings 6. 2. 2 Chron. 24. 25.] and spake all these words, [or, things, matter, that happened to him in the dream, so likewise below ver. 10, and chap. 24. 66, &c.] before their ears: [i. e. that they heard them, (in their hearing)] and those men were greatly afraid. [as having themselves much furthered the taking away of Sarah, for their Kings favour, compare above, ch. 12. 15.]

9. And Abimelech called Abraham, and said to him, what hast thou done to us? and what have I sinned against thee, that thou shouldst bring a great sin over me, and over my kingdom? [i. e. thou wouldst, by thy inconsiderateness, have brought over us all, (or involved us all in) the great sin of adultery, and the punishments thereof. It is remarkable, that this Heathen King even in those days, before the Law, did hold adultery to be such an abominable sin, as might justly have brought a plague or great judgement upon his whole Kingdom for his sake; see below chap. 38. 24. *Levit* 20. 10. *Deut*. 22. 2. *Sam*. 12. 5, 10, 11. *Jer*. 29. 22, 23. *Ezek*. 16. 38, 40, and 23. 45, 47. *Joh* 8. 5.] thou hast done deeds with me, which ought not to be done. [i. e. such as are both unwarranted and ill-becoming thee. See the like phrase, below ch. 34. 7. *Lev* 24. 13, 14.]

10. Moreover Abimelech said to Abraham; what hast thou seen, [or, what hast thou looked into, or observed, that moved thee thus to deal with me?] that thou didst this thing?

11. And Abraham said; for I thought, [Heb. I said; i. e. I thought, according as the word is oft times taken, see *Exod*. 22. 14. *Jos*. 22. 14. 1 Kings 5. 5. 2 Chron. 2. 1. *Isa* 8. 12. *Acts* 7. 38.] Only the fear of God is not in this place, [As if he would have said; here is a goodly Country indeed, and plenty of all things; but only there wants the fear of God among these people. *One*. *sure* there is no fear?] so that they will put me to death for my wives sake. [Heb. for the matter of my wife.]

12. And verily also is she my sister, she is my fathers daughter, but not my mothers daughter, [see above ch. 11. on ver. 29.] and she became (a wife to me).

13. And it was so, when God made [of the plural name of God *ELOHIM*, being of the plural number, is commonly joined with a Verb of the singular, signifying the Unity of the Divine Essence; nevertheless here it is construed with a plural Verb too, for (as some Learned do conceive) to signify the Trinity of the Persons. Heb. when my *ELOHIM* (they) did or made, &c. See the like phrase, below ch. 35. 7. *10f*. 24. 19. 2 *Sam*. 7. 23. *Psal* 78. 12. *1fer*. 10. 10.] we wander out of my fathers house; then I spake to her: This be thy kindness, which thou shalt do by me; in every place where we shall come, say of me, He is my brother. [Hereby Abraham seems to imply, that departing from his Fathers house, he doubted much, whether he should finde any fear of God among any people where he was to come; so that those of Gerar should have no reason to take exception, as if he held this of themselves only in particular.]

14. Then Abimelech took sheep and oxen, also men-servants, and maid-servants, and gave them to Abraham, [this together with the former and following passages, argue a great deal of civility in a Heathen King; God so disposing and ordering the same.] and he restored him Sarah his wife.

15. And Abimelech said; Behold my Country is before thy face: [i. e. open for thee, to dispose of thy abode therein at pleasure. *Pharao* did otherwise, above ch. 12. 19, 20. See above ch. 13. on ver. 9.] dwell, wherewith it is good in thy eyes.

16. And to Sarah he said; Behold I have given thy Brother [hereby he minds Sarah covertly, that she had given occasion herself to this mishap, by saying that Abraham was her Brother. *Ja thousand silverlings*, (Or, pieces of silver) [Heb. a thousand silver shekels, or silverings; and the shekel being twofold; the *Chalk*; in value somewhat more then the fourth part of a Rix-dollar, (which is about thirteen pence half penny) and that of the *Sandrich*, of double weight; it is conceived, that here the common or civil shekel is to be understood: these thousand silverlings amounting, by that account, to somewhat more then two hundred and fifty Rix-dollars, (or, fifty six pound sterling, five shillings) behold, let him be a coverer of the eyes, to all that are with thee: [i. e. acknowledge freely hereafter that he is thy husband, and cover thy face, in token that thou art a married woman; and that consequently he is the shield and defence of thy chastity;] See of this covering of the face, in women, below ch. 24. v. 65. and 1 *Cor*. 11. ver. 10. *Oth*. let it be for a cover to thee, &c. i. e. the money be given to thee, to buy thee such a cover.] *Tea* with all, [i. e. not only with and among those that converse with thee, but also with and among the strangers.] and be taught. [i. e. let it be a lesson and warning to thee, to be more circumspect hereafter; or else; and all this, that thou mayst be taught. Some take thee to be Joseph his words, reading; thus she was reproved.]

17. And Abraham pray'd to God: [see above ver. 6.] and God healed Abimelech, [so that he did not die of his sickness, as God had threatened him, ver. 3. and 7.] and his wife, and his maid-servants, so that they bare, [i. e. were able to bear and bring forth children.] See the next verse.]

18. For the LORD had wholly shut up all the wombs of the house of Abimelech [Heb. had shutting shut, over every womb, i. e. he had made them barren. See this phrase 1 *Sam*. 5. 6. on the contrary, the opening of the womb doth imply the gift of fruitfulness; below ch. 29. 31.] because of Sarah Abrahams wife. [Heb. for the sake of Sarah.]

CHAP. XXI.

Isaac, according to Gods promise, is born at length; and circumcised, v. 1. &c. Abraham makes a great feast at the time of Isaacs weaning. 8. *Ismael* mocks at it, and is thereupon, at the instance of Sarah, (satisfied by God) expelled, 9. Hagar goeth astray in the wilderness, and *Ismael* is in danger of starving, 15. but God provides for him, and comforteth Hagar, 17. *Ismaels* education and marriage, 20. Abimelech makes a Covenant with Abraham at Bersheba, 22. Abrahams doth worship God, 33.

AND the LORD visited Sarah, [Gods visiting is twofold; either by special mercies, and fulfilling of his promises, as below, ch. 30. 24. *Exod*. 4. 31. *Ruth* 1. 6. *Psal* 8. 5. and as it is likewise taken in this place: as by executing of his threatenings and judgements; *Exod*. 20. 5. *Deut*. 5. 9. *Psal* 59. 6. *1sa*. 27. 1.] according as he had said: and the Lord did, according as he had spoken.

2. And Sarah conceived, and bare a son to Abraham in his

his old age, [Oth. for his old age, and so likewise ver. 7.] at the appointed time, which God had told him. [See above chap. 18. 10, and 14.]

3. And Abraham called the name of his son that was born him, whom Sarah bare unto him, Isaac. [According to Gods command, above ch. 17. 19. see the Annot. there.]

4. And Abraham circumcised his son Isaac, being eight days old, [Heb. a son of eight days, and so in the next verse] according as God had commanded him.

5. And Abraham was an hundred year old, when Isaac his son was born to him.

6. And Sarah said, God hath made me to laugh, [partly, for wondering at so strange a matter as this; and partly, for joy, because many will rejoice at this mercie of God.] every one that hears it, will laugh with me. [partake of my rejoicing. See *Lev* 1. ver. 58.]

7. Moreover she said; who should have told Abraham? Sarah gave suck to Ions; [i. e. to a son, the plural number being sometimes in Scripture-phrase put for the singular, as below, chap. 46. ver. 9, 23. and *Numb*. 26. ver. 8.] for I have born a son in his old age.

8. And the child grew up, and was weaned; then Abraham made a great feast on that day when Isaac was weaned.

9. And Sarah saw the son of Hagar, the Egyptian woman, whom she had born to Abraham, mocking; [doubletise facetiously giving at this, that they kept so much ado, or busied themselves so much, with Isaac, born long after him. This mocking proceeded from such a bitterness, that the Apostle terms it a persecution, *Gal* 4. 29.]

10. And she said to Abraham: Drive out this maid-servant and her son for the son of this maid-servant, shall not inherit with my son Isaac. [Hence it appeareth, that *Ismael* (doubletise through the infatigation or instruction of his mother) had likewise boasted of his right of primogeniture, and that he, as the first-born, ought to inherit Abrahams goods. And this was the matter, that provoked Sarah to mock, as well against the mother, as against the son.]

11. And this word was very evil in Abrahams eyes, because of the son. [i. e. it displeas'd him exceedingly, for the great loves sake which he bore to *Ismael*, and in regard likewise of the promises which God had given him in his behalf: above ch. 17. 18, 20. To be evil in ones eyes, is as much as to say to displease one and be very unacceptable to him. So in the next verse also, and below chap. 28. 8. *Exod*. 21. 8. *Numb*. 11. 10.]

12. But God said to Abraham; [viz. in the night ver. 14.] let it not be evil in thy eyes, touching the youth, and touching thy maid-servant: all that Sarah shall say unto thee, [concerning this business of *Ismael* and *Hagar*] be broken after her voice, for in Isaac shall thy seed be named. [Oth. called, i. e. the people of God, with whom Gods Covenant shall abide, and especially the Messiah, they shall not issue from *Ismael*, but from *Isaac*; whilst, the true posterity and generation of Abraham shall be, not they that issue carnally from him, according to the course of nature, like *Ismael*, but those that shall be his children, through the grace and efficacy of the spiritual promises made to him; as *Isaac* was. See *Rom*. 9. 6, 7, 8.]

13. *Tea* I shall likewise put the son of this maid-servant to (be) a people, [see above chap. 16. 10, and 17. 20.] for that he is thy seed [i. e. because he is thy sonne, and offspring.]

14. Then Abraham rose up early in the morning, and took bread, and a bottle of water, [by bread and water is to be understood, all necessary provision for the Journey.] and gave them to Hagar, laying the same upon her shoulders; also he gave her the child, [Ismael namely, called a youth above ver. 11. and below ver. 17. Of the spiritual type and signification of this whole business, see *Gal*. 4. 23; 24. 8c.] and sent her away: and she went forth,

and strayed in the wilderness of Bersheba. [lying in the South-border of Palestine, not far from Gerar; though at this time not to be called yet, but afterwards, when King Abimelech made a Covenant with Abraham thereabouts. See below ver. 31.]

15. Now when the water of the bottle was spent, then she threw the child, [the being not able to lead him further by the hand, by reason of his faintness, and he too big for her to carry him, as being about seventeen years of age then. See below ver. 18.] under one of the bushes. [viz. to be shelter'd there against the heat of the Sun, and the more quietly to expire, as the thought in the shadow.]

16. And she went, and set herself over against, going down so far, as shey that shoot with a bow: [i. e. as far as an Archer goeth off from his mark: or, about a bow-shot.] for she said; That I may not see the child die; Heb. that I see not when the child dies, or, the dying of the child.] and she sat over against, and lifted up her voice, and wept.

17. And God heard the voice of her voice; [who doubtless cry'd no less then the mother, in this desolate condition.] and the Angel of God called upon Hagar, out of Heaven, and said unto her: what is (or, alas) this Hagar? be not afraid, for God hath heard the voice of the youth, at the place where he is. [Heb. in which, or, in that where he is.]

18. Arise, take up the youth, and hold him fast by thy hand, for I will put him to (be) a great people.

19. And God opened her eyes, [not as if he had not seen before, but that God had so ruled and kept her eyes, that she took no heed of that well. Compare *Luke* 24. 31.] that she saw a well of water: and she went, and fill'd the bottle with water, and gave the youth to drink.

20. And God was with the youth, [God was favourable to him, and blessed him, according to the tenor of his promise, in temporal things. Compare below the Annotations on ver. 22.] and he grew tall: and he dwelt in the wilderness, and became an Archer. [Heb. a shooting bow-floer, i. e. a valiant hunter and warrior. See above ch. 16. 12.]

21. And she dwelt in the wilderness of Paran. [see above chap. 14. on ver. 6.] and his mother took him a wife out of Egypt. [Observe here the right and authority of parents in bestowing or marrying their children, even the mothers alone; Compare below ch. 24. v. 3, 4, 8c.]

22. Further it happened at that time, [i. e. about the time of Abrahams forementioned feast, and the expelling of Hagar and her son.] that Abimelech, [King of Gerar, spoken of before, chap. 20. 2.] together with *Pihol* his Chief Captain (or, Chiefstain of his host) spake to Abraham, saying; God is with thee in all that thou dost. [God is with his, blessing them not only in outward and temporal, but also and chiefly in spiritual concerns; though Abimelech and *Pihol* had their eyes principally fixed upon the bodily and temporal blessings which Abraham enjoyed. See the like phrase, below chap. 39. 3. *Job*. 3. 7. and 7. 12. 2 *Chron*. 1. 1.]

23. Therefore swear now unto me, by God, if thou shalt lie [Or, deceitfully speak, or, deal] to me, or my son, or my nephew; [Understand hereupon, that thou woe, or punishment, shall come upon thee; or, God do thus and thus, or, this and that unto thee. See above chap. 14. 23.] according to the kindness which I have done by thee, shall thou do by me, and by the land wherein thou dost sojourn as a stranger.

24. And Abraham said; I will swear. 25. *Tea* Abraham taxed Abimelech [before Abraham swears, he will take away all scrupling] because of a water-cistern-well [which himself had digg'd, the water having been very hard to come by otherwise, in regard of the dry soil of those parts, and therefore very needful and behoof-ful, and much to be valued. Compare below chap. 26. 19, 20, 21, &c. *Jud*. 1. 15.] which Abimelech's servants had taken by force. 26. Then

26. *Then said Abimelech; I will it not, who did this feat, [H. worshipping matter.] and also thou hast not made it known to me, and I likewise have not heard of it, but this day.*
 27. *And Abraham took sheep, and oxen, and gave them to Abimelech, [viz. in token 1. of his gratefulness to the King, for the friendship received from him; 2. of being satisfied with the Kings answer touching the Well; 3. of his readiness and promise to be true and faithful to him and his.] and chose two rams, [H. cut, struck] a Covenant. [See above ch. 15, ver. 18.]*
 28. *Yet Abraham put seven ewe-lambs of the flock apart. [H. them alone, and by ver. 29.]*
 29. *Then said Abimelech to Abraham; what shall (or, mean) these seven ewe-lambs here, which thou hast set apart?*
 30. *And he said; That thou shalt take these seven ewe-lambs from my hand; that it may be for a witness to me, that I have digged this Well. [and that consequently the same doth lawfully appertain to me and mine. Abraham's care proved not in vain: see below ch. 26, 15.]*
 31. *Therefore they called that place Bersheba, [which name, both here, and above, ver. 14, is attributed to this place, and the Territory about it: but below ch. 26, ver. 3, appropriated to a City lying in that Tract, which was afterwards allotted to the Tribe of Judah, Job. 15, 28. 1 Kings 19, 3. yet inhabited by the Tribe of Simeon, Job. 19, 2. and was the South border of the land of Canaan, as Dan was the North-border, 2 Sam. 17, 11. and 24, 2.] because these two had sworn there.*
 32. *Thus made they a Covenant at Bersheba: after that, Abimelech arose, and Pichol his chief Captain; and they returned to the Country of the Philistines. [understand to Gerar, not far distant from this place.]*
 33. *And he [viz. Abraham] planted a grove in Bersheba, and called there upon the name of the LORD [having received new cause of thankfulness, he there set up and exercised the public worship of God. See above ch. 4, 26.] the eternal God. [H. H. God of eternity.]*
 34. *And Abraham dwelt as (a) stranger in the land of the Philistines many days. [i. e. for a long time; the LORD affording him good security and rest there.]*

CHAP. XXII.

God tempteth Abraham, charging him to offer up his son Isaac, v. 1. Abraham obey's, and is ready to do the utmost for to slay Isaac, 3. but hindered by God from heaven, highly commended, and rewarded with renewed promises, and the oath of God, 11. Abraham receives good tidings of his brother Nabors welfare, and issue, 20.

AND it came to pass after these things, [after that Abraham had received to many promises, even of the Birth of the Messiah himself, whereof none could be fulfilled, if Isaac had died without issue: the LORD was pleased to put Abraham to this trial, as if he would have rekindled and nulled all the former promises at one blow.] *that God tempted Abraham; [God is said to tempt him, when he makes trial of their weakness or graces, either to humble or exalt them by the manifestation of the same. See Deut. 8, 2. and 13, 3. Job. 2, 22. 2 Chron. 32, 31. Psa. 139, 23, 24. As for Abraham, God knew him perfectly, but intended to manifest the strength of his Faith, and the unfeignedness of his Obedience, in an extraordinary manner; as for his own glories sake, to both for Abraham and the whole Church of God, their benefit and improvement. See below ver. 16, 17.] And he said unto him, Abraham, and he said; (here) I am. [H. H. Lo, I, viz. am here. Such a kind of answer, which implicitly a great deal of readiness and attentiveness in them, that are called upon. See below, ver. 7. and 11. and ch. 27, 1. and 1 Sam. 3, 4, 6, 8c.]*
 2. *And he said; Telle now thy son, thy only, thy beloved, Isaac, [each word had been enough, to pierce the fathers heart. This, and that which is reheated below,*

ver. 6, 9, 10. can in some for represent unto us, the great mystery of Gods Grace and Salvation, he having not spared his only begotten and well-beloved Son, but delivered him up for us all, to bear our sins upon the Tree, Rom. 8, 32. 1 Pet. 2, 24.] and go thy way towards the Land of Moriah; [thus called, after the common opinion, from the issue of this temptation. See below ver. 14. and the Annotations. This is the Land wherein Jerusalem lay, and the Temple was built upon the hill of Moriah, 1 Chron. 22, 1. 2 Chron. 3, 1. side-wards of Mount Zion, about three darts journey from Bersheba. See below ver. 4.] and offer him there, [i. e. slay him forth with thine own hand, and afterwards burn his dead body to ashes: as the manner was to proceed with burnt-offerings, Levit. 6, 9, 10, 8c.] This Commandment was not to be construed or examined with natural feeling and understanding, but only through faith, with Gods promise, and Abrahams fatherly duty and affection to his only son: but of Gods hidden Council and purpose in this Command. See the full view of this Chapter, and below ver. 12.] for a burnt-sacrifice. [See the Annot. above, chap. 8, on ver. 20.] upon one of the hills which I shall tell thee.

3. *Then Abraham rose up early in the morning, [Abraham is instantly ready, evercovering flesh and blood, and firmly believing, that notwithstanding all this, God would perform his promises, as being able to restore him Isaac even from the dead, which also, after a manner was done, as the Apostle testifies, Heb. 11, 19.] and saddled his ass, and took two of his youths with him, and Isaac his son, and he clef wood for the burnt-offering, [H. H. words of the burnt-offering,] and got himself up, [or, made himself ready; viz. went toward the place which God had told him.] On the third day [this great distance from the place, of about three darts journey, served to the further manifestation of Abrahams singular steadfastness.] then Abraham lifted up his eyes, and saw the place afar off.*

5. *And Abraham said to his youths; stay ye here with the ass, and I and the youth [this word is not only attributed to little children, but to young men likewise full grown, as above, to Abrahams armed or trained men, ch. 14, ver. 14. and to the young man of Sodom, that abused Lina, below, chap. 34, 19. and to Joseph, when he was called to interpret Pharaohs dreams, below ch. 41, 12. to Joshua, leaving Moses, Exod. 33, 11. to Absalom, making war against his father, 2 Sam. 18, 29. and here, both to Isaac and Abrahams servants. Compare the next verse] shall go on yonder; when we shall have worshipped, [see below ch. 24, 26.] then we shall return unto you. [Though Abraham intended to offer up his son, and the special issue of this work was unknown to him, he nevertheless believed, that God was able to restore him his son again; and thus without knowing what should be done, he foretold what came to pass.]*
 6. *And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son. [Although it be uncertain how old Isaac was by this time, (some guessing 25 years, (some less, some more) yet hence may well be gathered, that he was of a ripe age, seeing he was able to bear all the wood the ass was charged with, and to carry it up the hill. See above on ver. 5.) and he took the fire and the knife in his hand, and both they went together.]*

7. *Then spake Isaac to Abraham his father, saying; My Father: [This sweet appellation of Isaac might well have been said, according to the flesh, to have much hindered Abraham; but through the Spirit of the LORD, it raised up in him to much the more confidence of a good issue, as appears by his answer.] And he said, See (here) I am, my son: and he said; Lo the fire, and the wood, but where is the Lamb, for the burnt-offering?*

8. *And Abraham said; God shall provide [H. Heb. compare below ver. 14.] himself a lamb for burnt-offering, my son: so they both went together.*

9. *And they came to the place which God had told him, and Abraham built there an Altar, and disposed the wood, and bound his son Isaac, [even as the beasts for burnt-offering were bound by their four legs; so Abraham bound his son Isaac, hands and feet; (as some conceive) the Hebrew word, being used about sacrifices, often signifying the same. Observe here the singular patience and obedience of Isaac, being doublets full exhorted and persuaded to it by his father.] and laid him upon the Altar, atop the wood.*

10. *And Abraham stretched forth his hand, and took the knife, for to slay his son. [Oth, to cut the throat of Isaac.]*

11. *But the Angel of the LORD [understand the Son of God, as appears by the latter end of verse 12, and the whole series and drift of this story. Compare ch. 18, ver. 1, 17, 22. and ch. 19, verse 18, 19, 21, 24.] called unto him from heaven, and said; Abraham, Abraham: [The name is doubled thus, the matter requiring haste and prompt attention, Abraham being even ready to give the throat, and to dispatch the execution.] and he said, see (here) I am.*

12. *Then said he: Do not stretch forth thy hand on thy youth, and do nothing to him: [By this command God now reveals his secret counsel and purpose in this temptation; which in the former command, ver. 2, he had not done.] for now I know [said after the manner of men, as verse 1, for Abraham was sufficiently known to God before; but now he is said to take knowledge of it, in regard that by this temptation, he made the same fully known to his whole Church. Thus the Hebrew word is taken, Psa. 139, 23. prove me, and know my thoughts. For before he had said, ver. 2. thou understandest my thoughts afar off.] that thou art fearing God, and hast not withheld thy son, thy only (one) from me. [Hence it is plain, that it is God himself that speaketh here.]*

13. *Then Abraham lifted up his eyes, and looked about; and behold, behind there was a ram, [it should seem that the Angel called upon Abraham from behind, so that he turning himself about, did spie the ram withall; instantly apprehending, that he was to slay and offer the same there in his sons stead.] fast by his horns in the intricate thicket: [viz. of some briar or thorn-bush] and Abraham went, and took that ram, and offered it to him for (a) burnt-offering in his sons stead.*

14. *And Abraham [comparing his confidence, ver. 8. with this issue] named the name of that place, The LORD shall provide it: [understand that the mountain of Moriah, had that name given it from the answer which Abraham gave unto his son, ver. 8. as likewise the word Moriah it self, doth signify almost the same thing, that is, the field, or vision of God.] wherefore to this day it is said, On the Mount of the LORD it shall be provided. [A proverbial speech, used by those, who being in the greatest extremity, and seeing no human issue, call themselves altogether upon the faithful providence of God.]*

15. *Then the Angel of the LORD called upon Abraham the second time from Heaven: And said; I swear by myself, [having none greater to swear by, Heb. 6, 13. see likewise Jer. 22, 5. Elsewhere God swears by his great Name, Jer. 44, 26. or by his Son, Jer. 51, 14. and by his holiness Amos 4, 2. i. e. by himself] speaketh the LORD: [H. H. Neum. Of this word see Jer. 23, 31.] Therefore, because thou hast done this thing, and not withheld thy son, thy only (one): [understand hereby no meriting cause of the ensuing promise, which was already before made to Abraham; but the fruit and the end of Abrahams obedience, which God was pleased of his grace to remunerate and reward with the renewing of his promise, and with this Oath here, to the further strengthening of the faith of Abraham; and of all true believers, of the whole Church of God. See hereof, Heb. 13, 14, 17, 18.]*

17. *Assuredly I will greatly bless thee, and multiply thy seed very much, [H. H. blessing, blessing, and multiplying, I will multiply, &c.] as the stars of Heaven, and as the sand, which is on the Sea-shore: [H. H. at the tip of the sea. So below chap. 41, 3. 10f. 11, 4. 1 Sam. 13, 5.] and thy seed shall hereditarily possess the gates of his enemies. [i. e. the Jurisdiction, power, and authority, Cities, and Countries; for of old, the place or Courts of public Judicature and Administration of Justice was in the Gates, Deuteronomy 21, 19. and 22, 15. Amos 5, 12, 15. Zachary 8, 16, item, the strength of the Cities. See Insd. E. 5, 8. Psa. 147, 13. Isa. 22, 7. Ezech. 28, 22. Therefore the Cities themselves also are called Gates, Deut. 12, 15. and 18, 6. even the Cities of a whole Land, Jer. 14, ver. 2. This was fulfilled as to the temporal part, in Iosiah, David, &c. but especially and spiritually in the Messiah, Psa. 2, 8, 9. and 110, 1, 2, 3. Col. 2, 15. who makes his Church and servants partakers of his Conquest. 1 Cor. 15, 57. and 2 Cor. 2, 14. and 10, 5, 6.]*

18. *And in thy seed [i. e. in Christ, who is to proceed out of thy seed, after the flesh. See above ch. 12, 3.] all nations of the earth [not only the offspring of thy own flesh, but all other people likewise, that shall believe in thy seed, the Messiah. See Gal. 3, 29.] shall be blessed: [See Acts 3, 25. Gal. 3, 8, 16.] Ince thou hast been obedient to my voice. [See above on ver. 16.]*

19. *Then Abraham returned to his youths, and they get themselves up, and they went together toward Bersheba: [See above chap. 21, on ver. 31.] and Abraham dwelt at Bersheba.*

20. *And it happened after these things, that word was brought to Abraham, [saying; Behold Astar, [who was not come along with Abraham from Mt. of the Chaldees, into Canaan; but had removed her habitation into Mesopotamia. See above chap. 11, 29, 31. and 24, 10.] she likewise hath born sons to Nabors thy brother.*

21. *His first-born, [This H. Nabors son, is to be distinguished from two others of that name: the one was the son of Aram, 2 Sam. 10, above ch. 10, 23. the other the son of Dishan the son of Scir the Horite, below ch. 3, 6, 28.] and Buz his brother, [from whom some conceive Ethub the Buzite descended. See of him, Job 32, 2.] and Kemuel the father of Aram. [See of another Aram, above ch. 10, 22. it is thought, that from it one, or both of thude the Countrie of Syria was called Aram.]*

22. *And Chesed, and Haro, and Piltas, and Lillaph, and Bethuel.*

23. *And Bethuel begat Rebecca: [H. H. Rilkta, married afterwards to Isaac, below ch. 24.] these eight Milca bare to Nabor, the brother of Abraham.*

24. *And his by-wife (or, concubine) [understand such a wife, which was taken indeed for propagation of children, (according to the abusive custome of those dates,) but without any dowry, or matrimonial contract, the being (subordinate and subject in a manner to the lawful and principal wife; her children likewise could not inherit, but had only some gifts or legacies bestowed upon them, above ch. 21, 14. and 25, 6. the Hebrew word signifieth a divided or half wife.] whose name was Remas, the same bare likewise, Tebah, and Gabam, and Tharis, and Macha. [This seems to be a mans name here: as also 2 Sam. 10, 6. the name of a certain King. And thus likewise the mother of King Aza was named, 1 Kings 15, 13.]*

C H A P. XXIII.

Sarah dieth, and is burien'd by Abraham, ver. 1. Abraham doth solemnly purchase the field of Ephron the Hethite, with the cave of Machpela, for an hereditary burying-place, 3. and there he burieth his wife Sarah, 19.

AND the life of Sarah was an hundred and twenty seven years; those were the years of the life of Sarah. **2.** And Sarah died at Kirjath-barza, [Oth. in the City of Arbat. Some do hold, it had this name from a Giant to called, the builder thereof. See Job. 14. 15. and 15. 13.] this is Hebron, a City, afterwards allotted to the Tribe of Judah, lying not far from the Oak-field of Mamre, where Abraham had lived a long time. See further, above chap. 13. on ver. 13.] in the land of Canaan: and Abraham came, [sate, into the Tent of his wife:] see above chap. 18. 6. 9.] for to bewain Sarah, and to bewail her. [This was an ancient custome amongst the godly, to manifest their grief and sorrow, in general, for the miserable condition of mankind, and in particular, for the temporal loss of their friends, or any eminent persons. See hereof, below chap. 50. ver. 3. Dent. 34. 8. 1 Sam. 25. 1. 2 Sam. 3. 32. Acts 9. 39, &c. which custome was superstitiously afterwards imitated by unbelievers. See Mark 5. ver. 38, 39, &c.]

3. After that, Abraham arose from the face of his dead: [like a believing Patriarch, moderating his grief and mourning over Sarah, and going about now, to provide her an honourable interment, in a strange Country.] and he spake to the sons of Heth, [Oth. to the children of Heth, &c. as also ver. 5, 7, 10, 11, 16, 18, 19. i. e. to the Governours or principal men of the Hethites, who were C. maintainers of the race of Heth, the grand-child of Cham. See above ch. 10. 15.] saying:

4. I am a stranger and sojourner with you, give me an hereditary burying place with you, that I may bury my dead [one] from before my face. [The burying of dead bodies hath been a very ancient custome among men, as appears by this and the next verse; nature it self teaching, that the one part of the reasonable creature, man, ought not to be thrown away, to be dishonoured or abused by any other: and Religion minding us, to lay up and safe-keep the same against the day of the resurrection from the dead. See below chap. 50. 5, 6. Numb. 32. 4. Dent. 21. 23. Job 5. 26.]

5. And the sons of Heth, answered Abraham, saying to him:

6. Hear us, my Lord: Thou art a Prince of God in the midst of us, [i. e. with whom God is; as above chap. 21. 22. or, a Prince of God: i. e. an excellent or very eminent Lord and Prince. See above chapter 13. on verse 10.] bury thy dead [one] in the choice of our graves; [i. e. in the best and choicest we have. Compare Jerem. 22. 7.] none of us shall keep his grave from thee, that thou shouldst not bury thy dead [one].

7. Then Abraham stood up, and bowed himself down before the people of the Land, before the sons of Heth.

8. And he spake with them, saying: is it with your will? [Heth. is it with your soul? or, if it be with your soul? The word Soul doth oft-times signifies will, content, allowance, approbation; as Dent. 21. 14. 1 Kings 19. 3. 2 Kings 9. 15. [Psal. 27. 12. and 41. 3. and 105. 22.] that I do bury my dead from before my face? then hear me, and speak for me with Ephron the son of Zohar, [Heth. Zohar, an Hethite, who is to be distinguished from an other Zohar, that was the son of Simeon afterwards, chap. 46. 10.]

9. That he would give me the Cave of Machpela, [the proper name of this Cave, as appears verse 17. and 19.] which he hath, which is at the end of his field, that he would give it me, for the full money, [in regard of the price of the ground, and the weight, or the value of the money] for an hereditary burying place in the midst of you.

10. Now Ephron saith in the midst of the sons of Heth: He was not only a Citizen and Native of the Hethites, but one of the principal men among them, sitting in the Assembly, before which Abraham had presented himself: thus the word sitting, is taken for the state or place of the publick Counsellours or Governours of a

people; as Psalm 119. 23.] And Ephron the Hethite answered Abraham, before the ears of the sons of Heth, of all those which entered the gate, [i. e. that were Citizens or Inhabitants of the City:] to follow ver. 18. Compare chap. 34. 24.] of his City, [either where he was born, as Luke 2. 34. or, where he dwelt, as below ch. 24. ver. 10. Mar. 9. 1.] saying:

11. No my Lord, hear me: the field I give thee, also the Cave that is in it, I give thee the same; before the eyes of the sons of my people do I give thee the same; bury thy dead.

12. Then Abraham bowed himself down before the face of the people of the Land.

13. And he spake to Ephron, before the ears of the people of the Land, saying: I wish, art thou it? [Oth. but, or indeed, good now, if thou be it, &c. viz. the man of whom I speak? viz. Ephron. It should seem that Abraham knew him by Name, though not by face, and that Abraham did not know that Ephron was sitting there.] I pray hear me: I will give the money of the ground, [Heth. I have given, i. e. I am ready to give it, and lay it down.] take it of me; so shall I bury my dead there.

14. And Ephron answered Abraham, saying to him: **15.** My Lord, hear me: a land of four hundred shekels of silver; [shekel, was a certain kind of Coin, having the name from weighing, and it was twofold: the common, weighing about as much as the fourth part of a Rix-dollar [or thirteen pence half penny]; and the holy one, of double the value. See above chap. 20. 16. where mention was made of the silvering [being of the same price]. The tun here then, amounts to a matter of an hundred Rix-dollars and somewhat better, [about two and twenty pound ten shillings] the speech being here of the common or civil shekel.] what is that betwixt me, and betwixt thee? do but bury thy dead.

16. And Abraham hearkned to Ephron: and Abraham weighed Ephron the money, above of he had spoken, [of old it was the custome to weigh the money one to another in payments, buying and selling, as now the use is, to tell it out one to another.] before the ears of the sons of Heth, four hundred shekels of silver, current among the Merchants.

17. Thus the field of Ephron, that is, in Machpela, that [lay] over against Mamre, the ground and the cave that was therein, and all the Trees that [stood] upon the ground that was round about in the whole border thereof, was established. [Heth. stood, or stood up, i. e. it became and remained Abraham's, and so below ver. 20.]

18. On Abraham, for a possession, before the eyes of the sons of Heth, with all that went into his City-gate. [See above on ver. 10.]

19. And after that, Abraham buried his wife Sarah, in the Cave of the field of Machpela, over against Mamre, [Heth. against the face of Mamre] which is Hebron [see above on ver. 2.] in the land of Canaan. [Which indeed was given of God to Abraham and his seed, hereditarily to possess the same in due time; but he having been hitherto and still continuing a stranger in it, therefore (like to other faithful Patriarchs) he desirous to be buried in it, in token and testimony that they believed the promise of God touching the possession of this land, which was a pledge unto them of the heavenly Canaan.]

20. Thus that ground, and the Cave that was therein, was established on Abraham, for an hereditary burying-place, from the sons of Heth.

CHAP. XXIV.

Abraham being old and rich, takes an Oath of his eldest servant, and sends him to Mesopotamia, to his kindred, for to fetch his son Isaac a wife thence, v. 1. The servant being well instructed and furnished, parteth and dispatcheth the business faithfully and piously, 10. and through a wonderful

wonderful providence, very successfully obtaining Rebecca forthwith with full consent of her friends, 50. He thereupon returneth thence with Rebecca, and brings her to Isaac, 61. who receiveth, marryeth, and loveth her, 67.

Now Abraham was old, [See above ch. 18. 11.] Abraham was by this time about an hundred and forty years old, for he was an hundred when Isaac was born: above chap. 21. 1. and Isaac was forty when he married Rebecca, below chap. 25. ver. 20.] and well be-hoayd. [Heth. given in days. See of this phrase above ch. 18. 11.] and the LORD had blessed Abraham in all things. [See above ch. 12. 2.]

2. Then Abraham spake and his servant, the eldest of his house [Heth. Abie the old one]: understood the Steward, or Bailiff, and upper-servant of his family, by name Eliezer of Damascus: See above chap. 15. 2.] riding over all the land he had: Luy thy hand [I pray] under my thigh. [A kind of practice used by Masters of Families in taking an oath from any of their household in token of their subjection and faithfulness. See likewise below chap. 47. 29. Otherwise it was also the custome in swearing to lift up the hands. See above chap. 14. 22. and Rev. 10. 5.]

3. That I may swear thee by the LORD the God of heaven and the God of earth, that thou shalt take no wife for my son of the daughters of the Canaanites, [Heth. of the Canaanite. Of whom see above ch. 10. 15, 16, &c. Abraham would have none of those to be matched with his son, because they were wholly given up to Idolatry and all manner of wickedness, and without the Covenant of God. Compare below, chap. 28. 1, 2. Exod. 34. 16. Dent. 7. 3. Job. 23. 12. Ezra 9. 1, 2, 3. Nehem. 13. 23, 25, &c. 2 Cor. 5. 14, 15.] Of this right of the parents in general in marrying their children: see above ch. 6. on ver. 2. and chap. 21. 21.] in the midst of whom I dwell.

4. But that thou shalt go to my Country, [which was that of Challee, being a part of the whole land that lay betwixt the River Euphrates and Tigris, between Mesopotamia also, in which Nabor lived, was comprehended.] and to my kindred, [of whom he had lately received news, above chap. 22. ver. 20. Those were indeed likewise somewhat tainted with the Idolatry of the people, among whom they lived, as appears below chap. 31. 19, 30, 32, 35. and Job. 24. 2. but yet not so abominably and grossly given up to the same and other gross sins, as the reprobate Canaanites were: see Dent. 12. 30, 31.] and take a wife for my son Isaac.

5. And that servants [said to him:] peradventure [by this and the sequel the singular prudence and piety of this Servant appears, who before he takes the Oath] will first be fully satisfied of his Masters intent and purpose, [that woman shall not be willing to follow me, [Heth. go after me] so below ver. 8.] into this land: must I then bring thy son into the land out of which thou art gone? [Heth. I bring thy back bring back, &c. this is said not in regard of Isaac, who never was there; but of Abraham's, in whose loins Isaac had been sired up.]

6. And Abraham said to him: Take heed to thy self, that thou do not bring my son back thither. [Partly, because God had called him, and his seed to come, out of Challee into Canaan, with promise that they should inherit the same; and partly to avoid the danger of Idolatry, into which Isaac might have been seduced.] [Heth. be guarded or kept, or beware thee, look to thee.]

7. The LORD of Heaven, that hath taken me out of my fathers house, and out of the land of my kindred, and that hath spoken to me, and that hath sworn to me, saying: I will give thee Isaac, and thou shalt know that I am God: and thou shalt take a wife for my son thence.

8. But if so be, that the woman will not follow thee, thou

shalt be clean of thine Oath: [i. e. discharged, free and clear of the engagement which I am putting upon thee by this Oath.] only do not bring my sone thither again.

9. Then the Servant laid his hand under Abraham his Masters thigh; and he swore to him over this matter.

10. And that Servant took ten Camels of his Masters Camels, and went his way, and all the goods of his Master were in his hand: [i. e. he took along with him, (with his Masters good liking) all manner of necessary and precious goods and commodities, as well for his Journey, as for bestowing gifts and presents, where it should be expedient, in this affair: see ver. 53.] and he got up, and went on to Mesopotamia; [Heth. Syria of the two Rivers, called thus, by reason of its lying betwixt two Rivers, Tigris, on the East, and Euphrat on the West. See of this name likewise, Dent. 23. 4. Jud. 3. 8.] to the City of Nabor. [i. e. where Nabor dwelt. See chap. 23. on v. 10. understand the City of Haran, as is to be gathered, by chap. 28. 10. and 29. 4.]

11. And he caused the Camels to kneel down [for to rest themselves, or to bait them, according to the nature and condition of those beasts, when they are weary.] without the City, by a well of water, in the evening time, at the time when the (women) drawers came forth.

12. And he said, LORD, God of my Master Abraham, Make (her) [I pray] the young woman, or need me, [Heth. before my face] this day, and show kindness to Abraham my Master.

13. Behold, I stand by the fountain of water, and the daughters of the men of this City, are going forth to draw water.

14. Let it come to pass, that the young maid, to whom I shall say, incline thy pitcher [I pray] that I may drink, and she shall say; Drink, I will likewise water thy Camels, that she (be) the fave. [This token he desired, not out of any diffidence, or presumptions, but out of a singular confidence, which God himself wrought in him, who by his providence had disposed all things accordingly; which the event verified, as appears in the sequel. See the like example, Gen. 6. 17. and 1 Sam. 14. 9, 10.] Thou hast [Oth. ordained, prepared, determin'd.] to thy Servant Isaac, and that I may acknowledge thee, that thou hast done kindness to my Master.

15. And it came to pass, before he had made an end to speak, behold, Rebecca came forth, she that was born to Be-thuel, the son of Milca, Nabors wife, the brother of Abraham, and she had her pitcher upon her shoulder.

16. And the young maid was very fair [Heth. good. See chap. 5. on verse 2.] to look on, a Virgin, and no man had acknowledged her: [in this manner of speaking, chap. 19. ver. 8.] and she went down to the Fountain, and filled her pitcher, and came up.

17. Then that Servant ran to meet her, and he said: Let me drink a little water [I pray] out of thy pitcher.

18. And she said; Drink, my Lord: And she made haste, and let down her pitcher upon her hand, and gave him to drink.

19. Now, when she had done giving him to drink, she said; I will likewise draw for thy Camels, till they have done drinking.

20. And she made haste, and poured her pitcher out into the troughs, and ran again to the well, for to draw, and she drew for all his Camels.

20. And the man was amazed over her, [viz. for great joy, and admiring how readily and exactly the token, which he had desired from the Lord, was presented to his eyes.] holding his peace [pondering with himself how wonderful Gods Providence did here forth it self, and resolving to observe whether the sequel and success should be answerable in all things to this beginning,] so observe

31. *And he said: Come in Thou Blessed of the LORD,* [This is a very honourable Title, which the Israelites used to attribute to Gods special friends, implying, that God had done singularly well by them, and was still with his Grace and Favours about them. See chap. 26. 29. *Ruth* 3. 10. *Psalms* 115. 15.] why shouldst thou stand without? for I have prepared the house, and the place for the *Ca. etc.* [prepared, or cleaned, fitted, dressed, the same, and removed or rid away all impediments; thus the Hebrew word is taken, *Lev.* 14. 36.]

32. *Then that man came into the house, and they did mingle the Camels, and they gave the Camels straw, and provender: and water for to wash his feet* [See above ch. 18. 4. and the Annotations] and the feet of the men that were with him.

33. *Then they set (meat) before them to eat:* [Heb. and before his face was set to eat.] but he said; I shall not eat, until I have spoken my words, (or, delivered my errand): and he said; [Laban namely] Speak, (or, say) on

34. *Then said he; I am Abrahams Servant.* [See above verse 2.]

35. *And the LORD had blessed my Master greatly, so that he become [or, grown] great;* [i. e. very rich and wealthy] and he hath given him sheep and oxen, and silver and gold, and men-servants, and maid-servants, and Camels and Asses.

36. *And Sarah my Masters wife, hath born a son to my Master, after that she was grown old:* [Heb. after her old age, i. e. by a supernatural operation of the LORD, from whence there is to be expected an extraordinary blessing, according to his promise.] and he hath given him all he hath, [i. e. he hath made him the sole and full heir of all.]

37. *And my Master made me swear, saying; Thou shalt take no wife to my son [of the daughters of the Canaanites, among whom I dwell.]* [See above ver. 3.]

38. *But thou shalt go [Oth. shalt, or shouldst thou not go; or, if thou goest not, &c.] undertake thereupon, now be to thee then, or, then God do thus and thus by thee.* See above chap. 14. 22, 23, and 21. 23.] to my Fathers house, and to my kindred, and shalt take a wife to my son.

39. *Then said I to my Master; peradventure, that woman will not follow me.*

40. *And he said to me; The LORD, before whose face I have walked, [see above ch. 17. on ver. 1.] shall send his Angel with thee, and he shall make thy way prosperous, that thou shalt take a wife to my son, out of my kindred and out of my Fathers house.*

41. *Then shalt thou be clean (or, clear) of my oath, [Oth. cause, or, oath of the cause, i. e. free of the punishment, which a foolish person makes himself liable unto.] when thou shalt have gone to my kindred: and if they shall not give her to thee, then shalt thou be clean of my oath.*

42. *And I came this day to the Fountain; and I said, O LORD, God of my Master Abraham, if now thou shalt make my way prosperous, whereon I go:*

43. *Behold, I stand by the Fountain of water; let it come to pass, that the Fergin coming forth to draw, and to whom I shall say, Give me a little water to drink (I pray) out of thy pitcher;*

44. *And she shall say to me, Drink thou also, and I shall likewise draw (for) thy Camels: that this same be that woman, which the LORD hath appointed for my Masters son.*

45. *Before I had done speaking in my heart, behold there came Rebecca forth, and had her pitcher upon her shoulder, and she went down to the Fountain, and drew; and I said unto her, Give me to drink (I pray).*

46. *Then she made haste, and let down her pitcher from her, and said, Drink thou, and I shall likewise water thy Camels: and I drank, and the likewise watered the Camels.*

31. *And he said: Come in Thou Blessed of the LORD,* [This is a very honourable Title, which the Israelites used to attribute to Gods special friends, implying, that God had done singularly well by them, and was still with his Grace and Favours about them. See chap. 26. 29. *Ruth* 3. 10. *Psalms* 115. 15.] why shouldst thou stand without? for I have prepared the house, and the place for the *Ca. etc.* [prepared, or cleaned, fitted, dressed, the same, and removed or rid away all impediments; thus the Hebrew word is taken, *Lev.* 14. 36.]

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44. *And she shall say to me, Drink thou also, and I shall likewise draw (for) thy Camels: that this same be that woman, which the LORD hath appointed for my Masters son.*

45. *Before I had done speaking in my heart, behold there came Rebecca forth, and had her pitcher upon her shoulder, and she went down to the Fountain, and drew; and I said unto her, Give me to drink (I pray).*

46. *Then she made haste, and let down her pitcher from her, and said, Drink thou, and I shall likewise water thy Camels: and I drank, and the likewise watered the Camels.*

47. *Then I asked of her and said; Whose daughter art thou; and she said: The daughter of Bethuel the sonne of Nabor, whom Silah bare unto him: then I laid the frontlet upon her face;* [Or, upon her nose, i. o. namely, that it was hanging from her forehead downward on the nose] and the bracelets on her hands:

48. *And I bowed down my head, and worshipped the LORD, and I praised (or, blessed) the LORD the God of my Master Abraham, that had guided me upon the right way, [Heb. the way of Truth, i. e. the true, or right way.] for to take the daughter of my Masters brother [i. e. near kintman, nephew here, for Bethuel was the son of Nabor Abrahams brother; see above ver. 27.] for his son.*

49. *Now then, if you will do [Heb. if you be doing] kindnesse and faithfulness [Heb. truth] to my Master, make it known to me; and if not, make it [likewise] known to me, that I may turn my self [or, look about] to the right or to the left hand. [i. e. that I may be able to resolve one way or other, what course to take in my Masters behalf.]*

50. *Then answered Laban and Bethuel, [The Son is put before the Father here, in regard that Laban, as is thought, was ordered by his Father, to speak in, and manage that affair, as he did most of the household, the Father being not only well-beloved or very aged, but perchance sickly too.] and said; This injustice hath proceeded from the LORD. [Hence it appears, that there was yet some knowledge and fear of the true God among them. See here, and ver. 51.] we will in justice neither bad nor good into thee, [i. e. we have nothing at all to gain-fay in this matter. Compare below chap. 31. 24, 29. and 2 Sam. 13. 22.]*

51. *Behold Rebecca, is before thy face, take her [see above on ver. 3.] and go thy way; let her be thy Masters first wife, even as the LORD hath spoken.*

52. *And it came to pass, when Abrahams Servant heard their words, he bowed himself to the ground before the LORD.*

53. *And the Servant reached forth silver jewels, and golden jewels, [Heb. vessels of silver and vessels of gold, i. e. all kind of gold and silver plate and manufacture.] and garments; and he gave them to Rebecca: also he gave precious jewels, [or, precious things.] [The Heb. word doth signify whatever is choice and precious, but especially choice and rare fruits and spicerie. See *Deut.* 33. 13, 14, 15, and 2 *Chron.* 21. 3. and 22. 3. *Ezek.* 1. 6.] to her Brother and to her Mother.*

54. *Then they did eat and drink, he and the men that were with him, and they over-nighted: and they rose up early in the morning, and he said; Let me go to my Master.*

55. *Then said her Brother and her Mother; Let the young maid tarry with us (some) days, or, ten, [see above chap. 4. on ver. 3. Some do understand by days, or, ten, a full year, (which is called a year of days) or ten months time. The particle or is sometimes also taken for at least.] after that thou shalt go (or, then goe.) [Oth. she shall go.]*

56. *But he said unto them; Stay me not, because the LORD hath made my way prosperous: Let me pass (or, dismisse) me; that I may go to my Master.*

57. *Then said they; Let us call the young maid, and ask her mouth, [i. e. let us hear, what she will say to this hasty departure: for the marriage he had already yielded unto, upon her parents and kindreds pleasure, and in token thereof, accepted of the presents.]*

58. *And they called Rebecca, and said to her; Wilt thou go with this man? and she answered, I will go.*

59. *Then they [i. e. all the kindred] let her Sister [or, Kintwoman, for not Laban only her brother, but all the kindred took their leave from her; and so in the nose verse.] and her Nurse [Deborah by name, below,*

chap. 35. 8.] goe together with Abrahams Servant and his men.

60. *And they blessed [see above chap. 14. 19.] Rebecca, and said unto her; O our Sister, be (or, become) thou to thousands of Millions (or, ten thousands): they wish that thy soul may become the mother of an innumerable or numberlesse posterity. Compare *Dan.* 7. 10.] and thy seed possess the Gate [see above ch. 22. on ver. 17.] of his Haters. (Or, those that hate him.)*

61. *And Rebecca rose up, with her young maids, [whom the friends sent along with her, for company and service.] and they rode on Camels, and followed the man: and that Servant took Rebecca, and went his way.*

62. *Isaac now came, from whence one comes to the well Lahai-roi: [of this well see above chap. 14. and 25. 11.] and he dwelt in the South-Country. [In the South-part of Canaan, about Berseba and Gerar.]*

63. *And Isaac was gone forth to pray [or, to meditate, contemplate, that is to say, He went forth there, to take up and exercise his mind, with pious meditations and prayers before the Lord.] into the field, against the approaching of the evening: [Heb. against or towards or with the tools, or, aspect of the evening. So likewise *Exod.* 14. 27. *tomorrow, or, with the aspect of the morning.* and he lifted up his eyes, and beheld, and see the Camels came on.*

64. *Rebecca likewise lifted up her eyes, and she saw Isaac, and she fell off from the Camel [i. e. the he felt suddenly down, being surprised in her thoughts, whether this might not be Isaac, and therewithal asking the Servant about it. Others conceive, she lighted not, before she had understood by the Servant, that it was Isaac, and in that sense the following verse is read by some, For he had said unto the Servant, &c.]*

65. *And she said to the Servant: Who is that man, that maketh me to meet us in the field? and the Servant said; That is my Master: then she took the veil, and covered herself, [in token of shamefastness and submission.]*

66. *And the Servant related unto Isaac all the things which he had done.*

66. *And Isaac brought her into the Tent of his mother Sarah. [See above chap. 18. 10. and 23. 1.] and the took Rebecca, and she became his wife, and he loved her: thus Isaac was comforted, after his mothers death. [which happened three years before. This long grief for the loss of his mother, was a sign of the great love and respect he bare to her.]*

CHAP. XXV.

After the death of Sarah, Abraham takes Keira, and gets children by her, and childrens children, v. 1. &c. He makes Isaac the sole heir of all his estate, and the Conubines children he dismisst, with presents to the East-Country. 4. Abrahams age, death, and burial, 6. Isaac is blessed after his Fathers death, 10. Isaacs offspring, age, and death, 12. Isaac prays to God in his wifes behalf, who conceives, and bears him Esau and Jacob; both their conditions are set down, v. 21. Esau sells his birth-right, or primogeniture, to Jacob, 29.

AND Abrahams went on (or, proceeded) and took a wife, whose name was Keira; [The meaning is, That after the death of his wife Sarah, and the marriage of his son, he did not continue widower, but went on to marry again.]

2. *And she bare him [Though Abraham was now about an hundred and forty years old, and his body was much decayed and ready, at an hundred years, above chap. 17. 17. Rom. 4. 19. nevertheless he got children by this Keira, not as being miraculously strengthened therunto, as he was, for the begetting of Isaac; but having retained much of that miraculous vigour, to this age.] Zimran,*

[This man and the following were most of them inhabitants of Arabia, and some other parts lying East from Canaan.] and Jofyan, and Melan, and Millan, [the Father and Original of the Afidians, of whom see below chap. 36. 35. Jud. 6. 2. Ifa. 10. 26. they were neighbours to the Moabites, Num. 22. 4. and fell away from Abraham's faith to Idolatry, Numb. 25. 16, 17, 18. their Country likewise is called Afidim, Exod. 2. 16. and 1 Kings 11. 18.] and Jofab, and Sabab. [Heb. Sibabab, of whom it should seem that Bildad, Job's friend, ifued, Job 2. 11.]

3. And Jofophan begot Seba [Heb. Jofophan] and Dedan: and the fons of Dedan were, Affurim, and Letifim and Leawimian.

4. And the fons of Milian, were, Ephra [of Ephra see Ifa. 60. 6.] and Ephra, [of whom some conceive that Affra bears the name,] and Hanchab, and Abita, and Eldad. All they were fons of Keturah. [The fons, and fons fons, or grand-children, being all comprehended under one name.]

5. Tet Abraham gave all that he had, unto Ifaac. [See above chap. 15. 4. and 24. 36.]

6. Ba unto the fons of the Concubines [of the word Concubine (or, By-wife) see above chap. 22. 24. understand here by Abraham's Concubines both Hagar and Keturah, though they are likewise exprefly called wives.] whom Abraham had, Abraham gave presents: and fent them away from his fon Ifaac, while he was alive, viz. East-wards, to the East-Country. [understand the Countreys lying East from Canaan; fuch as are Arabia and Afia the greater, &c.]

7. These now are the days of the years of the life of Abraham, which he lived, an hundred feventy and five years. [Heb. an hundred year, and feventy year, and five years.] Thus Abraham lived a stranger, fince he came from Ur, an hundred and five years, and left grand-children behind him, of fifteen years of age, viz. Jacob and Ifaac, as may be gathered from ver. 26. During all this time Abraham never fainted in his Faith in Gods promifes, nor in the obedience to his Commands, nor in patience under many adversities, nor in the hope of the glory to come; notwithstanding, that he left likewise fome examples of humane frailty behind him. He died, as fome do calculate, in the year after the Creation of the world 2124. and the 38 year after his wife Sarah.

8. And Abraham expired, and died in a good old age, [Heb. grays'd (canities) according to Gods promise to him, above chap. 15. 15.] old and satisfied (Satur) (of life): [i. e. being wearied of the toils and troubles of this life, and longing for the rest of that to come.] and he was gathered to his people. [Compare above chap. 15. the Note on ver. 15. See this phrase likewise below ver. 17. and ch. 49. 29. Num. 20. 24. and ch. 27. 13. Jud. 2. 10.]

9. And Ifaac and Ifmael his fons, buried him in the Cave of Macpela, in the field of Ephron, the fon of Zohar, the Hethite, which is over against Mamre: [See above chap. 23. 9, 17, 19, 20.]

10. (In) the fields, which Abraham had bought from the fons of Heth: There Abraham is buried and Sarah his wife. [and there also were Ifaac and Jacob buried, with their wives after them, below chap. 49. 29, 31.]

11. And it came to pafs after Abrahams death, that God blefth his fon Ifaac: [according to the promifes formerly made to Abraham, above chap. 17. 7, 19.] and Ifaac dwelt by the well Lahai roy. [See above chap. 16. 14. and 24. 62.]

12. These now are the births of Ifmael, [i. e. the posterity ifued from him. This is related here, as a confirmation of the truth of Gods promifes, made above ch. 16. 12. and 17. 20.] the fon of Abraham, whom Hagar, Sarahs Egyptian maid did bear to Abraham.

13. And these are the names of the fons of Ifmael,

with their names, according to their births: whereby they are called, according to the order of their births. It is thought that their twelve fons of Ifmael inhabited the land of Nabubea, betwixt Euphrates and the Red Sea: the first-born of Ifmael, Nebajab, [see Ifa. 60. 7.] then Kedar, [see Pfa. 120. 5. Cant. 1. 5. Ifa. 21. 16. Jer. 49. 28. Ezek. 37. 21.] and Adbea, and Midjan, [see of another Midjan the fon of Simeon, 1 Chron. 4. 25.]

14. And Midjan, and Duma [see Ifa. 21. 11. it is the name likewise of a City in the Tribe of Judah, Job. 17. 12.] and Mafah. [Thus is the place also called by Mount Horab, where the people of Israel contended with Mo-fah.]

15. Halar and Thema, [see Job 6. 19. Jer. 25. 23.] Ichub, Naphis, and Kedma.

16. These are the fons of Ifmael, and these are their names in their Villages and Palaces, twelve Princes. [This is the fulfilling of the promise made above chap. 17. 20.] according to their nations.

17. And these are the years of the life of Ifmael, an hundred feven and thirty years, and he expired and died, and he was gathered to his people. [See above chap. 15. 15. and in this ch. on ver. 8.]

18. And they dwell from Havilah off [see above chap. 2. 11. and the Annotations thereupon.] unto Sir, [see above chap. 16. 7. and 20. 11.] which is over against Egypt as thou goest to Affur. He pitched himself down [viz. with his abode and habitation. See Num. 34. 2. Jud. 7. 12. Heb. he fell, viz. by his lot and inheritance, Job. 23. 4. and Pfa. 78. 55.] before the face of all his brethren. [See above chap. 16. 12.]

19. These now are the births, [i. e. issue and posterity] of Ifaac the fon of Abraham: Abraham begot Isaac.

20. And Isaac was forty year old. [Heb. a fon of forty year] when he took him Rebecca to wife, the daughter of Bethuel the Syrian, out of Paddan Aram, [or the Countrey of Mesopotamia, called, Syria of the two rivers, above chap. 24. 10. or a City, or Tract of that Countrey] the Sister of Laban the Syrian.

21. And Isaac earnestly entreated the LORD in the presence of his wife, for she was barren; [O. H. Isaac sufficed praying the LORD.] In which exercise it seems Ifaac held on for a long time, in regard he got his two fons, but in the sixtieth year of his age, below ver. 26. having been married twenty years with Rebecca, ver. 20. it seems to have been a solemn or set prayer, which both of them together unanimously and constantly offered up to God, for the obtaining of children from him. Others take and understand it, as if Isaac had prayed alone thus by himself, for, or in behalf of Rebecca, as having her before him in his mind.] and the LORD was entreated by him, [Heb. for, or, on his, i. e. the LORD was entreated for his good and advantage.] so that Rebecca bis wife conceived.

22. And the children [Heb. fons] thrust one another in her body: [viz. in an extraordinary, strange and painful manner, betokening the division and enmity of these two children, and both their posterities. Heb. in the womb of her.] Then said Isaac to his wife, Why art I thus? [Heb. why I thus, or, what for I this?] albeit expreffions, proceeding of impatience and diftemper upon this strange and painful accident. The meaning seems to be; Is this the course? What should make me with for children? or, why doth God give me any? or, to what end have I conceived? or, what do I live for yet? and Job went to enquire of the LORD. [viz. in fome private retired place, fervently to call upon the LORD in this distress: or, to learn and understand his meaning by some Prophet, either Abraham himself, or some other pious Patriarch, yet living.]

23. And the LORD said to her: [viz. either by some present speech and allusion, or, by a vision, or, in a dream, by an inward instinct and inspiration, in either

her own person, or some Prophet, that acquainted her with it as from God.] Two Nations there are in thy belly [i. e. the Fathers of two Nations, to wit, the Edomites, and the Ifraelites] and two sorts of people shall separate themselves asunder out of thy bowels [which is fulfilled, not only coporally or literally, in regard of Jacob and Esau, together with the Ifraelites and Edomites; but spiritually likewise, in regard of the true Church and people of God, and the enemies of the same.] and the one people shall be stronger than the other people; [meaning, That the one Brother, and so likewise the one nation and people should be more mighty and powerful than the other] and the greater shall serve the less. [These words declare the fore-going. By the greater we are to understand Esau, who in regard of primogeniture, of strength of body, and of outward means and abilities, was doubtless the greater and more considerable; as also his posterity, having a long time possit Mount Seir, and reigned there, while the children of Israel were yet strangers and sojourners in Canaan, slaves and bond-men in Egypt, and a despicable wandering people in the wilderness. Nevertheless this greater people should be made subject to and serve the lesser: which was fulfilled, first in Jacob, when having gotten the prerogative of primogeniture, he became thereby Lord over his brother; and afterwards in his posterity, when they inherited the land of Canaan, and made the Edomites Tributaries to them, see 2 Sam. 8. 14. And this is likewise fulfilled in the true Church, who, notwithstanding her small appearance for the most part in outward glory and power, compared with the false one, doth nevertheless still keep Christ in the midst of her, by his Word and Spirit, exercising his Dominion over all his and her enemies.]

24. Now when her dates were fulfilled to bring forth, behold there were twins in her belly.

25. And she first came out, red; he was wholly like an upper garment, [The Hebrew word doth fignifie an upper garment, fuch as a cloak or coat.] Therefore they called his name Esau. [i. e. made up, perfected, being hairy, like a man full grown.]

26. And after that, his brother came forth, whose hand was holding Esaus heels, therefore they called his name Jacob: [Heb. Jacob, as if one should say, heel-holder, see below, chap. 27. on ver. 36.] and Isaac was sixty year old, [Heb. a fon of sixty year.] As Abraham, being an hundred year old, had stayed thirty five for the fulfilling of Gods promise, above chap. 22. 4. So Isaac being now threecore, he was fain to tarry twenty years for the further fulfilling of the same promise. Thus God knows how to try and exercise his children.] when he began them. [or, when he bare them,] for the word of the Text bears either fignification.]

27. Now when the youths grew up, Esau became a man expert in hunting [Heb. understanding the hunting, i. e. a good huntsman, a crafty hunter.] a man of the field; [i. e. one that loved trarthy to be in the fields then at home.] See above chap. 9. on ver. 20.] but Jacob became an upright man, [See above chap. 6. on ver. 9.] dwelling in tents [i. e. he led a peaceable quiet life, being nor wild and ranting abroad, like his brother, but minding the household affairs, and the herds and flocks of his Father;] in both regards whereof Tents were requisite. See above chap. 4. 20. and Heb. 11. 9.

28. And Isaac loved Esau, for the Venison was to bis mouth; (or palate) [i. e. it was very grateful meat to him; he found a special relish in it. A piece of humane frailty in this good Patriarch, that for so vain a thing he loved him most, of whom he was sufficiently instructed before, that God did love him least.] but Rebecca loved Jacob.

29. And Jacob had boild a boiling, [The Hebrew word doth fignifie in general any kind of meat drest, broth, pottage, crumery, &c. but below ver. 34. it is called, a

boiling (or diff) of lentils] and Esau come from the field, and was weary.

30. And Esau said to Jacob: Let me for (I pray) of that red, that red shere; [The word is deabled, to fiew the greenness of his appetite to this dilt, whose colour and taste seem'd fo pleasing and enticing to him; or else, for that it was exceeding red: fo good, good, is put for very good, Job. 1. 11. 25. bid, bad, for very bad, Prov. 20. 14.] for I am weary: therefore they called his name, Edom [i. e. red, partly, because he was red of skin himself, Job. 1. 25. and partly, for being fo beloved with longing for this red pottage.]

31. Then Jacob said: Sell me this day thy first-birth, (primogeniture, or, being first-born,) [i. e. the right and prerogative of being first-born;] consisting, 1. In the honour and lordship over his brethren, above chap. 4. 7. and 49. 3. and 2 Chron. 21. 3. Psalm 89. 28. 2. In the double portion of the goods to be inherited, Deut. 21. 17. 3. In the right of the Priesthood after the decease of the Father, especially after the slaying of the first-born in Egypt, until the Priesthood was transferred upon the Tribe of Levi, Num. 8. 16, 17, 18, 19.]

32. And Esau said: Behold, I am going to die, [i. e. I am daily abroad a hunting, and in continual danger to lose my life one time or other. Or else, I must die once I know; What shall I be the better then for all my birth-right? Some referre this answer of his, to his present faintness and hunger;] and what for the primogeniture to me? [Thus doth Esau, with an ungracious heart reject this great and excellent right of primogeniture. See Heb. 12. ver. 16. and here below ver. 34.]

33. Then said Jacob: Swear unto me this day, [Heb. as to day] and he swore unto him: and he sold his primogeniture to Jacob.

34. And Jacob gave bread to Esau, and the boiling of lentils; and he did eat and drink; and he rose up and went his way. Thus Esau despised the primogeniture.

CHAP. XXVI.

Isaac is driven by famine to remove to Gerar, v. 1, &c. where God bids him to swear, and not to go into Egypt, renewing unto him the promises made to Abraham, 2. Isaac gives out Rebecca to be his Sister, 7. King Abimelech discovering the contrary, reproves him, and forbids his subjects to swear the contrary in the least kind, 8. Isaac is greatly blessed by God, which draws away upon him, from the Philistines, that they stop his wells, 12. upon an intimation from Abimelech, he removeth thence towards the lower grounds of Gerar; and it is some pines to get spring-water, but finds it at length, 18, 19, 22, &c. He removeth to Beersaba, and is comforted there by an apparition of God, to whom he returneth thanks, by publick worship, 23. Abimelech enters into Covenant with him, 26. Esau marcheth to the occasion of his old age, 34.

AND there was Famine in that Country, [to wit, in that part of the land of Canaan, where Isaac dwelt at this time] besides the first Famine, which had been in the days of Abraham: [see above chap. 12. 10.] therefore Isaac went to Abimelech [see above chap. 20. on ver. 2.] it may be doubted whether this was the same person spoken of in that Chapter, or else he must have been a very old by this time; so that it is more likely it was his successor] the King of the Philistines to Gerar [see above 10. 19. and chap. 20. on ver. 1.]

2. And the Lord appeared to him, and said, Donos goe down to Egypt: [As thou didst intend,] according to the example of thy Father, above chap. 27. ver. 8.] dwell in the land that I shall tell thee of: [i. e. the next verse.]

3. Dwell as a stranger in this land, and I shall be with thee, and shall bless thee: for unto thee and to thy seed will I give all these Countries, [which were rehearsed and

all set down by name above chap. 15.] and will establish the oath, which I have sworn to thy Father Abraham. [See above chap. 15. ver. 16, 17.]

4. And I will multiply thy seed, as the stars of Heaven, and will give all these Countries to thy seed: and in thy seed shall Nations of the earth be blessed: [See the Annotations above chap. 22. on ver. 16.]

5. Therefore, that Abraham hath been obedient to my voice, [See above chap. 22. on ver. 16.] and hath kept my Commandments, [i.e. that entertaining, keeping, or guarding conversation: i.e. that which Commanded him to keep and observe. See Lev. 18. 30. Deut. 11. 1.] my precepts, my institutions, (or statutes) and my Laws [These four several terms are held to be thus distinguished; the first of all to be the general term signifying whatsoever God commanded and ordained; and the latter three to respect things particular; 3. as the precepts on the moral law; the institutions or statutes on the Ceremonial law, the laws on the doctrine of what we are obliged to believe, &c. Elsewhere there are added unto these, the rights, whereby are understood the Civil or Political Laws, Deut. 11. 1.]

6. Thus Isaac dwelt at Gerar.

7. And when the men of that place asked him of his wife, he said 3 she is my sister: [See the like examples in Abraham, above chap. 12. 13. and 20. 2.] for he was afraid to say my wife, lest [i.e. he] this is inferred out of ver. 9. See the like instances, 1st. 24. 23. 1 Kings 20. 34. 2 Cor. 9. 6.] the men of this place perchance will see for Rebecca: for she was fair of aspect.

8. And it came to pass, when he had been there a long time, [i.e. when the days were lengthened (or become long) to him there] that Abimelech the King of the Philistines looked out at the window, and he saw that, behold, Isaac was sporting with his wife Rebecca; [Understand, that he was un-, some familiar, though honestly, gesture, by which the King might easily conjecture, that they were man and wife together.]

9. Then Abimelech called upon Isaac, and said; Truly thou sayest thy wife is how hast thou said then; she is my sister? and Isaac said to him 3 for I said, with my self; that is I thought; for he was chap. 20. on ver. 11.] lest peradventure I die for her sake.

10. And Abimelech said 3 what is this, (that) thou hast done to us? lightly one of these people might have lain by thy wife, so that thou wouldest have brought a guilt over (or upon) us. [i.e. a mischief or iniquity, deserving punishment. See above chap. 20. 6.]

11. And Abimelech commanded all the people, saying; If he shall touch [i.e. doth hurt or wrong unto, whether in words or deeds, in body honour or goods: Touching is likewise used for damming, or wronging, below ver. 29. 1st. 9. 19. Ruth 2. 9. 1st. 105. 15. and Job. 2. 8.] his man, or his wife, shall surely be put to death. [Heb. dying, be put to death, or, put to death by death.]

12. And Isaac sowed in that same land, and he sowed, [i.e. he got, received, reaped] in that same year an hundred measures; [i.e. for one measure which he had sowed, he received an hundred in the harvest. The Hebrew word doth signify a public known measure of dry wares.] for the LORD blessed him.

13. And when man became great; [i.e. rich and mighty, as above chap. 24. 35.] yet, he became (or waxed) greater throughout, [Heb. and he went going and becoming great. See the like phrase, chap. 8. 3. 2 Sam. 3. 1. and 1st. 1. 11. in the Annotations] until he was become very great.

14. And he had possession of sheep, and possession of oxen, [i.e. store of small and great cattle, see above chap. 12. on ver. 16.] and a great household-service: [i.e. abundance of servants and attendants for his several employments about his cattle, his grounds, pastures, Corn-fields, Vineyards, Gardens, Orchards. See 1st. 1. 3.] so that the Philistines envied him.

15. And all the wells, which his Fathers Servants had digged in the days of his Father Abraham, [See above ch. 21. 25.] those the Philistines stopp'd, and fill'd them up with earth. [Heb. with dust.]

16. Also Abimelech said to Isaac 3 go from us, [Heb. from with us] for thou art grown much mightier than we.

17. Then Isaac went from thence: and he leagu'd with himself [See the like phrase below, chap. 33. 18. and elsewhere] in the vale of Gerar [i.e. in a lower Country at some distance thence], and dwelt there.

18. Now when Isaac was return'd again, he digg'd up again [Heb. and Isaac returned and digg'd up. Oth, and Isaac digg'd up again] those wells of water, which they had digg'd in Abrahams his Fathers time; and which the Philistines had stopp'd up after the death of Abraham: and he called their names after the names whereby his Father had named them.

19. The servants of Isaac then digg'd in that vale, and they found a well there of living waters; [i.e. such as came forth from hidden veins under ground, and were ever springing with clear, fresh, and wholesome water for drink. Compare Levit. 14. 5. 50. and chap. 15. 13. Num. 19. 17. Cant. 4. 15.]

20. And the herdsmen of Gerar contended with Isaacs herdsmen, saying 3 This water belongs to us: therefore he called [Isaac namely] the name of that well Esch [i.e. strife, contention] because they had been striving and contending about it.

21. Then they digg'd another well, and there they likewise contended over, therefore he called its name Sitnah [i.e. enmity, hate, resistance. From this word Satan hath his name, signifying an Adversary, a Hater.]

22. And he broke up from thence, and digg'd another well, and they contended not over the same; therefore he called the name of it Rehoboth, [i.e. enlargements, broadings] and said; For now the LORD hath made room for us, and we are grown in this land. [Oth, that we may grow, or we shall grow.]

23. After that he was in from thence, [viz. out of the Valley of Gerar] to Bersheba, [where his Father had lived a long time. See above chap. 21. 31. 32. 33.]

24. And the LORD appeared to him in that night, [to wit, when he was new come to Bersheba. God tarried not long behind with his comfort.] and said; I am the God of Abraham [See above chap. 17. 7.] thy Father, to whom I have pass'd my word and promise, as likewise he hath accepted of the same; [See below chap. 31. ver. 5. 42.] be not afraid, [to wit, of these Philistines. Compare above ch. 15. 1.] for I am with thee; [See chap. 21. on ver. 22.] and I will bless thee, and multiply thy seed, for the sake of Abraham my servant. [i.e. not for his merit, but for the Covenants sake, which I have made with him.]

25. Then he built an Altar there, [To show thereby that he would serve and worship no other God, but the God of his Father Abraham.] and called upon the name of the LORD; [See above ch. 4. on verse 26.] and he pitched his Tent there; and Isaacs servants digg'd a well there.

26. And Abimelech went to him at Gerar; with Abimelech his friends, and Pichol his Chiefstain of war. [See above ch. 21. v. 22. This Pichol should seem to have been another of the same name. Some are of opinion, that this name Pichol was common to the Commanders in chief or Generals of that Country, even as the name Abimelech to the Kings thereof.]

27. And Isaac said to them; wherefore are ye come to me, seeing you hate me, and have sent me away from you? [See above ver. 16.]

28. And they said, we have apparently seen, [Heb. seeing we have seen] that the LORD is with thee, therefore we said, Let there be an oath now betwixt us, [an oath or curse. See above chap. 14. 23. and chap. 24. on ver. 41.]

41.] betwixt us and betwixt thee: and let us make a Covenant with thee: [See above chapter 15. on ver. 10. 17. 18.]

29. If thou do not, say, even as we have not [we, according as we have not, &c. and according as we have, &c. a form of swearing, wherein the imprecation or punishment is omitted, see above chap. 14. on ver. 23.] touch'd thee [i.e. have not done thee the least hurt; see above ver. 11. but of the contrary see ver. 14, 15, 16.] and even as we have only done good to thee, and have suffered thee to go away in peace! [i.e. we did no hurt neither to thy life, nor to thy family, nor to thy goods.] Thou art now blest of the LORD. [This seems to be an abrupt speech, implying thus much. Since God hath blest thee so abundantly, thou oughtest not to remember the small annoyance shew'd thee.]

30. Then he made them a feast, and they did eat and drink.

31. And they rose up early in the morning, and swore the one to the other. [Heb. the man to his brother.] after that Isaac let them go, and they went from him in peace.

32. And it happened on that day, that Isaacs servants came, and brought him word about the wells, which they had digg'd; [See ver. 25.] and they said to him; we have found water.

33. And he named the same Seba: [Heb. Sebitis, i.e. oath, see above chap. 21. ver. 31.] therefore the name of that City is Ber-Seba, [the oath-well, or well of the oath, above chap. 21. ver. 31. It is said that the Country was called Ber-Seba, for the oaths sake, which Abraham and Abimelech made there the one to the other: but here mention is made of a City in that Country, which likewise got this name from the oath of Isaac and Abimelech.] unto this same day.

34. Now when Esau was forty year old, [Heb. a son of forty year, the same age his Father Isaac was of when he married] above chap. 25. 20.] he took to wife Judith [Heb. Jehudit]. Some hold this to have been the same, which below chap. 36. v. 2. is called Adhama. So that it seems he had two names, as his Father likewise had, being called Beeri here, and chap. 36. 2. Anah. Yet they may well have been two several women; it being plain that Esau was sufficiently given to the abuse of having several wives together.] the daughter of Beeri the Hittite [one of the Nations of Canaan, see above chap. 10. 15. These matches Esau entered into without and contrary to the will and pleasure of his parents: see above chap. 24. ver. 3. and below chap. 27. 46. and chap. 28. 2.] and Basemath, [below ch. 36. ver. 2. called Adah] the daughter of Elom the Hittite.

35. And these were a bitterness of spirit to Isaac and Rebecca. [In regard, namely, of 1. their abominable Idolatry. 2. Their ill, vain, worldly, spiteful and headstrong conditions. And 3. that they were the issue of an accursed nation and generation, whom God was determined to destroy and extirpate.]

CHAP. XXVII.

Isaac being old and dim-sighted, intends to bless Esau, as the first-born, but is deceived therein by the prudent managing of Rebecca, inasmuch that he blesteth Jacob instead of Esau, ver. 1. &c. Esau coming from hunting, and understanding this, is much displeas'd at it; and so is Isaac himself, who avereth the blessing provided Esau upon his great lamenting, with a temporal blessing. 30. For this Esau hates his brother, and purposeth to slay him, 41. which being perceived by Rebecca, she adviseth Jacob to depart toward her brother Laban, and disposeth Isaac, to approve of the same, 42.

eyes become dim, [not without Gods wonderful providence, who by this blindness or dim-sightedness did not only exercise his servant Isaac, but likewise brought it about that the right of primogeniture was conferred upon Jacob.] that he could not see: then he called Esau his greatest son, [i.e. the first-born] and said to him: My son: and he said to him; Live (verec) I am. [See above chap. 22. on ver. 1.]

2. And he said; Behold now, I am grown old: I do not know the day of my death. [i.e. I have, for small a time to live left me, that I know not how soon death may surprize me, and must look for him every hour and moment.]

3. Now then, take [I pray] thy instruments, [thy quiver of arrows, [Heb. pendans-quiver or any kind of bandelier] thy bow, and go forth into the field, and hunt me (some) Venison, [Heb. hunt me a hunting. Take any kind of Venison for me, such as thou knowest I love to eat, as below ver. 5, 7.]

4. And make (or dress) me savoury meats (or dishes) [or, four dainties.] so as I love the same, and bring them to me, to eat, that my soul [i.e. my self with full intent and purpose of mind] may bless thee, ere I die. [Understand this not of a common and ordinary blessing, which parents are able to give their children upon any occasion; but of a most singular extraordinary and excellent solemn Prophetic blessing, dress'd and solemnized in manner of a last Will and Testament, declaring his son the heir apparent of all the spiritual and corporal promises made to him and his father; and so below chap. 28. 1.]

5. Now Rebecca hearden'to it, when Isaac spake to his son Esau; and Esau went into the fields, for to hunt (some) Venison, that he might bring it in.

6. Then Rebecca spake to Jacob her son, saying; Behold, I have heard thy Father speak to Esau thy brother, saying;

7. Bring me (some) Venison, and dress me savoury meats (or dishes) that I may eat, and I will bless thee before the face of the LORD, [that is to say, with such a blessing, as shall be pronounced in his name, and as in his presence, and confirmed by his guidance and direction.] before my death.

8. Now then, my Son, hear my voice [Howbeit Rebecca makes use of means in this business, which cannot wholly be excus'd, nevertheless the matter it self, that she endeavour'd to derive the right of primogeniture upon Jacob, did agree with Gods will and declaration, see above chap. 25. 23.] in that which I command thee.

9. Go to the flock now, and fetch (or bring) [Heb. take. But the Hebr. word doth likewise here comprehend the signification to bring, and both they together imply as much as to fetch, see above chap. 12. on ver. 15.] as thou shalt find good kids of the he-goats, [i.e. two fat ones, well-living, and well fed. Compare below, chap. 41. 5.] and I will make (or dress) them for savoury meats to thy Father, such as he loves.

10. And thou shalt bring the same to thy Father, and he shall eat; so that he may bless thee before his death.

11. Then said Jacob to Rebecca his mother; Behold my brother Esau is a hairy man, [i.e. rough-skinn'd] and I am a smooth man [i.e. soft-skinn'd].

12. Perhaps my Father will feel me, and I shall be in his eyes as a deceiver: [Heb. seducer. The particle or, is sometimes used, not for that which only seems to be, but which is in fact.] See Nehem. 7. 2. John 1. 14. 2 Cor. 3. 18.] so should I bring a curse upon me, and not a blessing. [Compare Deu. 27. 18.]

13. And his mother said to him; Thy curse be not upon me my Son: [Rebecca speaks thus confidently, not out of any levity, but as it seems, out of an assured hope of a good issue, arguing and concluding with her self, not only from the clear Oracle of God, but likewise from the ungracious life and conversation of Esau, that the right of

AND it came to pass, when Isaac was grown old, [as some conjecture, about 137. years now.] and his

of primogeniture, did not belong to him, but to his brother Jacob; I only hearken to my voice, and get flesh from me. [H. b. take me, i. e. take and bring them me, to wit, the two young he-goats, as I bad thee, see above verse 9.]

14. Then he went, and hee fetched them, and brought them to his mother: and his mother made savoury meats, such as his Father loved.

15. Then Rebecca took Esau her greatest sons precious garments, [H. b. desirable garments; or, garments of desirableness, i. e. such as are much desired and delighted in, i. e. fair and costly ones.] which she had by her in the house: [i. e. which she took; and laid up in well-scented perfumes or wardrobes, as appears by verse 27.] and she put them upon Jacob her least son. [This and the following action verse 16. which Rebecca made use of to compass her design, is indeed a kind of deceit, but to much the less to be found fault with, as her intent was, thereby to help to reduce him into the right way, to fulfill the will of God, and to put Jacob in the possession of that which by Gods intimated decree belonged unto him.]

16. And the skins of the kids of the hee-goats she put on his hands, and upon the smoothness of his neck.

17. And she gave the savoury meats, and the bread, which he had prepared, into the hand of Jacob her sonne.

18. And he came to his Father, and said, My Father: and he said; Loe (here) I am; Who art thou, my son?

19. And Jacob said to his Father: I am Esau thy first-born; [it is indeed commendable in Jacob, that he did highly esteem and earnestly long for the right of primogeniture; but the way he goeth deserves no praise, making use of untruth; the former was in him from Gods through faith in his promises; the latter was from himself, through the frailty of human corruption.] I have done as thou hast spoken to me: get thee up, sit eat of my provision; that thy soul may bless mee, [see above verse 4.]

20. Then said Isaac to his son; How is this, (that) thou hast found it to soe soon my son? [H. b. (that) thou dost hasten so much to finde? These words may likewise be rendered thus, what is this (that) thou hast found to soe soon? or, how hast thou found that soe soon?] and he said; Because the LORD thy God made (that) to mee (or, accure) before my face.

21. And Isaac said to Jacob; Draw near (I pray) that I may feel thee, my son? whether thou be my son Esau himself, or no?

22. Then Jacob came nigh to his father Isaac, who felt him; and he said; The voice is Jacobs voice, [i. e. the found is just as it were the voice of Jacob] but the hands are Esaus hands. [i. e. as rough as if they were Esaus hands, as it is declared verse 23. hereby it appears that Isaac began to doubt whether this cari-ge was right: nevertheless Gods purpose proceeded.]

23. Thy God keep me not; [notably, by a wonderful direction of the Providence of God, who besides the blindness of his eyes, suffers such a dulness of minde to supple him in this particular, that he proceeds to the blessing, although he knew the voice of Jacob, and was doubtful still, as appears by the next verse.] because his hands were hairy as his brother Esaus hands: and hee blessed him.

24. And he said; Art thou my son Esau himself? and he said, I am.

25. Then said he, Put it near me, that I may eat of the Provision of my son, [to wit, of that which thou hast taken and dost for me] that my soul may bless thee; and he put it near him, and hee did eat: he brought him wine also, and hee drank.

26. And his Father Isaac said to him; Come near (I pray) and kiss me, my son. [The kiss was used of old in such solemn Benedictions, as a pledge of honour

and affection. See below chap. 48. verse 10.]

27. And he came near, and hee kiss him: then he smelt the smell of his garments; [whereby he was the more persuaded that Jacob was his son Esau; as if the same had said, My apparel doth not smell of the flables and catles, but of the fields and woods of pleasure.] and blessed him: and he said, Behold the smell of my joy, [i. e. the smell of my sons garments] is like the smell of the field, which the LORD hath blessed. [Which smell is chiefly caused by the temperateness of the air, the goodness of the soil, and the precious abundance of all manner of growing things. The meaning is, That like as the pleasant smell of a field is a token of its goodly situation, precious fruits, and rich abundance; so the smell of my sons garments, is a token unto me, of his and his posterities future blessedness, which shall more then deserve to be compared to such a goodly field.]

28. Thus then God give unto thee [This is not to be understood as a wish only, that it may be so, but as a prophecy, that it should be fulfilled thus; according to the letter indeed not so much in Jacobs persons as in his posterity; nevertheless the spiritual benefits typified thereby, were common to him with all true believers.] of the dew of Heaven, [under the name of the dew, which was very necessary in the land of Canaan to supply the scarcity of rain, he comprehends all manner of blessings conveyed and bestowed upon the earth by means of the air and the heavens. Compare Deut. 33. verse 13, 14.] and the fountains of the carth, [i. e. abundance of good and precious things, produced out of a good and fruitful soil. Compare Deut. 8. 8. and 32. 13, 14. and 33. 24.] and abundance of wheat and mill.

29. People (populi) shall serve thee, and Nations shall bow down before thee; [This wish, or blessing was especially fulfilled in the times of David, Solomon, and the Kings of Judah unto forams, see above chap. 25. on verse 23.] be thou Lord over thy brethren, and thy mothers sons shall bow down before thee: [According to the right of primogeniture: see above chap. 25. on verse 31.] cursed shall he be, who so curse thee; and who so bless thee, let him be blessed. [See above ch. 12. on v. 3.]

30. And it happened, when Isaac had finished blessing Jacob; it happened then when Jacob was just gone forth from his Father Isaacs face; [I Heb. going forth, was gone forth] that Esau his brother came from his hunting.

31. He now likewise made (vest) savoury meats, and brought them to his Father: and he said to his Father; Let my Father arise, and eat of the Venison of his son, that thy soul may bless me.

32. And Isaac his Father said to him; Who art thou? And he said, I am thy son, thy first-born, Esau.

33. Then Isaac was astonished with very great astonishment exceedingly, [The Hebrew word doth signifie a very great fright and terrour, accompanied with shaking and trembling; as below chap. 42. 28.] Esau, 19. 16. 18. This terrour God suffred to lize upon him, partly to restrain him from being angry with Jacob, and partly to make him consider, that the issue and success of the blessing pronounced, was a thing proceeding from Gods Decree, and his everlasting purpose. See above ch. 25. 23.] and said; Who is he then, that hunted the venison, and brought it to me? and I have eaten of all before thee, and hee hath blessed him, also he shall be blessed.

34. When Esau heard the words of his Father, hee cried out with a great and bitter cry exceedingly; and he said to his Father, Bless me, me also my Father. [Oth. I am likewise my Fathers; or, I am likewise (thy son) my Father: to ver. 38.]

35. And he said, Thy brother is come with deceits; [I have indeed callth Jacobs action deceit, as indeed it was; but now he understood plainly, that himself had been the cause of it, by his foregoing inadvertency; as the same appears

appears, by his ratifying and firmly adhering to what, (being deceived thus) he had done upon it. See above ver. 23.] and hath taken thy blessing away [i. e. that which by nature appertained to thee, and I was fully resolved to have bestowed upon thee.]

36. Then said he; Is it not, because they call his name Jacob, that he hath deceived me twice now? [Wherefore hee was called Jacob, that is to be seen above chap. 25. ver. 26. to wit, because he laid hold on his brothers heel, at his birth; but Esau interprets this name, as if he had tript up his heel, i. e. had contented and cheated him; which signification the Hebrew name may bear well enough; see Jer. 17. 9.] my first-birth he hath taken away: [this is false, for he had freely and of his own accord sold the same unto him. See above chap. 25. 32, 33.] and behold now he hath taken away my blessing; [the blessing belonged to the right of primogeniture; but he having sold the same, the blessing did not appertain unto him.] moreover hee said, Hast thou then kept no blessing for me?

37. Then Isaac answered, and said to Esau; Behold, I have set him (to be) Lord over thee, and all his brethren [i. e. all the progeny and posterity of Esau] have I given him for servants: and I have supported him with corn and mill: [i. e. I have furnished and well provided for him, that he shall have enough, not only to supply the common wants and necessities, but likewise to cheer and comfort himself abundantly] what shall I now do unto thee, my son?

38. And Esau said to his Father; hast thou (but) this one blessing, my Father? [understand by this one blessing, the chief and principal, whereby Jacob was now the declared heir of the divine Covenant; and of the land of Canaan.] bless me, me also, my Father: and Esau staid up his voice and wept.

39. Then his Father Isaac answered, and said to him; Behold, the fountains of the carth shall be thy habitations, and of the dew of heaven (shalt thou be blessed) from above.

40. And thou shalt live upon thy sword, [i. e. thou shalt be put to it, to maintain thy people, Country, and substance, by force of arms, and by reason thereof, live a troublesome life in the midst of many wars.] and shalt serve thy brother: [see above chap. 25. on ver. 23.] nevertheless it shall come to pass, when thou shalt bear sway, then shalt thou withdraw thy yoke from thy neck. [See 2 Sam. 8. 14. and the fulfilling hereof, 2 Kings 8. 20, 21.]

41. And Esau hated Jacob for that blessing, wherewith his Father had blessed him. [this hatred descended as by inheritance, upon the children and posterity: See Ezek. 35. 5. Amos 1. 11. Obad. ver. 10.] and Esau said in his heart; [i. e. by himself, howbeit he not only thought so, but either by words or gestures, made it sufficiently known afterwards, so that it came to his mothers ears, as appears ver. 42.] The days of my Fathers mourning draw near; and I will kill my brother Jacob.

42. When Rebecca was made acquainted with these words of Esau her greatest son, she sent and called Jacob her least son, and said to him; Behold thy brother Esau comforts himself over thee, that hee shall kill thee. [Rebecca reveals unto her son Jacob, what she had understood of Esaus design, to encourage him thereby to undertake the Journey, she had thought on, as a means of his safety.]

43. Now when my son, hearken to my voice, and get thee up; see Oth. see thee, or, for thee. See above chap. 12. on verse 12.] to Haran, [see above chap. 11. on ver. 31.] unto my brother Laban.

44. And I shall bring him for some days, [i. e. for a while; or, certain time: Heb. (hath the plural dies non) and to below, likewise chap. 29. 20.] until the servants warth [the Hebrew word doth signifie a hot burning wrath, such as this of Esaus was.] of thy brother turn.

45. Until the wrath of thy brother turn away from thee, and

hee shall have forgotten that which thou dost to him; then I will send, and take thee thence: why should I be bereaved of you both, in one day? [i. e. of thee, if Esau should chance to kill thee, and of Esau, if for his murder he should be put to death by the Magistrate, or otherwise destroyed by a just Judgement of God upon him, or should be driven away from the presence of God, like Cain.]

46. And Rebecca said to Isaac; I am vexed to live (or, in my life) because of the daughters of Heeb: [H. b. how, or, before the face of God, understand Esau wives: see above chap. 26. 34.] if Jacob take a wife of the daughters of Heeb, such as they are, of the daughters of his lands, what shall I live for?

CHAP. XXVIII.

Isaac sends for Jacob and chargeh him to travel into Mesopotamia, and to take him a wife of the daughters of Laban; wishing him good speed for his journey, with the renewing and confirming of the Benediction which hee had given him before without knowing him, v. 1. &c. Esau perceiving that his design was frustrated, and that his Canaanitish wives were not acceptable to his Father, hee goes and marries another yet, of (Isaacs) family, 6. Jacob undertakes the Journey, and by the way, seeth that most remarkable vision of a Ladder, in a dream, receiving there most excellent promises of Gods, 12. whereby, being strengthened and encouraged, he sets up a memoriall there, and engageth himself in a vow of thankfulness to God, 16.

AND Isaac called Jacob, and blessed him: [i. e. the Benediction, which before hee had given him unknowingly, hee now upon better light, wittingly and willingly confirmed and ratified unto him; wishing Jacob withal a prosperous and happy Journey; as 10f. 22. 7.] and commanded him, and said to him, Take no wife of the daughters of Canaan.

2. Get thee up, go to Paddan Aram [see above chap. 25. on ver. 20.] to the house of Bethuel, [see above ch. 22. ver. 22, 23.] thy Mothers Father: and take thee a wife thence of the daughters of Laban thy Mothers Brother.

3. And God Almighty bless thee, [see above chap. 17. ver. 1. and the Annot.] and make thee fruitful, and multiply thee, that thou mayst be a heap of people. (accrus, or, coctus populorum.)

4. And hee give unto thee the blessing of Abraham, [i. e. promised to Abraham abo. ch. 12. 3, 7. and ch. 15. 14, 5, 7] and ch. 17. 5, 6, 7, 8. And to thy seed with thee; that they may sit heretofore possess the land of thy strangership; (or, sojournings) [see above chap. 17. on ver. 8.] which God gave unto Abraham.

5. So Isaac sent Jacob away, that hee went to Paddan Aram, to Laban Son of Bethuel, the Syrian, [H. b. Arameus, or, Aramite] the brother of Rebecca, Jacobs and Esaus mother.

6. Now when Esau saw, that Isaac had blessed Jacob, and sent him away to Paddan Aram, to take him a wife from thence, (and) when hee blessed him, had commanded him, saying, Take no wife of the daughters of Canaan;

7. And that Jacob had been obedient to his Father and to his Mothers; and was gone for Paddan Aram:

8. And that Esau saw, that the daughters of Canaan were evil in the eyes of Isaac his Father: [i. e. unacceptable, displeasing to him: See above ch. 21. on ver. 11.]

9. Then Esau went to (Ismael), [i. e. to Ismaels house, or family 8 off-spring,] (Ismael) being dead already by this time, as some do gather from chap. 25. 17.] and took him a wife, above his wives, [i. e. one and above the wives hee had before, which were two; above chap. 26. 34. so that this was the third. It should seem, that Esau

did this, as thinking to please his Father by matching into his kindred. [Mabalah, the daughter of Hamad the son of Abraham the sister of Nibjohab. [Jmael's first-born: see above chap. 25. 13.]

10. *And he went forth from Bethel, [see above ch. 21. on verse 21.] and journeyed to Haran.*

11. *And he lighted on a place where he overnighed; [see above verse 19.] for the sun was gone down; and he took of the flocks of that place [i. e. one of the flocks, as it is to be ga. headed by v. 18.] and made his bed-pillows, and laid himself to sleep at the same place.*

12. *And he dreamt [to wit, a dream which God sent him extraordinarily, for to reveal thereby some hidden and holy matters or mysteries unto him. See of the like divine revelation above chap. 20. on verse 3.] and loe, a Ladder was set upon the earth, wh- se top (or, uppermost) [Heb. Heil] did reach to Heaven: and behold, the Angels of God [i. e. the good and best ones] ascending and descending therein.*

13. *And behold, the LORD stood upon the same, and said [I am the LORD, [see above verse 3. and 4.] the God of thy Father, [i. e. grand-father, or grand-father] Abraham, and the God of Isaac: thus I send thee, and I will give thee and to thy seed.]*

14. *And thy seed shall be as the dust of the earth, [see above chap. 13. v. 16.] and thou shalt break forth [in multitude] [i. e. spread and multiply exceedingly in a short time. So likewise above chap. 30. ver. 30. If. 54. 3.] west-wards, [Heb. Sea-nards;] or to the Sea. See above chap. 12. 8.] and East-wards, and North-wards, and South-wards; and in thee, and in thy seed shall all Generations of the earth be blessed. [See above chap. 12. 3. and 22. 18.]*

15. *And behold, I am with thee [see above chap. 21. on verse 22. and chap. 26. on verse 24.] and I will keep thee every where, whither thou shalt go, and I will bring thee back into this same Country: for I will not forsake thee, until I shall have done that which I have spoken unto thee [i. e. never, according to the usual purport of this phrase, 2 Sam. 6. 23. Math. 1. 25. and 18. 34.]*

16. *Now when Jacob awoke out of his sleep, he said; [Assuredly the LORD is in this place;] [with, in a peculiar manner, in regard of the precedent apparition. Otherwise God is every where; and I knew it not [i. e. I did not think or imagine, that such a divine Revelation should happen to me.]*

17. *And he was afraid, and said; [How dreadful is this place? [in regard of the glorious Majesty of God, which was manifested here to Jacob in a very extraordinary manner.] this is nothing but an house of God, and this is the gate of Heaven. [i. e. this is a place, where God dwelt in a singular manner, to declare and reveal himself unto men, by speaking to them, and to be spoken unto by men, praying to and worshipping of him; whereby they may from hence, as by a gate, ascend up into heaven, to converse with him.]*

18. *Then Jacob rose up early in the mornings, and he took that stone, which he had laid for his bed-pillow, and set it up for a Monument, and poured forth oil, [which he had taken along with him for provision by the way, to use with his meat and for anointing, according to the custom of those Countries. Oil was likewise used in offerings and consecrations of things to God. See Exod. ch. 29.] upon the top [Heb. head] of it. [This Jacob did in token, that he consecrated or hallowed this stone there, both to testify his thankfulness to God, at present; and to leave a memorial behind, for time to come, that God had there appeared to him.]*

19. *And he named the name of that place Bethel, [An house of God. See above chap. 12. verse 8. and chap. 13. verse 3.] whereas the name of that City formerly was, Luz. [See below chapter 35. verse 6. and chap. 48. verse 3.]*

20. *And Jacob loved a cow [as desiring some special mercies of God, for the which he engaged himself to be thankful.] saying; when God shall have been with me, and shall have kept me upon this way, wherein I go, and shall have given me bread to eat [see above chap. 3. on v. 19.] and apparel to put on;*

21. *And I shall be returned to the house of my Father in peace: [Compare above chap. 26. the Annotations on ver. 29.] then the LORD shall be a God to me. [i. e. I shall evermore profess and acknowledge him the true God and only Saviour; and accordingly set up his publick worship, as followeth.]*

22. *And this stone, which I have set up for a Monument, shall be an house of God, [i. e. a place, which I shall hallow and consecrate for me and mine, to serve and worship God there. Compare above verse 17. and see the performance thereof, below chap. 35. verse 13. 27.] and whatsoever thou shalt give me, thereof will I surely give thee the tenth. [Heb. I will tithe thine thee (decimano decimabo tibi) i. e. pay the tenth thereof annually, viz, for the entertainment and maintenance of the worship of God, and for the practice and exercise of all manner of pious and charitable uses. Compare below chap. 35. ver. 37.]*

C H A P. XXIX.

Jacob being near Haran, by a wonderful Providence of God becomes acquainted with Rachel, Laban's daughter, v. 1. &c. who runs to tell it her Father, 10. Laban comes running forth to meet Jacob, and brings him to the house; hears all what happened to him, and entertains him, 13. They bargain together, that Jacob shall live seven years for Rachel, 15. but when he thought to marry Rachel, Lea, Rachels elder sister is coupled with him, 21. yet he gets Rachel too, for the service of yet other seven years, 27. Rachel is beloved, but barren: Lea, on the other hand, bears Reuben, Simeon, Levi and Judah, 31.

Then Jacob lifted up his feet; [whereby is shewed, that Jacob, being comforted and strengthened thus by the late vision and heavenly Oracles, he now went on cheerfully and courageously in his Journey.] and went to the land of the children of the East, [i. e. of the people that inhabited the Country lying East from Canaan. So Jud. 6. 33. 1 Kings 4. 30. Job 1. 3. 1 Cor. 49. 28.]

2. *And he looked, and behold, there was a well in the field; and behold there were three flocks of sheeping down by it; for out of that well they watered the flocks, and there was a great stone on the mouth of the well.*

3. *And thitherwards all the flocks were gathered, and they rolled the stone from the wells mouth, and watered the flocks; and laid the stone again upon the mouth of that well, on his place.*

4. *Then said Jacob to them; My brethren, [Compare above chap. 19. the Annotations on verse 7.] whence are ye? and they said, we are of Haran.*

5. *And he said to them; Know yee Laban the Son of Nabor? [his grand-sonne:] and they said, we know him.*

6. *Further said he to them; Is it well with him? [Heb. is peace to him? or, hath he peace? So above chap. 27. 23. 2 Sam. 18. 32. 2 Kings 4. 26. &c.] See of the word peace below chap. 37. on verse 14.] and they said, it is well, and hee Rachel his daughter, that comes with the sheep.*

7. *And he said; Behold, it is high day yet, [Heb. great day yet] it is no time, that the cattle be gathered; water the sheep, and goe [your way,] each then.*

8. *Then they said; we cannot [Heb. we shall not be able, viz, by reason of the stones heaviness, which a few of us cannot remove; and, because of our custom, to wait one for another.] till all the flocks shall be gathered together, and that the stone be rolled off from the wells mouth;*

flocks; that wee may water the sheep.

9. *When he was yet speaking with them, there came Rachel with the sheep, belonging to her Father, for she was a shepherdess. [See the like examples, Exod. 2. 16. Cant. 1. 7. 8.]*

10. *And it came to passe, when Jacob saw Rachel, the daughter of Laban his mothers brother, and the sheep of Laban, his mothers brother; that Jacob slept on, and rolled the stone from the mouth of the well. [i. e. he helped the rest of the Shepherds to roll it off; in Rachels stead; for alone, he was not able to do it. See backwards verse 8.] and watered the flock of Laban his mothers brother.*

11. *And Jacob kiss Rachel: [After the manner of those Countries, kissing by way of salutation, as well at the last meeting, as here verse 13. and below chap. 33. verse 4. Exod. 4. 27. and 18. 7. as at parting, Ruth 1. 14. and 1 Sam. 20. verse 41. and 1 Kings 19. 20.] and he lifted up his voice and wept. [viz, for joy to have met his Cousin there so soon and opportunely. See of the like weeping below chap. 33. on verse 4.]*

12. *And Jacob acquainted Rachel, that he was her Fathers brother, [see above chap. 13. verse 8.] and that he was the Son of Rebecca: then she ran and acquainted her Father with it.*

13. *And it came to pass when Laban heard the news [Heb. the hearing] of Jacob, his Sisters Son, that he ran to meet him, and embraced him, and kiss him; and brought him to his house: and he related all these things to Laban. [To wit, the reason and occasion of his Journey, and what happened to him by the way; all which it was fit Laban should understand, for the preventing of all sinister humours, as might be occasioned by such an unusual and slender arrival, in comparison of Estrangers formerly, chap. 24.]*

14. *Then said Laban to him; Verily, thou art my bone and my flesh; [i. e. my near kinsman and nephew. See the like phrase above chap. 2. 23. and Ind. 9. 2. and 2 Sam. 19. 12. 13. and 1 Chron. 11. 1. and so likewise in the spiritual sense, Eph. 5. 30.] and he tarried with him a full month. [Heb. a month of days, i. e. a complet month, or so many days as goe to the making up of a month. So a year of days, below chap. 41. verse 1. is as much as to say, a whole or full year.]*

15. *After that, Laban said to Jacob; because thou art my brother, shouldst thou therefore serve me for nought? declare unto me, what shall be thy wages?*

16. *And Laban had two daughters; the name of the greater [i. e. eldest] was Lea; and the name of the least [i. e. the youngest] was Rachel.*

17. *For Lea had tender eyes; [i. e. weak eyes and defective] but Rachel was fair of feature; and fair of aspect.*

18. *And Jacob loved Rachel, and he said; I will serve thee seven years for Rachel my least daughter. [Jacob bids a long time to serve; both in regard, that his uncles greediness was not unknown to him; and likewise for the great love he bare to Rachel, desiring thus to pay the debt of duty which the Bridegrooms were obliged to give in those times; as appears by Exod. 22. 17. and 1 Sam. 18. 25.]*

19. *Then said Laban; It is better I give her to thee, then that I give her to an other man: [A doubtful and subtil answer, as the event taught Jacob.] stay with me. 20. So Jacob served for Rachel seven years; and those were in his eyes, as if few days, [Heb. one, or, single days. See of this manner of speaking, before chap. 27. v. 44. the meaning is, all that time did seem very short to Jacob.] because he loved her.*

21. *Then Jacob said to Laban; Give my wife; [i. e. my betrothed wife, by vertue of our matrimoniall contract:] See the like phrase, Mar. 1. 18. 19. and Luke 5. 1. for my days are fulfilled, [viz, the conditioned seven years of my service,] that I may go in unto her. [See above*

chapter 6. on verse 4. and 16. verse 2.]

22. *So Laban gathered all the men of that place [i. e. very many, viz, all his friends, or kindred, and acquaintance, and the principal men of the City, according to the custom, see Jud. 14. 12. Jobn 2. 1, 2, &c. and he invited the more, that Jacob should the less dare to dissent the vile plot he had devised, to intangle and deceive him withal.] and made a feast.*

23. *And it came to pass in the evening, that he took his daughter Lea, and brought her to him: [it means, that it was the custom in those days, to bring the Bride into the Bridegrooms bed-chamber, being covered with a veil or scarf, for her modesty sake; but under this pretence Jacob is deluded.] and he went in unto her.*

24. *And Laban gave her Zilpa, his hand-maid, unto Lea his daughter, [for] an hand-maid. [The particle for, is put in here out of the following twenty ninth verse; it was the custom of those times, that the parents giving out their daughters in marriage, gave a maid-servant, or other woman with her. See above chap. 24. v. 59.]*

25. *And it happened in the morning, and behold, it was Lea; therefore said he to Laban; what is this, [that] thou hast done to me? because I served thee for Rachel? Why hast thou deceived me then?*

26. *And Laban said; It is not practised thus in this our place, [if it were so, Laban ought to have told Jacob so much before-hand, and not so basely circumvented and abused him.] that the least [Heb. the little (one) i. e. the youngest] be given out before the first-born.*

27. *Enfill the week of this; [i. e. hold out these seven days of Lea's wedding-feast. See the like example of a seven days wedding, Jud. 14. 12. and 15. 17. See take this week for a year-week,] then we shall give thee that also, [viz, after the end of this week, as appears by the next verse,] for the service, which thou shalt serve with me [seven other years yet.]*

28. *And Jacob did so, and he fulfilled the week of this; then he gave him Rachel his daughter, for a wife to him. [Though it seems, that this liberty of marrying two sisters to one man, was not prohibited yet by human laws, yet it was repugnant to nature it self, and to the expresse Law given afterwards by Moses, Leviticus 18. 16.]*

29. *And Laban gave unto his daughter Rachel, his hand-maid Bilha for an hand-maid to her.*

30. *And he went likewise in unto Rachel; [Jacob suffers himself to be persuaded to take two wives together at a time] which though it was customary in those days, was contrary to Gods institution, above chap. 2. verse 24. Malach. 2. 15. See likewise the Annotations on chapter 4. verse 19.] and loved Rachel likewise more then Lea: and he served with him [seven other years yet.]*

31. *Now when the LORD saw, that Lea was hated, [i. e. that he was not so much beloved, tendered, and cared for as Rachel was. See above verse 20. The word to hate, is sometimes used for to love less. See Deut. 21. 15. Mat. 6. 24. and Luke 14. 26.] he opened her womb: [i. e. he made her fruitful; see above chap. 20. on verse 18.] but Rachel was barren.*

32. *And Lea conceived, and bare a Son, and she called his name Ruben: [i. e. behold (videte) a Son, or a Son of Regard; As if he would have said, Behold how God hath given me a Son now in my affliction; which was, that her husband did not love her so well as her sister.] for she said, Because the LORD hath regarded my affliction, therefore my husband hath loved me now. [i. e. more then before.]*

33. *And she conceived again, and bare a Son, and said; Because the LORD heard, that I was hated, therefore he hath given me this also: and she called his name Simeon. [Heb. Schimon. This name comes from a word that signifies to hearken or hear, (exaudire) God having heard and granted her prayers and sighings.]*

34. And she conceived yet, and bare a Son, and said; Now this time shall my husband join himself to me, because I have born him three Sons: therefore he [i.e. with,] Laban called his name Leui [i.e. joined, or, joining, or, my joining.] The reason of this name is given in the Text.

35. And she conceived again, and bare a son, and said; This time I will praise the LORD: therefore she called his name Judah: [Heb. Yehudah, signifying praise, thanksgiving, confession, profession] and she called to bear. [Heb. she stood from bearing, and to below chap. 30.9.]

CHAP. XXX.

Rachel being impatient by reason of her barrenness, gives Jacob her hand-maid Bilha, who bears him Dan and Naphtali, v. 1, &c. Lea likewise, ceasing to bear, gives Jacob her hand-maid Zilpa, who bears him Gad and Aser, &c. Ruben finds Dudaim, and Lea conceives again, and bears Issachar, Zebulun, and a daughter, Gen. 29.14. at last Rachel likewise bears Joseph, 22. Now when Jacob was desirous to return to his own Country, Laban stays him, with a new bargain of his own; 25. whereby Laban, contrary to Labans expectation, was very richly blessed of God.

Now when Rachel saw, that she did not bear to Jacob, when Rachel envied her sister: [or, grew jealous.] and she said to Jacob; Give me children; or if not, I am dead. [i.e. then I must die for grief of heart; words of human frailty, proceeding from impatience:] see the like phrase above chap. 20. 3.

2. Then Jacobs anger was kindled against Rachel, and he said; am I then in the place of God, [i.e. am I Almighty then, to make thee fruitful?] God alone is he, and can bestow children. See 1 Sam. 2.5, Psalm 113.9, and 127.3, the like words Joseph used below chap. 50.19.] who hath withheld the bellies fruit [i.e. children, Dent. 7.13, and 28.4. Psalm 132.11. Isa. 43.18. thus Christ himself also is called in regard of his human nature, Luke 1.42.] From thee?

3. And she said; Behold, there is my hand-maid Bilha, go in, &c. [The rather follows the example of Sarah, above chap. 16. 2. then the commendable example of Isaac and Rebecca, above chap. 25. v. 21.] that she may bear up on my knees, [i.e. that I may receive the children she shall get by thee, into my bosom, and hold and tender them as my own. See the like phrase below chap. 50.23.] and I also may be built out of her. [See of this kinde of speaking above chap. 16. 2.]

4. So she gave him her hand-maid Bilha, to wife: [See above chap. 16.3.] and Jacob went in to her.

5. And Bilha conceived, and bare a Son to Jacob, 6. Then said Rachel's God hath judged me, [i.e. he hath determined the cause to my advantage; see above ch. 15. verse 14.] and likewise heard my voice, and hath given me a Son, therefore she called his name Dan, [i.e. one that pleads a cause, or sheaves the right, or pronounceth sentence in judgement.]

7. And Bilha Rachel's hand-maid conceived again, and bare the second Son to Jacob,

8. Then said Rachel, I have wrestled with wrastlings of God with my sister, [i.e. very great, extraordinary hard and difficult ones: See above chap. 13, on verse 10, the sense is, I and my sister, have [in a manner] striven and fought for getting of children; and I got my wife at length, beyond my sisters expectation: or, wrastlings of God, i.e. prayers to God, wherewith I have wrestled against my sister, and through his grace and favour have overcome now.] also I have wrestled: and she called his name Naphtali [i.e. my wrestling.]

9. Now when Lea saw, that she ceased to bear, she likewise took her hand-maid Zilpa, and gave the same to Jacob to wife. [i.e. out of humane emulation, not con-

tending herself with the former benefit.]

10. And Zilpa Lea's hand-maid did bear a Son to Jacob.

11. Then said Lea, There comes a company: [or, there is a company come, i.e. this conjoined to the former, will make a company, or troop of men. In the Hebrew there is a word compounded of two, as if one should say, company-come, or, troop-come.] and she called his name Gad, [i.e. a company, troop, band (of men).]

12. After that, Zilpa Lea's hand-maid, bare the second Son to Jacob.

13. Then said Lea, To my licks; [or, with my licks, &c. is this son born to me] for the daughters i.e. the women in general [shall count me lucky, (or fortunate) and she called his name Aser, i.e. lucky, fortunate, or one that makes lucky, or brings luck.]

14. And Ruben went in the days of the wheat-barvest, and he found Dudaim [This word signifieth a certain pleasant fruit, or flowers, very acceptable and grateful for smell, colour, and taste; such as with us are called the love-flowers, or love-apples. The Hebrew word here used, is no where to be found but in this place, and Cant. 7.13.] and he brought them to his mother Lea: then said Rachel to Lea; Give me (I pray) of thy Sons Dudaim.

15. And she said to her; Is it little (or, a small thing) that thou hast taken away my husband, that thou wilt likewise take my Sons Dudaim? then Rachel said, therefore shall he be with thee this night, for thy Sons Dudaim.

16. Now when Jacob came out of the field in the evening, Lea went to meet him, and said; Thou shalt come in to me; for I have surely hired thee [Heb. hiring, I have hired thee, i.e. firmly, certainly, expressly. Oth, for bargain'd or conditional wages have I hired thee.] for my Sons Dudaim: and he lay that night with her.

17. And God heard (exaudiat) Lea; [of his grace notwithstanding her human weakness and frailty.] and she conceived and bare the fifth Son to Jacob.

18. Then said Lea: God hath given my wages, after that I have given my hand-maid to my husband: [i.e. I count my self well rewarded for my sons Dudaim, since my God, (after that I got children by my hand-maid,) hath yet given me this son of my own body, beyond my own expectation, for the words after that, some read for that.] and she called his name Issachar. [Heb. 'ishachar, i.e. there is wages, or hire.]

19. And Lea conceived again, and she bare the sixth Son to Jacob.

20. And Lea said, God hath me, (he hath) begotten (or presented) with a good gift. [The Heb. Verb with the Noun following, gifts, is, no where else to be found in holy Scripture. Most opinions concur, that thereby is signified an extraordinary and most excellent gift. This time my husband shall co-habit with me: for I have born him six Sons: and she called his name, Zebulun. [Heb. Zebulun, i.e. habitation, or co-habitation.]

21. And after that she bare a daughter: and she called her name Dinah [i.e. a law-case, or judgement.]

22. God remembered Rachel likewise: [See above chap. 8, on verse 1.] and God bore her, and opened her womb, [see above chap. 20, on ver. 18.]

23. And she conceived, and bare a Son: and she said; God hath taken away [Heb. contracted, gathered together, drawn in, withdrawn] my reproach, [Which in that time lay upon barrenness. See 1 Sam. 1.6. Isa. 41. Luke 1. ver. 21, and that principally for two reasons: 1. Because that those that were barren, did seem to be excluded from the promise made unto Abraham, touching the multiplication of his seed, 2. Because they were without hope, that the Messiah, (who was to proceed out of the seed of Abraham) should be one of their posterity.]

24. And she called his name Joseph. [This name seems to respect upon two Hebrew words; one, used in the former

former Verse, signifying to draw back or take away; and the other here expressed, signifying to add or adjoin.] saying: The LORD add me another Son thereto.

25. And it came to pass, when Rachel had born Joseph, that Jacob said to Laban; [i.e. when the other seven years of his service were now past, and he had quit scores with his father in law.] Let me depart, that I may go to my place, and to my Country.

26. Give my wives and my children, for which I have served thee, [Understand this properly of the wives.] that I may be gone: for thou knowest my service, which I have served thee, [i.e. the time of fourteen years, with much pains and faithfulnes.]

27. Then said Laban to him; if now I have found grace in thine eyes: [See concerning such phrases, above chap. 18, on verse 3. it is an abrupt speechuall on such occasions, and may be supplied and made up, with, then I pray stay with me, and tell me but the wages, thou desirest at my hands.] I have observed, that the LORD hath blessed me for thy sake.

28. He said then; name me expressly [Heb. over, or upon me, as who should say, Lay upon me what wages thou pleasest.] The Hebrew word here used doth signifie to pierce or bear through, to fix or set down, and consequently to name expressly (down-right) the wages, that I shall give thee, [or, and I shall give thee (the same).]

29. Then said he to him; Thou knowest how I have served thee, and how thy cattle hath been with me. [or, what service I have done thee, and what thy getting, or, acquiring, hath been (by me) i.e. how well thou didst thrive and prosper by my service.]

30. For the little, that thou hast before me [i.e. before my coming to thee, and so below chap. 32. 3.] is broken out [see of the propriety of this word, above cha. 28, on verse 14.] to a multitude; and the LORD hath blessed thee by my foot: [i.e. by my careful and painful going about thy affairs; or, ever since I put my foot within thy doors.] Now then when shall I work likewise for my house? [or, how longest for my own family?]

31. And he said; What shall I give thee? Then Jacob said, Thou shalt give me nothing at all, [i.e. no wages felt or determined by thy self, but such only as Gods Providence shall vouchsafe and dispose for me.] if thou wilt do me this thing, I will keep (and) feed thy flock again, [Heb. I shall return, I shall feed, &c.]

32. I will go this day through thy whole flock, severing thee from all the speckled [i.e. those marked with small sprinklings as it were] and spotted [i.e. marked with broad or large spots or stains.] cattle. [Understand here only the smaller sort, such as sheep, lambs, goats, &c. all the brown cattle [or of burnt colour]. The Hebrew word comes from burning, heat, warmth.] among the lambs, and the speckled and spotted among the goats; and such (or, this) shall be my wages. [i.e. those shall be my wages, which being cait, or brought forth by the single-coloured, or all-white ones, under my keeping, shall prove speckled, or spotted, or brown.]

33. So my righteousness shall on the day of the morrow [i.e. in time to come. Thus the words, Morrow is often taken in Scripture, as Exod. 13. 14. Dent. 6. 20. Job. 4.6. Math. 6.34.] testify with me, [The meaning hereof is, that by day or to morrow (i.e. at any time hereafter) thou shalt come to view, what fell to my wages, then it shall plainly and evidently appear, what is my clear and upright due; or the contrary.] when thou shalt come over my wages, [Oth, when she shall come (viz. righteousness) for my wages.] before thy face: all that is not speckled and spotted among the goats, and brown among the lambs, that be stolen with me.

34. Then said Laban; Lo, yea, be it according to thy word.

35. And he [viz. Laban] severed that same day the ring-straked [about the logs, in fashion of a band, as

the propriety of the word used here, implies.] and spotted hee-goats, and all the speckled and spotted goats, all where (some) white was on, and all the brown among the lambs: and he gave thee into the hand of his sons.

36. And he put a way of three days: [or, three days journey] betwixt them, and betwixt Jacob: [Understand a distance between them of three days journey.] Underneath betwixt the flocks of Labans sons, and the rest which Jacob kept; left in any wile the white ones might come to be intermixed with the spotted or brown, and Jacob kept (palebar) the rest of Labans flock.

37. Then Jacob took him rods [or, sticks, wands] of green [or fresh] poplar-wood, and of hysell, of figs, and of chestnuts, and he peeled thereon white strakes, making bare the whites, which was on the rods. [This Jacob did by the incline and direction of God. See below chap. 31. ver. 9. Thus God took care for Jacob, that Laban should not let him return home empty. See below chapter 31. verse 42.]

38. And he laid these rods, which he had peeled, in the gutters, (and) in the water-troughs, where the flock came to drink, over against the flock; and they were beat [i.e. being heated they conceived] when they came to drink.

39. When the flock then was heated by (or, with, or at) the rods, then the flock lambed, (or, brought forth) ring-straked [viz. on the legs, as above verse 35.] speckled and brown ones.]

40. Then Jacob severed the lambs [of various colors] and he turned the face of the flock upon the speckled and all the brown among Labans flock; [These he caused to go before, and the others to follow, that they might have them in their sight when they went a rutting.] and he put his stocks apart, and he set them not by Labans flock, [viz. left by looking on them, they should bring forth their like, i.e. single-coloured ones.]

41. And it happened each time when the flock of the printings [i.e. Those that are cait in the Spring-time of the year, being according as the Hebrew word implies well gilt as it were, i.e. firm and compact of body and strength] was heated, then Jacob put the rods in the gutters before the eyes of the flock; that they might be heated by the rods.

42. Thus when the flock was heated late [i.e. in the fall of the year; when they proved weak and feeble of body] then he put them not; so that the lastlings became Labans, and the printings Jacobs.

43. And that man brake forth [See above chap. 18, on verse 14.] very much [in abundance] [Heb. much much] and he had many flocks, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

Jacob observing Labans envy, departs with all he hath, on Gods command, and with the consent of his wives, without Labans privity, towards the Land of Canaan, and Rachel steals her fathers idols, ver. 1, &c. Laban hearing of it, pursues Jacob, and overtakes him on Mount Gilead, where he is warned, not to deal otherwise then friendly with him; nevertheless he seizes him shortly, for this secret departure, and the stealing away of his Idols, 22. Jacob excuseth himself, and when Laban could finde his Idols no where, Jacob rebukes him vehemently, upbraiding him with all the discourtesies he had suffered at his hands, 31. bewaite at last they make a Covenant betwixt them, and part asunder in peace, 24.

Then heard he the words of Labans sons, saying; Jacob hath taken away all that was our Fathers; and of that which was our Fathers, he hath made (up) all this glory. [i.e. all this wealth, which usually is attended with honour and glory.]

2. *Jacob likewise looked on the face of Laban, and beheld, that was not towards him as yesterday (and) everlastingly.* [i. e. as formerly it was; thus the same words are likewise taken, below verse 5, and Exo. 4. 10. and 5. 7, 8. and 11. 29. and Job. 3. 4. and 4. 18. &c.]

3. *And the LORD said to Jacob: Return to the land of thy Fathers.* [i. e. the land of Canaan, which I promised to thy Father Isaac, and Grandfather Abraham; although as yet they possessed nothing in it, but the field and cave, wherein Sarah was buried.] *and to thy kindred: and I will be with thee.* [See above ch. 21. 22. and 26. 24.]

4. *Then Jacob sent, and called Rachel and Lea, into the fell to his flock.* [There to confer with them about this matter, without neglect of his calling, and with the more freedom and secrecy.]

5. *And he said to them: I see your Fathers face, that it is not towards me as yesterday & everlastingly: yet the God of my Fathers [see above ch. 28. 13.] hath been with me.* [i. e. he appeared to me, and commanded me to return into my own Country, see below ver. 13.]

6. *And ye know, that I have served your Father with all my might.* [As well of the mind with care and fore-cast: as of the body, by watchings, running, doudging, compare below verse 40. and 42.]

7. *But your Father hath dealt deceitfully with me, [oth. hath wronged me] and hath changed my wages ten times: [i. e. oftentimes. Thus the word ten is taken for often, or frequently, below verse 41. i. e. 26. 26. Num. 14. 22. and 1 Sam. 1. 8. Job 19. 3.] yet God hath not permitted him to do me ill.*

8. *Whenever he said thus: The speckled shall be thy wages, then all the flock: Lambeth (or brought forth) speckled: and whenever he said thus, the ring-straked shall be thy wages, then all the flock: Lambeth straked (ones).* [Observe here, that the conditions which Jacob made with Laban, above chap. 30. 32. were often altered through Laban's greediness, and the alteration long born through Jacobs meekness.]

9. *Thus God withdrew all the cattle from your Father, and gave it me.* [Hence it appears, that all this practice of Jacob did not proceed from any sinister and deceitful device of Jacob, but from Gods direction.]

10. *And it happened, at what time the flock was beaten, that I lifted up my eyes, and I saw in the dream: [see above ver. 5.] and behold the hee-goats [oth. rams, it may be understood of both] which back'd the flock, were straked, speckled, and hail-spotted.* [i. e. such as had spots of about the bigness and colour of common hail-stones, distinguished from the speckled, which had black stains upon the white skin.]

11. *And the Angel of God [understand the LORD Jesus Christ; as appears above ver. 5. and below verse 13.] said to me in the dream: Jacob: and I said: See [here] I am.*

12. *And he said, Do not lift up thy eyes and behold, all the hee-goats, which back the flock, are straked, speckled and hail-spotted. for I have seen all what Laban doth to thee.*

13. *I am the God of Bethel, [which did appear to thee at Bethel, and promised to be with thee, to keep thee, and to bring thee back into Canaan.] where thou didst set up the Monument: where thou wast told a vow: Get thee up now, depart out of this land, and return into the land of thy kindred.* [See above verse 3, and below verse 18.]

14. *Then answered Rachel and Lea, and said to him: is there a share yet for us, or inheritance in our Fathers house? [for they imply, none at all:] seeing he doth grudge us the condition'd wages, having so often chang'd and alter'd them.]*

15. *Are not we counted strangers of him? [He hath not put us forth like daughters, with honest dowries, but thrust us forth like servants for hired wages.] for he hath*

16. *For all the riches (or wealth) which God hath withdrawn from our Fathers; [See above on ver. 9.] the same is ours, and our sons? [i. e. children, as frequently.] Now then doe all what God hath said into thee.*

17. *Then Jacob got himself up, and put his sons [children] and his wives upon Camels.*

18. *And he led away all his cattle, and all his substance, that he had gotten: the camel which he possesseth, [Heb. the camel of his possession] which he had gotten at Paddan Aram; [See above chap. 25. 20.] for to come to Isaac his Father, to the land of Canaan.*

19. *Laban now was gone to shear his sheep: then Rachel stole the Teraphim which her Father had.* [The Teraphim, were a sort of Images, of the shape of men, 1 Sam. 19. 13, 18. for Idols. Gen. 31. 30, 32. and to acquire of them things to come: Eccl. 2. 21. and by whom they received the Devils answer: true, or false, 2 Cor. 10. 2. of the Teraphims you may likewise see Ind. 17. 5. and 18. 14. 17. 18. 20. 1 Sam. 15. 15. 23. and 2 Kings 23. 24. and Hof. 3. 4. These Teraphims I have (though otherwise the true God was not unknown to him, above chap. 30. verse 27. and in this chap. verse 24. and 29.) hallowed with divine worship, and endeavouring thus to serve both God and the Idols together, or, altogether to keep under and suppress the true worship of God, through Idolatry in unrighteousness. This is the first place where the Scripture makes mention of Idols, although they were in use long before.]

20. *And Jacob stole himself away from the heart of Laban the Syrian: [i. e. he got away secretly and stealthily, as it were, without Laban's leave and privy, as the following words declare, and verse 26. and 27. in this sense the like phrase is also used, 2 Sam. 19. 3. but in another sense, 2 Sam. 15. 6. The reason and ground of this sudden and private withdrawing, seems to have been an instinct and express command from God, ver. 13.] inasmuch as he had not made it known to him, that he fled.*

21. *And he fled, and all that was his, and he got him up, and passed over the River: [viz. Phrath, or Euphrates, running betwixt Chalde and Canaan, above chap. 24. 14. and 15. 18. without the apposition of the proper name, the same is called the River, for its greatness and famous sake; both here, and Exod. 23. 31. Is. 44. 23. &c.] and he set his face [or directed, or put, i. e. he purposed and resolved to take that way homewards. See Jer. 50. 5. and Luke 19. 41. and 53.] to mount Gilead, lying behinde Phenicia beyond Jordan, and bordering on mount Libanus: At the bottom of this mount there lay a very spacious Country, likewise called Gilead, or Galaad, being very fruitful and full of pasture, below chap. 37. 25. Deut. 34. 1. 1. Ter. 8. 22. and 22. 6. This land was afterwards taken from the Amorites, and did fall in the partition to the Tribes of Gad and Ruben, and half the Tribe of Manasseh. See Num. 32. 1. &c. Deut. 3. 12, 13, 15, 16. Job. 13. 8, 9, 10, 11. &c.]*

22. *And the third day news was brought to Laban, [whose flock was kept at three days distance from Jacobs, above chap. 30. 36.] that Jacob was fled.*

23. *Then he took his brethren with him [i. e. some of his kindred, or kinsmen, and so in the sequel,] and pursued after him a way of seven days: [i. e. seven days journey. See above chap. 30. verse 36.] and he apprehended him on mount Gilead.*

24. *For God came to Laban [viz. before he overtook Jacob, or, was come up to him] the Syrian, in a dream by night:*

night: [See above chap. 29. on verse 3.] and he said unto him: Take heed, that thou flee not with Jacob, either good or ill. [Heb. from the good to the bad, i. e. Thou shalt not go to withdraw him from his journey, by any fair or foul means, but suffer him to march on, and perform it. Compare above chap. 24. 50.]

25. *And Laban overtook Jacob: Jacob now had pitch'd his Tent, [H. b. javneth, fixed] on that mount: Laban also with his brethren, pitch'd [his] on mount Gilead.*

26. *Then said Laban to Jacob: what hast thou done, that thou hast flung thyself away from my heart, [See above ver. 20.] and carried away my daughters, as captives (taken) with the sword? [i. e. such as are carried away, by force, against their wills; which Laban wrongfully lays to Jacobs charge.] See above verse 14. 15. 16.]*

27. *Why art thou fled secretly, [Heb. wherefore didst thou hide thyself to see?] and hast stoln (thee) away from me? [i. e. why didst thou depart from me in such a stealing manner, without my knowledge and consent?] Compare this with verse 20 before. Others read, Why hast thou flun from me. [viz. my own, (or robbed me of my own)] and hast not acquainted me with it; that I might have contradicted thee. See above chap. 18. on verse 16.] with joy, and with songs, with the drum and with the harp: [See above Gen. 4. on verse 21.]*

28. *Neither hath thou permitted me to kiss. [See above chap. 29. on verse 13.] my sons and my daughters: Now, thou hast done stealthily [so] a thing.*

29. *It were in the power of my hand to do thee ill: but thy Fathers God shall be with me, yesternight, saying: Take heed of speaking with Jacob, either good or bad; [See above on verse 24.]*

30. *And now (since) thou wouldst needs depart, [Heb. as going] for that thou wast so leiforous [Heb. desiring departure] after thy Fathers house: why hast thou stoln away my Gods? [A strange blindness in Laban, that hee held his Idols for Gods, which nevertheless, according to his own opinion, could be stoln away. Compare above ver. 19.]*

31. *Then answered Jacob, and said to Laban: because I was afraid, for I said [viz. with my self, i. e. I thought or considered, see above chap. 20. 11.] Others, I said to my wives; or, to my family] lest peradventure thou force away thy daughters from me. [Heb. from with me.]*

32. *With whom thou shalt find thy Gods, let him not live; discover (or make known, or discern.) [H. b. make known for thee. See above chap. 12. on verse 1.] before our brethren, what is with me, [viz. of thy goods] and take it to thee: for Jacob knew not that Rachel had stoln them.*

33. *Then Laban went into Jacobs Tent, and into Leahs Tent, and into both the hand-maids Tent, and he found nothing: and when he was gone out of Leahs Tent, he came into Rachels Tent.*

34. *But Rachel had taken the Teraphim, and she had put them in the Goats saddle-maids Tent, and she found nothing: and Laban set all the Tent over, and he found nothing.*

35. *And she said to her Father, Let not (anger) kindle in my Lords eyes: [i. e. let it not provoke my Lords displeasure, which discovers it felt most readily in the eyes] that I cannot rise up before thy face; for it (saith not) me after the manner of women: [Heb. the way of women is (upon me), and he searched thoroughly, but he found not the Teraphim.]*

36. *Then Jacob grew incens'd, and contended with Laban: and Jacob answered and said to Laban; what is my trespass? what is my sin? that thou hast [so] hotly pursued me? [Heb. that thou didst burn after me? the word doth oftentimes signify to pursue one with a burning, eager force and hostile minde, as 1 Sam. 17. 53. Psal. 10. 2. Lam. 4. 19.]*

37. *When thou stearest all my hogsted-stuffe, [Heb. all my vessels, and so by and by; of all the vessels of thy house.] what hast thou found of all the vessels of thy house? Lay it [down] here before my brethren and thy brethren; and let them judge betwixt us both.*

38. *Thee twenty years have I been with thee, thy ewes and thy goats have not miscarried; and the rams of thy flock I have not eaten.*

39. *The torn I have not brought to thee, I made amends for (or expiated) it; is thou hast required it of my hand; whether it was slain by day, or slain by night. [That Jacob was made to make good to Laban, what was torn by the wilde beasts, was unjust and contrary to the Law, Ex. 22. 13.]*

40. *I was, that by day the heat consumed me, and the frost by night; and my sleep retired from my eye. [Oth. sleep, or, ran. The like phrase we have, Job. ch. 6. 1.]*

41. *I have been twenty years now in thy house; these fourteen years to me in thy daughters, and six years for thy flock: [i. e. for such a portion of thy flock as should fall to my share, by the wages condition'd on between us,] and thou hast changed my wages ten times. [See above on verse 7.]*

42. *Here is not yet the God of my Father, the God of Abraham, and the fear of Isaac [i. e. that same God, whom my Father Isaac serves with me to much fear and reverence. Thus God is called, our fear, Is. 8. 13. by reason of the filial awe and fear we ought to stand in before him:] hath been with me, assuredly thou wouldst have sent me now empty away: God hath looked upon my affliction, and the labour of my hands. [The looking on, or regarding of Gods, betokens his present mercy and assistance, as above chap. 16. 13. and 29. 32. Ex. 3. 7, 8, 9. Psal. 31. 8. and here, or his judgement and the execution of it, above chap. 11. 5. and 1 Chron. 12. 17. &c.] and rebuked thee yesternight.*

43. *Then Laban answered and said to Jacob; These daughters are my daughters, and these sons are my sons; and this flock is my flock, yea all what thou seest, is mine; and what should I doe this day to these my daughters? [i. e. how should I be able to go about, to hurt or trouble them, seeing they are my own flesh and blood; he now makes shew of fecking friendship, seeing he was not able to doe any hurt or mischief to Jacob and his. This was by the special over-ruling of the Lord, who had appeared unto Laban for this very end.] or to their sons, (oth. children) whom they have?*

44. *Now then, come, let us make a Covenant, [See above chap. 15. on ver. 18.] I and Thou: that it may be for a witness betwixt me and betwixt thee.*

45. *Then Jacob took a stone: [shewing thereby, that letting passe by all former complaints, he was very ready to accept of, and enter into the Covenant offered.] and he rubbed it [for] a monument.*

46. *And Jacob said to his brethren, [Kinsmen, friends, that were with him. See above verse 32. and 37. and below verse 54.] Gather stones; and they took stones, and made an heap; and they did eat thereupon that heap. [viz. after the making and establishing of that Covenant.]*

47. *And Laban called it, Jegar Sahadutha: [i. e. in the Syrian language, Labans own, an heap of witnesses, regarding the Covenant which they made together.] but Jacob called the same Gilead. [Heb. Galed. This name doth signify the same thing which the former Syrian name did. For Jacob being an Hebrew, would likewise give this heap a name in his own language.]*

48. *Then Laban said; This heap be a witness to day betwixt me and betwixt thee; therefore they called the name of it Gilead.*

49. *And Mirra; [Heb. Mirgab, i. e. a place of inspection, or, surveying, or, guard, watch, being, that (as followeth)]*

followeth) God was to have the care and oversight how this Covenant should be observed.] because he said } The LORD take inquisition (or inquest) betwixt me and betwixt thee } when we shall be hid one from the other. [Heb. the man from his neighbour, or friend, [i. e. when we shall be so far parted, and out of sight one of another.]

50. If thou afflict (or, oppress) my daughters, and if thou take wives above my daughters, no body is with us : [i. e. There is none else with us, to bear witness and to punish the transgression. Oth, none shall be with us, when we are parted one another, but God, &c.] Behold, God shall be witness betwixt me, and betwixt thee.

51. Laban said moreover to Jacob : Behold, there is this same heap, and behold there is this Monument, which I have cast up betwixt me and betwixt thee.

52. This same heap be witness, and this Monument be witness, that I shall not come to thee (passing) by this heap [Oth, if I, &c. viz. conceiving myself to be wrong'd, and passing by here, that I shall not do it in any hostile, but in a friendly way : and thou in like manner : or otherwise thus, in case it be, I that pass by here to liberate, that I shall not do it for evil, nor thou neither.] and that thou shalt not come to me (passing) by this heap and Monument, for evil.

53. The God of Abraham, and the God of Nabor, the God of thy Father judge betwixt us : [He intermixeth here the God of Abraham, the only true God, with the Idols, which Terah, Nabor, and Abraham himself (before his conversion) had served in Chaldee, *Isa. 24. 2.* not only to comply a little with Jacob : but also like an Idolatrous dissembler, to halt on both sides. Others hold, that Laban passeth right out in an idolatrous manner, The Gods of Abraham, and the Gods of Nabor, and the Gods of thy Father, &c. By which words he should reproach Jacob, that he had forsaken the religion of his forefathers, and that in opposition thereto, there is put down Jacob's oath apart likewise ; which he made by the true God alone.] and Jacob sweare by the fear of his Father Isaac. [See above verse 42.]

54. Then did Jacob fly a slaying [i. e. beats fit for slaughter, preparing for the ensuing joyful feast. The Hebrew word indeed is used for offering sacrifice, but for slaying toward a feast likewise, as *1 Sam. 28. 24.* and *1 Kings 1. 9.* *2 Chron. 18. 3.* &c.] on that morn : and he invited his brethren, for to eat bread. [i. e. to the feast he had made, to take their repast with him. See below chap. 37. 25. *Exo. 18. 12.* and *2 Kings 6. 22.* and *Luke 14. 1. &c.*] and they did eat bread, and overnigh-ted on that morn.

55. And Laban rose up early in the morning, and kill [see above chap. 29. on verse 11.] his sons and his daughters, and blessed them : and Laban went (his way) and returned to his place. [By Laban's blessing is to be understood that he wished them all happy and prosperous in their parting ; as it was the received custom, when people met, thus to greet one another, not only at parting ; but in arriving. See below chap. 47. 7. 10. and *Ruth 2. 4. 1 Sam. 13. 10. 2 Sam. 8. 10.*]

CHAP. XXXII.

Jacob being encouraged by having met the host of the holy Angels, sends messenger toward his brother Esau, ver. 1. &c. but understanding that he was marching down to him with a great number of men, he divides his people, and cattle, for fear, in two bands, and prays to God in a very fervent and humble manner, for succour and deliverance, v. 6. Then he sends presents before to Esau, with certain order and charge, and gets his wives and children over the Ford by night, & by stealth, behind himself on this side, where God wrestled with

with him, gives him the name Israel, bleibeth him, and toucheth his thigh, so that he halted, &c.

Jacob also went his way, and the Angels of God met him. [The more to assure Jacob of Gods presence and assistance.]

2. And Jacob said, as he saw them ; This is Gods camp of hosts : and he called the name of that place, Mahanaim. [i. e. two camps of hosts, or, a double camp of hosts. Whether the Angels had divided themselves in two legions, for Jacob to pass through betwixt them both ; or, that the one legion consisted betwixt them both ; or, that of Jacobs retinue. Hereabouts there was a City afterwards, which was called by the name of Mahanaim, *Joseph. 12. 26.* and *21. 38.*]

3. And Jacob sent forth messengers, before his face [i. e. before his arrival, or before he should come thither, viz. for to prepare the way to re-gain his brothers favour : the like phrase we finde also *Matt. 3. 1.* *Mat. 11. 10.* *Luke 9. 52.* and *10. 1.*] to his brother Esau : unto the Land of Seir. [See above chap. 14. 6.] the Countries of Edom. [i. e. viz. Idumea, bordering on the South-end of Judaea, and having its name from Esau, who is likewise called Edom, above chap. 25. 30. and was now dwelling in this Country, below ch. 36. v. 8. having driven out thence the former inhabitants the Hoities, *Deut. 2. 12. 22.*]

4. And he charged them, saying ; Thus shall ye say to my Lord, [Though Jacob himself was the Lord of Esau, by right of his purchased primogeniture, above chap. 27. 29. nevertheless, he calls his brother by the title, keeping the right to himself, the better to recover his favour and friendship, by this submissive carriage ; the rather, because he was not as yet put into the possession of his right, which chiefly regarded the time to come. Thus did David likewise towards Saul, *1 Sam. 24. ver. 7. 9.* and chap. 25. throughout.] to Esau : Thus shall Jacob thy servant ; I have dwelt in a strange Country (or sojourn'd with Laban, and labored there all my day.

5. And I have oxen and asses, sheep, and men servants, and maid servants ; and I have sent to inform my Lord, viz. of my coming and condition ; that I may finde grace in thy eyes : [See above chap. 18. on verse 3. He sues for friendship, partly, to procure an amnesty or oblivion of all former dislike ; and partly, that he may pass safely and peaceably through the Country.]

6. And the messengers came back to Jacob, saying : We are come to thy brother, to Esau ; and he likewise is marching to meet thee, and four hundred men with him. [Doubtless armed, as may be gathered by verse 8. and 11.]

7. Then Jacob was sore afraid, and (11) wrestled him : [out of human frailty ; viz. because the messengers brought no other news back from Esau, then that he was coming against him with four hundred men, without any other message.] and he divided that people that was with him, and the sheep, and the oxen, and the camels, in two hosts.

8. For he said ; If Esau comes upon the one host, and smites it ; then shall the remaining host escape. [Heb. he to, or, for escaping, or, saving.]

9. Moreover said Jacob ; O God [Jacob being in distress, he doth not call upon the hosts of Angels, whom he had seen to lately before, but hath his recourse to the true God alone.] of my Father [i. e. Grand-father (here) Abraham, and God of my Father Isaac : O LORD, that hast said unto me, Return unto thy Country, and to thy kindred, and I will deal well by thee.]

10. I am less than all these benefits, and then all this faithfulness [Heb. truth. See above chap. 24. 27.] which thou hast performed to thy servant : [i. e. I am altogether unworthy of the good thou hast shewed me already, and that I am now craving of thee, calling my self and relying only upon thy mercy and grace, and not at all upon any

any worth or merits of my own.] for I pass over this Jordan [see above chap. 13. 10.] with my staff [understanding a plain walking staff (or shepherds crook staff)] Herely Jacob acknowledgeth the mean and poor condition he was in formerly.] and now I am become two hosts.

11. Refuse me (I pray) out of my brothers hand, out of the hand of Esau : for I am afraid of him, lest he come, and smite me, the mother with the sons. [Or, upon the two.] A phatic most lively representing the tenderness of a mother, when seeing her children in distress, she spares not her own body nor life, to hazard the same for her childrens preservation, by interposing herself, even to be massacred together with & upon them. See *Hos. 10. 14.*]

12. Then hast said in sleep ; I will surely do well by thee, [Heb. well-doing, to well, &c.] and I will put thy feet as the feet of the sea, which cannot be numbered by reason of the multitude.

13. And he overnigh-ted there that same night : and betwixt that which came into his hand, a gift, for Esau his brother. [i. e. He took in haste some of all his cattle, for a present to his brother, being suspicious of the approaching night, and partly by fear of the instant danger, that he could not stand upon it to make a curious choice. Oth, of that which was come to him, i. e. of that which he had acquired and gotten.]

14. Two hundred goats, and twenty he-goats : two hundred ewes, and twenty rams.

15. Two hundred milk-camels, with their colts, [Heb. sons,] forty oxen, and ten buls ; twenty she-asses, and twenty asses. [For, ass, &c.]

16. And he cast (or, put) them into the hand of his servants : [A notable present indeed of so many hundred beasts, great and small, of different sorts, which would come to a round price nowadays.] each stock apart : [Heb. stock, flock, alone, by its self. See the like expression above chap. 7. on verse 2.] and he said to his servants ; Pass ye over before my face, and put space [Heb. properly, bravely, and consequently space, 1000.] that giving freedom to breath. [This served, that his presents, being every one viewed apart by his brother Esau, it might make the better view, and by little and little allwise his violent humour. See below verse 20.] betwixt stock, and betwixt stock.

17. And he charged the first [To wit, the servant that led the first or foremost flock or drove, and so in the sequel of the second, third, &c.] saying ; When my brother Esau shall see thee, and ask thee, saying ; Whose art thou ? and whither dost thou goe ? and, whose are these before thy face ? [i. e. the beasts thou art driving before thee, or, which are passing on before thee.]

18. Then thou shalt say ; That is a present of thy servant Jacob (or, of my Lord, to Esau ; and behold, he himself is also behind us. [This he added of purpose, that his brother should not think, he was afraid to come in his fight, or had peradventure taken another way to avoid him.]

19. And he charged likewise the second, also the third, and all that went after the flocks, (or droves) saying ; After this same word [i. e. according to what I said before] shall ye speak to Esau, when ye shall find him.

20. And see thou likewise Esau ; Behold thy servant is behind us ; for he said [viz. by himself, i. e. thought, conceived. See above ch. 20. on v. 1.] I shall reconcile his face [i. e. appease his wrath, which commonly is seen much in the face. See *Prov. 21. 14.*] with this present, that goes before my face, and after that shall I see his face, and I will accept my face. [This kinde of expression, being taken in the good sense, signifies, to be favourable to another, and to do him good, out of a friendly and rational observation of some good in him. And it is spoken of God, when of mercy and grace

he looketh favourably upon the good in any, which came from him alone into him, above chap. 19. 21. and of men, when for any considerable reasons, they are favourable to their neighbour, as here, and *1 Sam. 25. 35. 2 Kings 3. 14.*]

21. Thus the present went on before his face : yet himself overnigh-ted that same night in the camp.

22. And he arose in that same night, and he took his two wives, and his two maid-servants, and his eleven children, and he passed over the Ferry (or, ford, watering-place) of Labok. [This is the name of a brook or river, springing by Rabba, the Metropolis of the Ammonites, and situate upon Jordan beneath the Sea of Galilee. See *Numb. 21. 24.* *Deut. 2. 37.* and chap. 3. 16. *1. J. 12. 2. Ind. 11. 13.*]

23. And he took them, and he made them pass over that brook, and he made pass over what he had.

24. Tet Jacob was left behind alone : [i. e. he alone remained on this side the brook, by Mount Gilead, for to pray to God in private,] and a man [i. e. the Son of God, who appeared in the shape of a man here ; as may be gathered by verse 28. and 30. &c. and *Hos. 12. 3. 4.*] wrestled with him until the dawning arose.

25. And when he saw, that he could not prevail against him, [This is said after the manner of men, the Lord complying with humane infirmity, suffers himself to be overcome, to assure Jacob of a good issue, about the instant danger ; only he gave him a touch for to teach him to be sensible and mindful still of his own weakness.] he touched, (or, bit) the joint of his thigh ; [Oth, the hollow, or, pannel, black, place ;] so that the joint of Jacob's thigh was swung about when he wrestled with him.

26. And he said ; Let me goe, for the dawning is risen up : but he said ; I will not let thee goe, unless thou bless me. [As beginning to feel, and apprehend now, that he wrestled not with a man, but with one far surpassing, therefore it is that he desired to be blessed by him.]

27. And he said to him ; How is thy name ? [This God doth not ask, as if the name of Jacob was unknown to him, but to get occasion thereby of changing his name, for an everlasting remembrance of this wrestling,] and he said, Jacob.

28. Then said he ; Thy name shall not be called Jacob henceforth, [now, implies as much here, as not called, or, not so often, not so much. For he is likewise called Jacob afterwards, (but the posterity for the most part by the name here given.) See the like manner of speaking, *1 Sam. 8. 7.* *1 John 7. 16.* and *1 Cor. 1. 17.* and *1 John 3. 18.*] Princes power with God, as appears by the following words. This name God gives unto Jacob the second time, below chap. 35. 10.] For thou hast carried thy self Prince-like with God, [having undergone that combat, which God put him too, and overcome.] and with men, [viz. first with Esau, and afterwards with Laban, and being now about to enter the lists again with Esau] and hast overcome. (or, prevailed)

29. And Jacob asked (and said) Let me know thy name (I pray) : and he said ; Wherefore dost thou ask for my name ? [This is a question of refusal, as *Ind. 13. 17. 18.* He refuseth to reveal his name unto him, to assure him the more ; that he had not wrestled with a man.] and he blessed him there. [This was that, which Jacob had desired before verse 26. and whereby he was now fully assured, that God had appeared to him. See the next verse.]

30. And Jacob called the name of that place, Pniel : [Gods face ; or, aspect. See *1 Kings 21. 25.* in the sequel it is Pniel.] for (said he) ; I have seen God from face to face, [not in his divine Essence, but in such a shape, whereby he hath more clearly manifested

himself unto me, then ever before.] and my soul hath been refused. [He admitteth, that he did not in having seen God. See above chap. 16. on verse 13. Compare Exod. 20. 19. *And the Lord said to him, when he was past Pnuel, and he was halting on his thigh.*]

32. Therefore the children of Israel do not eat the distilled flesh which is upon the joint of the thigh, to this day. [distorted, or dislocated, or flunked, wrong, wrested, &c. that, which hath lost its vigour, and is dull'd or spain'd, or flipp, and hath in a manner forgot its proper processing whung & wrought out of it; the Jews call these kinds likewise thus, in the baatils, according to what happened here to Jacob. Oth, the *sinew leant on*, for pulling off from the panner, or hollow of the os *lacrus*, unto the thigh, or being leant on, or leaning thereon from the os *lacrus*. As for the not eating of the sinew, there is to be understood the flesh also about the sinew; and this they did, not out of superstition, or conceit to doe God service thereby, but in remembrance only of that wonderful combate, and the victory granted to Jacob, and his posterity, upon it. The practice herof was usefull before the coming of the Messiah, but since that cannot be used any more without Superstition] because he had touched the joint of Jacobs thigh [i. e. touching it had hurt the same.] on the distorted sinew.

CHAP. XXXIII.

Jacob having married his wives and children, goeth to meet his brother, ver. 1. &c. who denounces himself courteously to him and his wives and children, 4. and after civil refusal and reply doth accept of Jacobs present, parting thus in a friendly manner, 8. Jacob comes to Succob, and from thence to Sichem; where he pitcheth his Tents, and builds an Altar to the Lord, 17.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and his four hundred men with him; then he divided the children under Lea and under Rachel, and under the two maid-servants.

2. And he put the maid-servants and their children before: and Lea and her children were behind; but Rachel and Joseph the hindmost. [The best beloved he placeth hindmost and first, that if the foremost were hurt, they might escape; yet in some sort. See above cha. 32. 7. 8.]

3. And he past on before their face: and he bowed himself. [See above chap. 18. on ver. 2.] seven times, [i. e. several times, a certain number for an uncertain: See Lev. 26. on verse 8.] down to the ground, until he came to his brother.

4. Then Esau ran to meet him, and embraced him, and fell upon his neck, and kiss him; [See above chap. 29. on verse 11.] and they wept. [This often happened at the meeting of friends, as here and above chap. 29. 11. and below chap. 43. 30. and 46. 29. or, at parting, Ruth 1. 14. *And* 20. 37.]

5. After that, he lifted up his eyes and saw the wives, and the children, and said; Who are these by thee? and he said; The children whom God graciously bestowed upon thy servant.

6. Then the maid-servants drew near, they and their children, and they bowed themselves down.

7. And Lea too came on with her children, and they bowed down themselves: and after that Joseph stepped on. [Oth, he was made, or, bid, to approach, being but a about six years of age at this time.] and Rachel, and bowed down herself also.

8. And he said; For whom is all this haste to thee, thus I met? [or, what is all this haste to thee, &c. i. e. what serves it for? what dost thou mean by it? he had

doubtless understood it already by the servants, that led or drove the flocks, but he takes occasion, that upon Jacobs own reply, he may courteously wate the accepting of his presents.] and he said; for to finde grace in the eyes of my Lord.

9. But Esau said; I have store of it, my brothers; [i. e. I have force enough my self of all this. Here we see Gods promise made good to him, above ch. 27. 39.] be it thine what thou hast. [Keep what thou hast for thy own self.]

10. Then said Jacob; Nay (I pray) if now I have found grace in thy eyes, then take my present at my hand; therefore, because I have seen thy face, as if I had seen the face of Gods, [as if he should say, Even as the favour of God doth much revive and comfort a man; so to I finde my self much cheer'd and refreshed by this do I do and peaceable meeting of me, holding the same for a sure pledge of Gods favour to me wate, as if God himself had appeared thus favourably and friendly unto me] and thou hast taken pleasure in me. [Oth, Take pleasure in me, or, be pleas'd with me (I pray) or, so friendly, or kindly hast thou received me.]

11. Take, I pray, my blessing [i. e. the present, which is called thus, *Jof. 15. 19. and 1 Sam. 25. 27. and 30. 26. and 2 Kings 5. 15. and 2 Cor. 9. 5. 6.* in regard that the same consists in things, which through Gods bountifull blessing are bestowed on men, and are given away with appreciation of all happinets, and received with thankfulness and reciprocal willes of welfare.] which is brought to thee; because God graciously gave it me, and because I have of all: and he pressed him, so that he took it.

12. And he said; [viz. Esau] Let us travel and march on: and I will march before thee [i. e. by thee, over against, or with, or along with thee, in thy company, accommodating my self to thy pace and progress, although my people be more expedite, fresh, and strong than thine.]

13. But he [viz. Jacob] said to him; My Lord knows, that these children are weak, [Ruben the eldest was about twelve or thirties years of age then] and that I have wives, and Carries giving suck [or, with young] by me, [or, upon me, i. e. under my care and custody.] if one should ever drive them but one day, the whole flock (or, drove) would die.

14. Let my Lord passe by, (I pray) before the face of his servants: and I shall at my ease [or, softly, at leisure] apply my self as leader, according to the gate (or pace) [Heb. *foot*, and so in the sequel] of the business, (or work) [thus Jacob calls his cattle, the providing and tending whereof was his daily task and employment. So likewise Exod. 22. 8. and 36. 6.] which is before my face; and according to the gate of these children, until I come to my Lord to Seir.

15. And Esau said; Let me (I pray) put (some) of this people by thee, that is with me: and he said; to what end that? let me finde grace in my Lords eyes. [i. e. shew me this favours, and do that which I desire, without leaving any of thy men with me now.]

16. So Esau returned that day on his way unto Seir.

17. But Jacob journeyed to Succob, [not so called, yet at that time, but afterwards, as appears by what followeth at the end of this verse.] and he built him an house, and made Huts for his cattle; therefore he called the name of that place Succob. [Huts, Tents, Booths, this place lay beyond Jordan, in the Tribe of Gad, not far from Pnuel; See *Jof. 13. 27. and Jud. 8. 5. 14. 15.* another Succob we read of Exod. 12. 37.]

18. And Jacob came safe [Heb. *Salem*, which others take to be the name of a City, by the River of Jordan, about the place; where John baptiz'd afterwards; and

and do distinct from another *Salem*, called afterwards Jerusalem. See above chap. 14. 18. and Psalm 76. 3.] (to) the City of Sichem; [See above chap. 12. 6.] which is in the land of Canaan; when he came from Pallad Aram: and he camped himself in the face of the City. [Or right before the City.]

19. And he bought a part of the field whereon he had pitched his Tent, from the hand of the sons of Hemor, [Heb. *Chamor*, *Ad' 7. 16.* he is called *Emmor*, i. the Father of Sichem, for a hundred pieces of money. [Called *lamb*. The Coin bearing the stamp or figure of a lamb. See *Jof. 24. 32. Job 42. 11.* and compare *Ad' 7. 16.* Others doe understand natural sheep; and that he had given many for that piece of ground; it having likewise been the custome to buy and sell, by such exchanging, and trucking of commodities.]

20. And he erected an Altar there; [to offer up offerings of thanksgiving, and to exercise the whole publick worship and service of God there, according to the example of his Fathers. See above chap. 12. 7. and 13. 18.] and called the same; The God of Israel (is) God [Heb. *El Elohe Israel*.]

CHAP. XXXIV.

Dina being gone forth to see the daughters of the Country, comes to be abused and defiled by Sichem, son of the Lord of that Country, v. 1. &c. who loves her and desireth to marry her: whereupon his Father conceiving with Jacob and his sons, the sons of Jacob give him a deceitful answer, making the condition, that all the males of the Sichemites should be circumcised, 6. That being yielded unto and performed by Hemor, Sichem, and their subjects, while they lay in the pain of the circumcision, they are surpris'd and murdered by Simeon and Levi, the City plundered by Jacobs sons, and women and children carried away captives, 18. For which Jacob is exceedingly troubled and afraid.

AND Dina the daughter of Levi, whom she had born to Jacob, went forth, [viz. from the place where their parents dwell, which was near Sichem, above chap. 33. 18. where she might have done better to have staid, *Tit. 2. 5.* the rather, that she was but about fourteen years of age yet.] for to see (or visit) the daughters of that Country. [Some do hold, that about this time, there was kept some great Feast, or Fair, or some such like solemnity, at Sichem, with a great concourse of people.]

2. Sichem now, Hemors the Hewite, [See above chap. 10. on ver. 17.] the Prince of the Country, his son, saw her, and he took her, and lay with her, and forced her. [The Hebrew word doth properly signifie, to oppress, or humble, debase, and so the holy Scripture calleth the abusing and defiling of women, *Ind. 19. 24. 2 Sam. 13. 14.*]

3. And his soul did cleave to Dina, Jacobs daughter; [i. e. his heart, minde, desire and desire depended all on her, (having no other object in a manner)] and he loved the young maid, and shalke according to the heart of the young maid. [i. e. whatever he thought might be pleasing and acceptable unto her, to pacifie and comfort her: the being doubtless much troubled and perplexed at it, that she was so unawares overtaken thus. See the like kinde of expressions, below chap. 50. 21. *Ind. 19. 3. 1st. 40. 2. Hof. 2. 13.*]

4. Sichem spake likewise to his Father Hemor, saying; Take me this daughter to wife. [An example among very Heathen people, that children ought to marry with the consent and direction of their parents.]

5. When Jacob heard, that he had defiled his daughter Dina, his sons were with him at the cave in the field: then and Jacob held his peace, till they came.

6. And Hemor, Sichems Father went forth, unto Jacob, to speak with him.

7. And the sons of Jacob came from the field, when they heard this, and it pained those men, and they were much displeas'd, [Heb. and it (wrath namely) smother'd them much. See above chap. 4. verse 5, 6.] for that he had professed folly, [or, a base part, or baseness, falling off, madnes]. This word betokens such a sin, as proceeding out of a base and shameles lust, is committed not only against Gods Commandement; but even against civil honesty, and sometimes against nature it self, being the cause of great scandall and offence, and ending in shame and confusion. Compare *Deut. 22. 1. 1st. 7. 15. 1st. 19. 40. and 20. 6. 2 Sam 13. 12.* in Israel, [i. e. in, or, against the house of Israel, or the people of God, which issued from Jacob, lately named Israel.] lying with the daughter of Jacob; which ought not to be done thus. [or, thus it is not done, i. e. this was not the manner, nor ought to be the practise among them. See the like phrase chap. 20. 9.]

8. Then Hemor spake with them, saying; My son Sichem (his) son is enamour'd with your daughter; Give her him to wife (I pray.)

9. And allly your selves with us [or, marry you, &c. to Deut. 7. 3.] give us your daughters [viz. in marriage to our sons; so below chap. 38. 14. *Deut. 7. 3. &c.*] and take for you our daughters [viz. in marriage to your sons. See above chap. 19. on ver. 14.]

10. And dwell with us: and the land shall be before your faces; [See above chap. 13. on ver. 9.] dwell and traffick therein, and put your selves possessors therein. [Or, take firm possession therein, or, maintain your selves therein.]

11. And Sichem said to her Father [viz. Dina's] and to her brethren; Let me finde grace in your eyes: [See above chap. 18. on verse 3.] and what ye shall say unto me, I will give.

12. Enlarge the Dowry much upon me, and the present, and I will give it, even as you shall tell me, [i. e. Ask never so much of me in these regards, ye shall have your demand. The Dowry which the man gave to the woman, remain'd her own, even after his death; the present, or gift, was that which the Bridegroom gave to the Bride at the time of the betrothing, in pledge of his plighted troth; and the like we now call with us (in the Netherlands) a *Troth-penny*. See further of the Bride-Dowry, *Exod. 22. 16. 17.* and of the present, above chapter 24. ver. 53.] give me but the young maid to wife.

13. Then answered Jacobs sons to Sichem and Hemor his Father, deceitfully, [Heb. in, or, with deceit; for they had no minde at all to yield to the match, as appeared afterwards too plain] and spake; (seeing he had defiled their sister Dinah.)

14. And they said to them; we shall not be able to doe this business, for we should give our sister to a man, that hath the fore-skin; for that were a reproach to us. [They speak truth indeed, but therein they fin, that they abuse the Sacrament of Circumcision, for a cover of their deceitful plot, when as the Circumcision was not the thing they aimed at, but as a means of compassing their revenge the better by murder.]

15. Yet, herein we shall agree with you, if ye will become like unto us, that all what is made [or, man] among you, be circumcised.

17. Then shall we give you our daughters, and we shall take us your daughters, and we shall dwell with you, and we shall be one people.

17. But if ye shall not hearken to us, for to be circumcised: then shall we take our daughter, [i. e. the daughter of our Father, or, of our House, as above ver. 8.] and be gone.

18. And their words were good in the eyes of Hemor,

and in the eyes of *Sichem* Hemors son, [i. e. they were well pleased with them. That is said to be good in one's eyes, which doth content and please him, above chap. 16. 6. 1 Sam. 20. 6. &c.]

19. And the young [or, young man] delay'd not to do such things, for he delighted in *Laban's* daughter, and hee was honoured above all of his Fathers house. [i. e. his family, children, retinue, courtiers, officers. So below ch. 41. 40. 1 Kings 2. 24. and 4. 6. it seems he was indeed very much beloved, regarded and esteemed; not only because the City was called by his name, but likewise that his very Father was made known by him, being called the Father of *Sichem*. See above chapter 33. 18. 19.]

20. So Hemor and *Sichem* his son came to the gate of their City: [Where the Civil affairs were usually transacted by the Governours and Magistrates, even as with us in the Guild-halls, or Town-houses. See above ch. 22. on verse 17.] and they spake to the men of their City, saying,

21. These men are peaceable with us, therefore let them dwell in this land, and trade therein, and let the Land [behold, i. e. is large of compass.] [Heb. large of hands. So *Ind.* 18. 10.] be before their face: [i. e. let it be open for them, to choose their abode where they please. See above chap. 13. on verse 9.] we will take us their daughters to wives, and we shall give them our daughters.

22. Yet herein these men will agree with us, to dwell with us, for to be one people, when all that is made among us, shall be circumcised, like as they are circumcised.

23. Their cattle, and their possession, and all their beasts, shall they not be ours? only let us agree with them, and they will dwell with us: [They propound the matter to the people, as if *Laban* and his sons had sought this at their hands, concealing that it was but the condition, of what they sought themselves: and besides that, they cover their particular aim and interest, with the pretence of the common good, and thus, deceiving their own Citizens, they were themselves likewise deceived by *Simcon* and *Levi* soon after.]

24. And they hearkned to Hemor, and to *Sichem* his son: [They suffer themselves to be persuaded to change their Religion, not by means of instruction, nor out of any love to the truth, but merely through fair promises, and by conceived hopes of outward profit.] all they that went forth at his City gate: [i. e. all the Citizens of the City, who are described, to be going forth out of the City: as here, or, to go into the City, as above ch. 23. 10. and *1st.* 17. 20.] and they were circumcised, all that was male, all that went forth at his City gate.

25. And it came to passe on the third day, when they were in the pain, [i. e. when they were in their greatest pain; wounds commonly smarting more the third day than before.] that the two sons of *Jacob* *Simcon* and *Levi*, brethren of *Dina*, [these two were the ring-leaders of this plot, and were full brothers of *Dina*, by the same father and mother. It is true, *Ruben* and *Juda*, *Issachar*, and *Zebulon*, stood in the self-same relation with her, but yet had no communion with them in this bloody act, as well because that the two last, were too young yet, as that the two other were more inclined to meekness than to cruelty. See below chap. 37. 21, 22, 25.] took each one his sword, and came softly (or, confidently, daringly) into the City, and killed all that was male.

26. They likewise put to death [of this word, see above chap. 18. on verse 21.] Hemor, and his son *Sichem*, with the edge of the sword: [Heb. at, or, in the mouth of the sword.] and they took *Dina* out of *Sichem's* house, and departed.

27. The sons of *Jacob* came upon the slain, and plundered the City: [many doe understand this of the rest of *Jacob's* sons, as, that having heard of the murder com-

mitted by their brethren, they ran all to prey upon the dead, and plunder the whole City,] because they had defiled their sister. [That which *Sichem* alone had done, is imputed to the Citizens in general; inasmuch as they did not speak against nor hinder the offence committed, taking rather pleasure therein, or else, they, i. e. one of them, viz. *Sichem*. So *Exod.* 4. 19. *Mat.* 2. 20.]

28. Their sheep and their oxen, and their asses, and that which was in the City, and that which was in the field, they took away.

29. And all their substance, and all their little children and their wives, they carried away captives, and plundered them, and all that was within the house.

30. Then said *Jacob* to *Simcon* and to *Levi*: [Hence it appears, that *Jacob* knew nothing of the plot of his two sons, much less had given his consent to it. Compare below chap. 49. 5, 6, 7.] See how troubled me is [or, ye have disquieted, disturbed me, not only disturbing my minde by this act of yours, but likewise exposing me and all my affairs thereby into eminent danger, hazard, and confusion, having lived before in peace and quiet in this Country. See *1st.* 7. 25; and 1 *King.* 18. on verse 17.] making me to stink [i. e. odious and hateful, that the people will not be able to endure my sight or abode among them. A comparison from things of ill and noisome sent, which make men turn away their face from among them. See *Exod.* 5. 21. and 1 *Sam.* 13. 4. and 27. 12. and 1 *Chron.* 19. 6.] among the inhabitants of this land, [Heb. inhabitant] among the *Canaanites*, and among the *Pherizites*; [Heb. *Canaanite* and *Pherizite*; and I am few people in number;] [Heb. folks of number: i. e. but of a small number, soon told: as *Numb.* 9. 20. *Deut.* 4. 27. and 33. 6.] if they assemble against me, they will smite me, and I shall be destroyed, I and my house.

31. And they said; should be [viz. *Sichem*, or should one] then doe [with] our sister, as [with] a whore? [viz. without vengeance or punishment.]

CHAP. XXXV.

Jacob having purged his house, and prepared it for the worship of *God*, he removes on *God's* command to *Bethel*, v. 1, &c. whither being safely come, he builds an Altar, 6. The death and buriall of *Deborah* *Rebecca's* Nurse, 8. *God* appears to *Jacob*, giving him the name of *Israel* the second time, with the renewing of his promises, 9. for which *Jacob* sets up a memorial and changes the name of the place, 14. going thence, *Rachel* died in labour of *Benjamin*, and is buried there, 16. *Ruben* commits incest in his Fathers house, 21. the catalogue of *Jacob's* sons, 23. *Jacob* at length comes to his Father *Isaac*, who dieth, and is buried by him and *Esaus*, 27.

AFTER that, *God* said to *Jacob*; Arise, go up to *Bethel*, and dwell there: and make an Altar there, to that *God*, who appeared to thee, when thou fleest before the face of thy brother *Esaus*. [That thou maist call to mind there, what promises I past unto thee, and what vows thou madest unto me then, above chap. 28. verse 13, 14, 20.] This seems to have served to comfort and encourage *Jacob*, against the fears that had seized on him. See below chap. 34. 30.]

2. Then said *Jacob* to his household [Heb. house. See above chap. 7. on verse 1.] and to all that were with him; [i. e. all his men and maid-servants, and such as were come to him from without and lived in his Family.] Put away the strange Gods [Heb. Gods of the stranger. Understand the images of the Idols, whom the strangers served, being not the true *God*, that had revealed himself to *Abraham*, *Isaac*, and *Jacob*. Thus the Idolls are called *Deut.* 31. 16. and 32. 12. *1st.* 24. *Psal.* 81. 10. Those are called other Gods, *Deut.* 6. 14.]

10f. 23. 16. *1st.* 10. 13. Item new Gods, *1st.* 5. 8.] which are in the midst of you, [Hence it seems, that there were some such Images kept in secret yet among his family, whither they were the Idols of *Laban*; above chap. 31. 19. or some costly Images, which they had gotten in the plundering of *Sichem*, or some of their prisoners had brought thither with them,] and cleanse you, and change your garment. [To show by this outward ceremony, the inward cleansing and reforming of the heart, which they stood in need of, not only by reason of that Idolatrous defilement, but especially also, in regard of that base murder, committed upon the *Sichemites*; thus to prepare themselves for that solemn worship of *God*, which *Jacob* was commanded now to set up and exercise with his Family at *Bethel*. See *Ex.* 19. 10, 15.]

3. And let us arise, and go up to *Bethel*: and I will make an Altar there unto that *God*, that answered me in the day of my distress; [i. e. who doth use to hear and help me: *God* answers his people, when he makes it appear by words or deeds, that he hath heard them. See 1 *King.* 18. 24. *1st.* 41. 17, 18. *Psal.* 22. 22.] and hath been with me upon the way, that I have walked. [i. e. upon my Journey from *Haran* hitherto.]

4. Then they gave unto *Jacob* all these strange Gods, which were in their hands [i. e. such as they had or kept among them. See 2 *Sam.* 8. on verse 10.] and the car-namants, which were on their cars, [Those *Car-namants*, it being probable, that they had gotten them in their plundering from the Idols at *Sichem*, or had been worn by that people in honour of them; or otherwise might have caused abuse or scandal in his family.] and *Jacob* hid them [without his peoples knowledge, that none might finde and further abuse them for Superstition and Idolatry.] under the oak by *Sichem*.

5. And they journeyed on: and *God's* Terror [i. e. A very great one, sent by *God* into their apprehension. See *Exod.* 23. 27. 2 *Chron.* 14. 14. and 17. 10. The word *God* is sometimes used to express the greatness and excellency of a thing. See above chap. 13. on verse 10. without this terror upon the people round about them, *Jacob* might easily have been set upon and destroyed with all his; by reason of that enormous fact of *Simcon* and *Levi*; above chap. 34. 25.] was upon the Cities, that were round about them, so that they did not pursue after the sons of *Jacob*.

6. Then *Jacob* came to *Luz*, [See above chap. 12. 8. and 38. 19.] which is in the Land of *Canaan*, [that is *Bethel*] [called so by *Jacob* (v. 7.)] he and all the people that was with him.

7. And he built an Altar there, and named that place, *El-Beth-El*. [i. e. *God* is (at) *Bethel*. Thus he called this place the second time. See chap. 28. 19. and compare chap. 33. the Annotat. on verse 20.] for *God* had appeared there unto him, when he fled before his brothers face. [See above chap. 28. 13. and of *God's* appearing, chap. 20. 3.]

8. And *Deborah* the Nurse of *Rebecca* died, [viz. she that was sent with *Rebecca* out of *Mesopotamia*, to the Land of *Canaan*. See above chap. 24. 59.] and she was buried beneath *Bethel*, under the Oak, whose name he called *Allon* *Bachus*. [i. e. the Oak of weeping, for having there bewailed and wept over *Deborah*.]

9. And *God* appeared again to *Jacob* when he was come from *Paddan* *Aram*: and he blessed him.

10. And *God* said to him; Thy name is *Jacob*: [God here confirms to *Jacob* what he had spoken of before unto him. See above chap. 22. 28.] thy name shall not be called *Jacob* henceforth, but *Israel* shall be thy name, and he called his name *Israel*.

11. Moreover, *God* said unto him: I am *God* the Almighty; [See above chap. 17. ver. 1.] let be fruitful and multiply; [Here *God* doth ratifie the blessing of his Fa-

ther *Isaac*, which he gave him when he fled into *Mesopotamia*. See above chap. 28. 3, 4.] a Nation, yet a heap of Nations shall become of thee, and Kings shall come forth out of thy loins. [i. e. be born out of thy own flesh and blood. So 1 *King.* 8. 19. 2 *Chron.* 6. 9. *1st.* 2. 30. Compare chap. 40. 26.]

12. And this land which I gave to *Abraham* and *Isaac*, the same I will give to thee, and to thy seed after thee, will I give this land.

13. Then *God* went up from him; [Heb. went up, from above him. *God* is said to go up and come down, without changing of places, as being every where present; and therefore that is only to be understood of the tokens of his presence, which he manifests by his descending, as above chap. 11. 5. *Exod.* 3. 8. and *Numb.* 11. 17. and takes away again, by his ascending; as here and above chap. 17. 22. *Jud.* 13. 20.] in that place, where he had spoken with him.

14. And *Jacob* set up a Monument, [Jacob reneweth the Monument here, which he had erected formerly, above chap. 28. 18. it being probably much decayed, through length of time, or the neighbouring peoples abusing of it; or overthrowing it: that it might leave for a perpetual Memorial of *God's* goodness to him, and his reciprocal Duty and Engagement.] in that place, where he had spoken with him; a Monument of stone: and he poured forth thereupon drink-offerings, [understand hereby, either the oil, as immediately follows; or wine, or some other liquid matter, that was usual in drink-offerings, or in offerings of elusion for thanksgiving.] and poured oil thereon.

15. And *Jacob* called the name of that place, where *God* had spoken with him, *Beth-El*. [Being upon the performance of his vow he renues not only the Monument, but the name likewise formerly given to the place: and this seems to be a distinct place from that of *El Bethel* before verse 7.]

16. And they journeyed from *Bethel*, and there was a little tract of land yet, [Or, about a bar, or halmy of land, as much land as usually they went at one bating, about a league. See chap. 48. 7. 2 *King.* 5. 19.] for so come to *Ephrath*: [this is the name of the City, commonly called *Bethlehem*. See both these names below verse 19. and *Mich.* 5. 1.] and *Rachel* bare, and she had a hard labour.

17. And it happened, when (it went) hard with her in her Labour; then the Midwife said to her, Fear not, for thou shalt likewise have this son. [Or, shall likewise this son, viz. besides *Joseph*, according to thy own former wish, that there might be one, more added to him, above chap. 30. 24.]

18. And it came to passe, when her soul went forth, [A clear description of death, whence it appears that the same is a parting of the soul, which remaineth over for another life, and goeth forth out of the body, which by death is continued; for which cause it is said of them that live yet, that their soul is in them, 2 *Sam.* 1. 9. and of those that die, that their spirit goeth forth, *Psal.* 146. 4. and of those that rise again from the dead, that their spirit returns into them, 1 *King.* 17. 21, 22.] (for she died) that she called his name, *Ben-oni* [i. e. son of my pain, smart, aking] but his father called him, *Ben-jamin*. [i. e. son of the right hand, i. e. he that shall always be most near and dear to me, as to a man his right hand is, *Psal.* 80. 18.]

19. Thus *Rachel* died: and she was buried by the way to *Ephrath*. [This name seems to have been given to *Bethlehem* by *Caleb's* wife. See 1 *Chron.* 2. 19, 24. and thereby also is this *Bethlehem*, lying in the Tribe of *Juda*, and *Mich.* 5. 2. *Mat.* 2. 6.] distinguished from another *Bethlehem*, in the Tribe of *Zebulon*, *1st.* 19. 15.] that is, *Bethlehem*. [Bethlehem signifies a house of bread.]

20. And *Jacob* erected a Monument above her grave:

This is the Monument of Rachel *græc.* until this day. [See of *Moseh* his writing this Book: yea it flood yet in the time of *Sanneh* and *Saul*, 1 Sam. 10. 1. of the Infants murder, which *Heral* practised hecubant, at the time of Christs Nativity, see *Jeremy* 31. 15. and *Matt.* 2. 16, 17.]

21. *When Israel leaped:* [Here *Isaac* is called *Israel* the first time, according to Gods command, above verse 10. and he extended his Tent on non-file of *Migdal Eder*. I. e. a tower of the flock, see likewise *Matt.* 4. 8.]

22. *And it fell out, when Israel dwelt in that land, that Ruben went an Illy with Bilha, his Fathers Concubine;* (or, By-wife) [See above chap. 22. 24.] and *Israel heard of it:* [Doublets with a great deal of heart-s grief, seeing, that by this fact of *Ruben*, God must needs be highly offended, his own Family much distressed, and cause was given of great scandall and reproach: so that *Isaac* had reason, even when he lay on his death-bed, to complain of this foul transgression, below chap. 49. 34. and to deprive *Ruben* of the right of primogeniture for it, 1 Chron. 5. 1. 2.] and the sons of *Isaac* were tractive.

23. *The sons of Lea were,* [Here the sons of *Isaac* are reckoned up, because now since *Benjamin* birth and *Rachels* death, the number of them was compleat, no sons more being born unto him; and because these twelve were the Fathers of the twelve Tribes of *Israel*, of whom much mention will be made afterwards.] *Ruben, Jacobs first-born, then Simeon, and Levi, and Judah, and Issachar, and Zebulon:*

24. *The sons of Rachel, Joseph and Benjamin:*

25. *And the sons of Bilha, Rachels maid-servant, Dan and Naphtali.*

26. *And the sons of Zilpa, Leas maid-servant, Gad and Aser: these are Jacobs sons, which were born to him in Padlan-Aram.* [Except *Benjamin*, who was born by *Esphar* in the land of *Canaan*, above verse 16. *Moseh* speaketh thus in regard of all the rest, that were born there. This is a kind of speech, whereby a thing is not expressed not precisely and exactly what it is, but in general, and in a certain respect. See above chap. 15. 13. and below 46. 15. *Ind.* 20. 46. and 1 Cor. 15. 5.]

27. *And Isaac came to Isaac his Father in Mamre,* [of which place see above chap. 23. 17. bearing the name of one of *Abrahams* confederates, and was called *Mamre*. See above chap. 13. on verse 18. and chap. 14. verse 13. 24.] at *Kiriath-Arba* [see above chap. 23. 2.] which is *Hebron*. [see above 13. 18. and 23. 2. 19.] where *Abraham* had sojourned as a stranger, and *Isaac*. [who was yet living and dwelling there as a stranger.]

28. *And the days of Isaac were an hundred years, and eighty year.*

29. *And Isaac gave up the ghost* (or, expired) [Compare above chap. 25. 8.] and died, and was gathered to his people, [see above chap. 15. on verse 15.] old and satisfied (satur) of days: and his sons *Esaus* and *Isaac*, buried him. [viz. in the cave whereof ye read, above chap. 23. wherein *Abraham* likewise lay buried, above chap. 25. 9. The same was in *Hebron* where *Isaac* died. This happened a great while after the things before related, *Isaac* having lived in *Canaan* about twenty three years since his return out of *Mesopotamia*, before his Father died. But it is brought in here by *Moseh*, to sum up here the History of *Isaac*, and to prosecute that of *Isaac*.]

CHAP. XXXVI.

Esaus wives and children, born in *Canaan*, verse 1, 2, &c. His removal to *Scir*, 6. his posterity, 19. as also that of *Scir* the Horites, 20. among whom there is *Anshur* first found out the Midler, 24. a Catalogue w list of the Kings and Princes in *Edom*, 31.

These now are the births of *Esaus*, [i. e. his posterity, issue, or off-spring. Oth. generations.] which is *Edom*. [See above chap. 25. 30.]

1. *Esau took his wives* [See above chap. 26. 34. and 32. 3. and 33. 14. 16.] out of the daughters of *Canaan*: [i. e. of the *Canaanites*. See above chap. 10. verse 18, 19. and 12. 6.] *Ada*, the daughter of *Elon* [Heb. *Zilab*, above chap. 26. 34. called *Balmath*] the *Hevite*; [one of the people of *Canaan*, descending from *Canaan* the son of *Cham*, above chap. 10. 15.] and *Abolihama*, [see above chap. 26. on ver. 34.] the daughter of *Ans*, [Heb. *Anab*. Otherwise called *Beri*, above ch. 26. 34. at leastwise, if *Isidub* there mentioned, and this *Abolihama*, were one and the same woman.] the daughter of *Zibeon* the *Hevite*: [his grand-child. Thus *Abolihama* is called as well the daughter of *Ansi*, her grand-father, as of *Achab* her immediate father. Of the surname *Hevite*, see above chap. 10. verse 15, 17. The *Hevites*, and the *Hevites* seem to have lain to contiguous one to another, and permixed, that their names might easily be taken the one for the other.]

2. *Esaus* wife, [See above chap. 28. 9. called *Mahalab*.] *Ismaels* daughter, *Nehajabs* sister. [of this woman, see above chap. 28. on verse 9. and of *Nehajab*, chap. 25. 13.]

3. *Now Ada bare to Esau, Eliphaz* [This same name one of *Jabs* friends had, called *Eliphaz* of *Teman*, or the *Temanite*, *Job* 2. 11. so that some conceive him to be illud from this *Eliphaz* here, by means of his son *Teman*, whose name is recorded, below verse 11. among the children of *Eliphaz*.] and *Balmath* bare *Rehuel*. [this name *Ischur*'s father likewise had, the grand-father of *Mosehs* wife, *Exod.* 2. 18. *Nim.* 10. 29.]

4. *And Abolihama bare* *Isus*, and *Isaem*, and *Korab*: [of an other *Korab* we read, *Exod.* 6. 21. *Nim.* 16. 1.] These are *Esaus* sons, [he had daughters likewise ver. 6. but their names are not registered.] which were born to him in the land of *Canaan*.

6. *Now Esau had taken his wives and his sons, and his daughters, and all the souls* [i. e. persons, as above ch. 12. 5.] of his house, and his cattle, and all his beasts, [by cattel here understand the lesser sort, and by beasts the bigger: as likewise above chap. 34. 23. and 2 Kings 3. 17.] and all his possession, which he had gotten in the land of *Canaan*; and was gone to an (other) land, [viz. to the land of *Scir*, as followeth] from the face of his brother *Isaac*. [Or, before the face; i. e. by reason of *Isaac*. This was brought to pass by Gods secret disposing and ordering it thus, since his father had according to Gods command promised *Isaac* the inheritance of the land of *Canaan*, which *Esaus* therefore stood obliged to clear for his brother.]

7. *For their substance*, (or, wealth) [viz. *Isaac* and *Esaus*] was too great, for to dwell together: [though *Esaus* dwell in *Scir* at this time; nevertheless it should seem, that being reconciled with his brother, he returned and took up his habitation in the land of *Canaan*; but being both strangers in the Country, and not having room enough for all their cattel, *Esaus* afterwards returned again into *Scir*.] and the land of their strangerships, (or, sojournings) [i. e. the land of *Canaan*. See above chap. 17. on verse 8.] could not bear them, by reason of their cattel.

8. *Therefore Esau dwelt upon Mount Scir:* [see above chap. 14. on verse 6.] *Esaus* is *Edom*. [i. e. *Esaus* is the same man, who elsewhere is called *Edom*.]

9. *These now are the births of Esau, the father of the Esomites;* [Heb. of *Edom*] upon *Mount Scir*.

10. *These are the names of the sons of Esau:* [i. e. of his children, childrens children and progeny] *Eliphaz* the son of *Ada* *Esaus* wife, *Rehuel* the son of *Balmath*, *Esaus* wife.

11. *And the sons of Eliphaz are, Teman, Omar, Zepho*

[Heb. *Tjaphi*, called likewise *Tjaphi*, 1 Chron. 1. 36.] and *Gaflam*, and *Kenaz*.

12. *And Timna, was Eliphaz, the son of Esau his Concubine, and she bare to Eliphaz Amalek;* [the father of the *Amalekites*, of whom we read, *Exod.* 17. 8. *Deut.* 25. 17. and 1 Sam. 15. 2.] these are the sons of *Ada*, *Esaus* wife. [See above verse 10. and so in the sequel.]

13. *And these are the sons of Rehuel, Nabahu and Zorab;* [See below verse 33.] *Samma*, and *Mizraim*; these were the sons of *Balmath*, *Esaus* wife.

14. *And these were the sons of Abolihama, daughter of Ana, daughter of Zibeon, Esaus wife; and she bare to Esau* *Isus*, and *Isaem*, and *Korab*.

15. *These are the Princes of the sons of Esau:* [These Princes did not reign successively after one another death, but much together at one time, each one over their peculiar people; nevertheless they were no very great or mighty Princes, but the heads and chief among their generations or families, as the *Governours* and *Leaders* of the rest.] the sons of *Eliphaz*, the first-born of *Esaus*; were *Prince Teman*, *Prince Omar*, *Prince Zepho*, *Prince Kenaz*.

16. *Prince Korab*, [This *Korab* is to be distinguished from the other the son of *Abolihama*, verse 5, 4, 18. he may have been the grand-child of *Eliphaz*.] *Prince Gaflam*, *Prince Amalek*: these are the Princes of *Eliphaz* the land of *Edom*: these are the sons of *Ada*.

17. *And these are the sons of Rehuel, the son of Esau;* *Prince Nabahu*, *Prince Zorab*, *Prince Samma*, *Prince Mizraim*: these are the Princes of *Rehuel*, in the land of *Edom*: these are the Princes of *Balmath*, the wife of *Esaus*.

18. *And these are the Princes of Abolihama, Esaus wife;* *Prince Isus*, *Prince Isaem*, and *Prince Korab*: these are the Princes of *Abolihama*, the daughter of *Ans*, *Esaus* wife.

19. *These are the sons of Esau, and these are their Princes:* thus is *Edom*.

20. *These are the sons of Scir the Horites,* [This *Horite* had been the first Prince there, from whom the land also was denominated. This Generation or Genealogy is inferiour here, because of *Esaus* and *Eliphaz*, with their posterities, their alliance with them, by means of marriages; and that the Dominion of the land of the *Horites*, was devolved afterwards, unto the off-spring of *Esaus*, by comparing of this verse with verse 2. it seems that the *Horites* and *Hevites* are taken for one and the same people.] inhabitants of that land: *Lothan* and *Sobab*, and *Zibeon*, and *Ans*.

21. *And Dizon,* [who likewise is called *Difan*, verse 26.] and *Eger*, and *Dizan*: these are the Princes of the *Horites*, [Heb. the *Horite*] sons of *Scir*, in the land of *Edom*.

22. *And the sons of Lothan, were Hori and Itchan* [1 Chron. 1. 39. he is called *Heman*.] and *Lothans* sister was *Timna*. [See above verse 12.]

23. *And these are the sons of Sobab, Awan* [called *Alan*, 1 Chron. 1. 30.] and *Manabat*, and *Ebal*, and *Seppo*, [called *Sephi*, 1 Chron. 1. 40.] and *Onam*.

24. *And these are the sons of Zibeon, Ana, and Ana:* he is that *Ans*, which found the mules in the wilderness, as he sed (or, kept) his father *Zibeons* assie [i. e. he was the first, that devised the joining of a Mare to an Ass, whereas she used a third sort, half ass, half horse, called mules, the use whereof continued ever since:] notwithstanding that God had forbidden the mixing of several kinds of beasts, *Levit.* 19. 19.]

25. *And these are the sons of Ans,* [i. e. Sons or children:] thus the plural is taken for the singular. See above chap. 21. verse 7.] *Difan*: and *Abolihama* [see above ver. 2. and 5.] was the daughter of *Ans*. [This is another then was mentioned above ver. 20.]

26. *And these are the sons of Difan:* *Hemdam* [cal-

led *Heman*, 1 Chron. 1. 41.] and *Esban*, and *Ibram*, and *Cheruan*.

27. *These are the sons of Eger:* [Heb. *Esfer*.] *Bilhan*, and *Saszan*, and *Awan*. [Oth. *Tizian*, 1 Chron. 1. 41.]

28. *These are the sons of Difan:* *Uz* [Heb. *Us*.] and *Aran*.

29. *These are the Princes of the Horites* [Heb. of the *Chorite*, and so in the sequel] *Prince Lothan*, *Prince Sobab*, *Prince Zibeon*, *Prince Ana*.

30. *Prince Difan*, *Prince Eger*, *Prince Difan*: these are the Princes of the *Horites*, according to their Princes [Oth. as for their Princes, or, according to their principalities] in the land of *Scir*.

31. *And these are the Kings that reigned in the Land of Edom* [viz. of *Esaus* posterity, who dispossit the *Horites*, and changed their Principalities into a Kingdom.] before there reigned a King over the children *Israls*, sons, or posterity of *Israel*. [*Esaus* off-spring blossomed early, and soon decayed; *Jacobs* issue being long a growing, endured much longer, may lallch for ever in his blessed Seed our Lord *Jesus* Christ.]

32. *Bela* the son of *Beer*, reigned in *Edom*, and the name of his City, [viz. where he was born; and so in the sequel, the names of the Cities joined to these Kings were the places of their Nativities; which having been divers, it should seem those Kings came not to the Government by order of succession, but by election, or the prevalency of power.] was *Dinbata*.

33. *And Bela died, and Jobab, the son of Zerah of Bozra,* [He. *Bozra*, a principal City in *Idumea*. See of it in *Isa.* 34. 6. and *63.* 1. and *Amos* 1. 12.] reigned in his place.

34. *And Jobab died, and Husan, out of the land of the *Temanites*, [Heb. the *Temanite*: so called from *Teman*, the son of *Eliphaz*, of whom see above verse 4. 13. 15. and of the Country, *Jer.* 49. 7. 20. Hence also, it should seem, was that *Eliphaz* of *Teman*, one of the friends of *Job*, chap. 2. 11.] reigned in his stead.*

35. *And Husan died; and in his stead there reigned Hadad, the son of Bedad, who smote Midian,* [i. e. the *Midianites*. See above chap. 25. on verse 2.] in the field of *Moad*; and the name of his City was *Auath*.

36. *And Hadad died; and Samla of Masreka reigned in his stead.*

37. *And Samla died; and Saul of Rehoboth* [This distinguisheth him from *Saul* the son of *Kis*, the first King of *Israel*] on the River; [i. e. situated by the *Rivers* side, to differrence it from another *Rehoboth*, above chap. 10. 11.] reigned in his place.

38. *And Saul died; and Baal-Hanan, the sonne of Abhor, reigned in his stead.*

39. *And Baal-Hanan the son of Abhor died; and Hadur reigned in his stead; and the name of his City was *Pubis*; and the name of his wife was *Stechabeel*, a daughter of *Marad*, the daughter [i. e. grand-child, compare above ver. 2.] of *Melech*.*

40. *And these are the names of the Princes of Esau*, [i. e. descending from him, who after the Kings, had the Government in *Idumea*, either together at one time, or successively.] according to their generations, according to their places, by their names, [i. e. not only of their persons, but likewise of their generations, families, and habitations, which were much varied according to the persons.] *Prince Timna*, [this is a mans name here, as also verse 41. *Abolihama* is, different persons from them above-mentioned, verse 2. 5. 12.] *Prince Alus*, *Prince Jobab*.

41. *Prince Kenaz*, *Prince Ela*, *Prince Pimon*.

42. *Prince Rehob, Prince Teman, Prince Mizraim*, [Heb. *Misfar*.]

43. *Prince Magdiel, Prince Iram*: these are the Princes of *Edom*, according to their habitations, in the land

of their possession; he is Esau, the father of Edom. [i. e. of the Edomites.]

CHAP. XXXVII.

Joseph, being better beloved of Jacob, than the rest of his brethren, is therefore hated by them, &c. effectually upon the relation of his dreams, & which makes them conspire together, (as he came to Dothan by his father's command) to kill him, 12. but upon the intercession of Ruben, they throw him into a pit, 21. and afterwards, by Judah's advice, they sell him to the Ishmaelites passing by there, who carry him into Egypt, 26. his brethren cover their face with death before Jacob, 31. who takes an grievous fall for the loss of Joseph, 33. when the Ishmaelites in the mean while sell to Potiphar, 36.

AND Jacob dwelt in the land of the strangership of his father; [See above chap. 17. on verse 8.] in the land of Canaan.

2. These are Jacob's sons: (or, occurrences) [Heb. Births: i. e. here] which happened unto Jacob in his generation and posterity. Thus the Hebr. word is taken sometimes. See above chap. 6. on verse 9.] Joseph, being a son of seventeen years, set the work with his brethren, and he was a youth, with the sons of Bilhah, and the sons of Zilpah his father's wives: and Joseph brought their father report to his father. [i. e. all such things as they either said or did, tending to the discredit and disrepute of themselves and the whole family.]

3. And Israel loved Joseph above all his sons, for he was to him a son of old age, [whom he had gotten, being about ninety one years of age; as also became here was the first-born of Rachel, of whom he was born after a long and tedious time of barrenness. Compare below 44. verse 20.] and he made him a coat of many colours. [Heb. of various pieces, being of divers colours. Compare 2 Sam. 13. 18.]

4. Now when his brethren saw, that their father loved him above all his brethren, they hated him: and could not speak peaceably to him. [Heb. to peace, or, for peace, i. e. they could not find that meekness and peaceableness in their hearts, which is requisite for the maintaining of love and peace.]

5. Likewise Joseph dreamt a dream, which he told his brethren; wherefore they hated him the more. [Heb. they did, or, hated, or, continued him yet, or, the more, to hate, and to follow verse 8. They hated him for three reasons, 1. For bringing their bad report to their father, i. e. for being better beloved by his father, than the rest of his brethren; verse 4. 3. For his dreams sake, which he told them.]

6. And he said unto them; Hear this dream (I pray) which I dream.

7. And behold, we were binding of sheaves, in the field of the field, and behold my sheaf stood up. [God was pleased to declare by this and the following dream, what should come to pass afterwards, for to shew and make known, that those things did not happen by chance, but by his own direction and appointment.] and remained likewise standing. [Heb. stood likewise erect,] and behold [this word beh, is is thrice repeated here by Joseph, to shew, that this dream seem'd very strange to him, and had left a singular impression upon him. See the fulfilling thereof below chap. 42. 6.] your sheaves came round about, and bowed themselves even before my sheaf.

8. Then said his brethren to him; Shall thou then wholly [or assuredly] rule over us? [Heb. shalt thou then wholly,] and so in the sequel, forling lord. Joseph's brethren interpret this dream upon themselves, much like unto the Midianites, iud. 7. 13.] Shall thou then wholly lord it over us? so they hated him yet the more,

for his dreams and his words sake.

9. And he dreamt yet another dream, and related it to his brethren, and he said; behold, I have dreamt another dream yet; and behold the Sun and the Moon, and eleven stars bowed themselves down before me. [See the fulfilling thereof, below chap. 45. 29. &c.]

10. And when he related it to his father, and to his brethren, his father rebuked him; [more, to allay his brethren's envy, than for any anger towards Joseph; for he observed well enough, that this dream did signify some extraordinary matter, as appears, by the next ver.] and said to him; what a dream is this, that thou dreamst? shall we then wholly come, I and thy mother [understand his step-mother, i. e. or Bilhah Rachel's hand-maid;] if we shall take it for his own mother, who was dead already, then Jacob's meaning must be as if he said, shall thy mother rise out of her grave, to bow her self down before thee to the ground? and thy brethren? for to bow our selves down to the ground? he enquired.

11. Then his brethren envied him; yet his father kept (or observed) this thing. [Oth. this word, i. e. these words (or this relation).] The meaning is, he weighed the dreams of Joseph, and lockt them up in his heart; judging that they must needs be taken something, and waited observing, what it would produce and prove in time. Compare Luke 2. 19.]

12. And his brethren went to feed their fathers flock by Sichem. [See above chap. 12. on verse 6. about this place Jacob had formerly bought a piece of ground, above chap. 33. 19.]

13. Then Israel said to Joseph; Doe not thy brethren feed the flock by Sichem? (see the flock) [the Hebrew hath but one word signifying pasture, Annon pasurus feras rus, &c. (implying the keeping and feeding of sheep.)] come, let me send thee to them; and be said to him; Behold here I am. [See above chap. 22. verse 1. and the Annotation.]

14. And he said to him; (I pray thee) look after the welfare [Heb. peace. This word doth signify all manner of welfare and prosperity of men; not only in general, iud. 26. 6. 1 Kings 2. 33. Psalm 125. 5. Jer. 29. 7. but also in particular, in regard of their bodily health and strength, 2 Sam. 18. 22. Psalm 38. 4. and heve. Item, of their souls good estate, Num. 6. 26. Ifa. 48. 22. Luke 2. 14. Job 14. 27. together with that of all their goods and chattels, moveable and unmoveable, 1 Sam. 25. 6. Job 5. 24. and here in the words following,] of thy brethren, and after the welfare of the flock, and bring me word again: [or, bring me the business of our again, i. e. bring me news, or an account of all, how things go there.] so he sent him out of the Vale of Hebron. [See above chap. 23. on verse 2.] and he came to Sichem.

15. And a man found him, (for he was straying in the field) so the man asked of him; what seekest thou?

16. And he said; I seek my brethren, (I pray) acquaint me where they feed: (the flock.)

17. Then the man said; They are gone from hence, for I heard them say; Let us go to Dothan. [A place not far distant from Sichem and Samaria, where some time after a city was built of that name, 2 Kings 6. 13.] so Joseph went after his brethren, and found them at Dothan.

18. And they saw him afar off: and before he approached to them, they plotted a crafty design against him [the Hebrew Verb doth signify, to devise, or, find out, or, practice some evil against any with malicious subtilty.] for to put him to death. [A sad and grievous scandal in Israel's family; though God, who draweth light out of darkness, did wonderfully rule and direct the same, to his own glory, and the accomplishment of his Counsel about Jacob's household, as appears by the succeeding story.]

19. And they said the one to the other; [Heb. the man to his brother] Behold there comes this master-dreamer on. [or, the upper-dreamer. Heb. Master of dreams. See above chap. 14. on verse 13.]

20. Now come then, and let us slay him, and throw him into one of these pits; and we will say [or, to our father and to others that shall ask us. Thus they go about to conceal their vile act with lies.] An evil beast hath eaten him up: so we shall see, what shall become of his dreams. [Heb. what his dreamer shall be.]

21. Ruben heard that; [or, when Ruben had heard that; and so in the sequel.] It would seem, that Ruben perceiving that his brethren would kill Joseph, he was the more willing to yield to this manner let down in the precedent verse; his design being, to save him afterwards out of the pit, as followeth. [and delivered him out of their hand: [i. e. he endeavour'd to deliver him] and he said; Let us not slay him in his life. [Heb. soul, i. e. life; as if he had said, let us not take away his life by our own hands. The word Soul is likewise used thus elsewhere. See above chap. 19. on ver. 17.]

22. Also Ruben said to them; spill no blood, throw him into the pit that is in the wilderness, and lay not hand on him: [i. e. put him not to death by your own hands. See the like phrase above chap. 22. 12. where to lay the hand on any, is as much as to lay, to kill him with ones own hand; even as Abraham intended it w. h. his son;] and this is the same phrase with the phrase below here v. 27. let not our hand be on him, yha he might deliver him out of their hands, for to bring him again into his father.

23. And it came to pass, when Joseph came to his brethren, that they lifted him up of his coat, the coat of many colours, which he had on. [See above verse 3. why they did this, see below, v. 31.]

24. And they took him, and threw him into the pit: [How Joseph behav'd himself in this case, see below ch. 42. 21.] yet his pit was empty, there was no water in it.

25. After that, they sat down to eat bread [or, to take their ordinary repast. See above chap. 31. on v. 54.] and lifted up their eyes, and saw and beheld, a travelling company of Ishmaelites [a people descending, from Israel the country of Abraham, by 4. 5. of whose Country, see also, c. 5. on v. 18. below there is mention made likewise of Midianites, and Madianites, verse 28. 36. whence it appears that it was a mixt company of several nations dwelling in Arabia, &c. east of Hebr.] [See above chap. 31. on verse 21.] and their Camels carried spices, [the Hebrew word doth signify all manner of spices in general,] and balfam, (or, balsam) [Oth. Resin, or, Turpentine,] and myrrors [Oth. Mustice, or, Sticks, see of this spicery likewise chap. 43. 11.] travelling to bring them down to Egypt. [See above chap. 12. ver. 10.]

26. Then said Iuda to his brethren; what gain shall it be that we slay our brother, and bite his blood? [i. e. his death, or, his being kill'd and murdered by us. Thus the word blood is taken, Deut. 17. 8. 2 Sam. 1. 16. and 328. 2 Kings 9. 7. &c.]

27. Come and let us sell him into these Ishmaelites, and let not our hand be on him. [See above verse 22.] for he is our brother, our flesh; and his brethren hearkned (to him.)

28. Now when the Midianite Merchants [people descending from Midian the son of Abraham by Ketura. [See above ch. 25. on verse 2. and 36. on v. 35.] were passing by, then they pulled and lifted up Joseph out of the pit, and sold Joseph to these Ishmaelites; for twenty shekelsings. [Heb. twenty shekels, i. e. about five Rix-dollars (or, twenty two shillings six pence.)] see above chap. 20. on verse 16. and chap. 23. on verse 15.] and they brought Joseph into Egypt.

29. Now when Ruben returned to the pit, [for he had withdrawn himself from his brethren, that he might have

the more private opportunity afterwards, to get Joseph out of the pit again;] but in the mean time he was sold away. [behold, Joseph was not in the pit: then he rent (or tore) his clothes. [This was a custome of old, when people heard, or there happened some sad and grievous thing to them. See below verse 34. Ntun. 14. 6. 2 Ktun. 19. 1. Ezz. 9. 3. Job 1. 20. and 2. 12. Mat. 26. 65.]

30. And he remained to his brethren, and said; The youth is not: [Joseph was about seventeen years old at this time. See above verse 2.] and I, whether I all I goe? [Ruben is greatly troubled, in regard of his father, who doubtless would call him to account, as the eldest, about the loss of Joseph, and take the same for much the worse at his hands, because of his late rapports, whereby he had so highly provoked his father, above chapter 35. verse 22.]

31. Then they took Josephs coat, and they stem a he-goat, and they dyed the coat in the blood, [not doubting, but the father would judge thereby, that Joseph was torn by a wilde beast, as also he did, below verse 33.]

32. And they sent the coat of many colours, and did bring it unto their father; and said; This is found; acknowledge, (or discern) (we pray) whether this be thy sons coat, or not?

33. And he acknowledged it, and said; tis my sons coat; an evil beast had devoured him: sincerely Joseph is torn in pieces. [Heb. tearing torn, i. e. certainly, without all peradventure;] or wholly and irrecoverably. See above chap. 2. 15. 16.]

34. Then Jacob rent his clothes, [see above verse 29.] and laid (or put) a sack upon his loins; [i. e. a very coarse, flight and worthless garment or weed (not a juyt sack) wherewith they were wont of old to wrap themselves about, as with a sack, in token of their great grief and sadness,] and he wept many days. [i. e. for a long time, more then he was wont to do, upon other sad occasions.]

35. And all his sons, and all his daughters; [his daughter Dinah, his daughters in law, and his sons daughters.] arose to comfort him: but he refused to be comforted. [Not as if Jacob neither had nor admitted any spiritual comfort, but that, through humane infirmity, and the greatness of his love to Joseph, he was not able so to give over his mourning, nor to moderate the same, but a remainder of it would, or was like to hang upon him while he lived.] and said; for mourning shall I go down to my son [Oth. for my sons, for my sons sake. Compare 1 Sam. 4. 19. 21. 2 Sam. 2. 11.] into the grave: [the Hebrew word signifies sometimes the grave, as here and below, chap. 42. 38. and 44. 29. 31. and Psalm 6. 6. and 10. 10. Eccl. 9. 10. Ifa. 38. 18. Item, all manner of great depths, or profound hidden places, Job 26. 6. Psalm 139. 8. Amos 9. 2. sometimes hell, or the place of the damned, as Job 11. 8. Prov. 15. 11. but thus it cannot be taken here; as Jacob believed the contrary of his son. Some writes it likewise denotes, extraordinary great anguishes and distresses, with the sensible apprehension of Gods wrath and displeasure; as 1 Sam. 2. 6. Psalm 18. 6. and 86. 13.] thus his father wept over him.

36. And the Midianites [see above chap. 25. 2.] sold him in Egypt, to Potiphar, Pharos Country. [The Hebrew word doth properly signify an Eunuch, as Ifa. 56. 3. 4. and consequently a Chamberlain, or Groom of the Chamber, the great Ladies in those times and countries, being allowed none but such to attend them, Elish. 4. 4. from thence the signification began to extend to all kinde of Courtiers or Officers in Princes Courts, as here and below, chap. 40. 2. and 2 Kings 8. 6.] Captain of the Guard. [Such as were appointed and entertain-

ed to punish the evil doers at the Kings command. See below, chap. 40. verſe 3. 1 Sam. 22. 17. Mark 6. 27. The Hebrew word ſignifies, ſlayers of beaſt, and ſlayers of men.]

CHAP. XXXVIII.

Inda marries a Canaanite woman, who bears him three ſons, v. 1, &c. the firſt whereof he beſtows on Tamar, as alſo (after the ſame was put to death by God) the ſecond: who being likewiſe put to death by God, he doth promiſe her the third, & but not performing his promiſe, Tamar by a ſubtil practice, committeth inceſt with Inda, 13. and eſcaping the puniſhment thereof, for his ſake, ſhe bears two ſons at once; Perez, and Zerach, 27.

AND it came to paſſe at the ſame time, [i. e. in the time, whiles Jacob being returned out of Meſopotamia was dwelling in the land of Canaan. For here are mentioned divers things, which happened ſome before, ſome after the ſelling of Joſeph; but Moſes joins them together, as having relation to one Patriarch, and being of that nature, that they might conveniently be related together.] that Inda went down from his brethren: and he turned in to a man of Adullam; [which was a ſmall Town about Hebron, allotted afterwards to the Tribe of Judah, Joſ. 12. 15. and 15. 34.] whoſe name was Hirah.

2. And Inda ſaw the daughter of a Canaanite woman, whoſe name was Sela, and he took her [viz. to wife] againſt Gods command and the good example of his progenitors, as doubtleſs alio without, if not againſt, his fathers advice and conſent. See of the like matches, above chap. 6. 24. and 26. 34. and 27. 46.] and he went in to her [i. e. above chap. 6. on verſe 4.]

3. And ſhe conceived and bare a ſon: and he called his name, Er.

4. After that, ſhe conceived again, and bare a ſon, and ſhe called his name, Onan.

5. And ſhe continued yet, and bare a ſon; and called his name Sela: yet he was [viz. Inda.] at Chetib, [The name of a place or City in the land of Canaan, afterwards in the Tribe of Judah, not far from Adullam; elſewhere called Achib, Joſ. 19. 29. Jud. 1. 31. Mich. 1. 14.] when ſhe bare him.

6. Now Inda took a wife for Er his firſt-born: and her name was Tamar.

7. But Er, the firſt-born of Inda, was evil in the LORDS eyes: [i. e. he diſpleaſed the Lord, ſee above chap. 21. on verſe 11. for he was inclined and broke out into very groſs and heinous ſins, which provoked Gods juſt judgement againſt him. Compare chap. 6. 11. and 10. 9.] therefore the LORD ſlew him. [viz. in ſuch a manner, that by his death his juſt judgement of God did manifeſtly appear; ſo below verſe 10.]

8. Then ſaid Inda to Onan, Go in to thy brothers wife, and marry her in thy brothers name, [The Hebrew word implies to marry ones deceaſed brothers widow, according to the uſe of that time, conſumed afterwards by an expreſs law, Deut. 25. 5, 6. Ruth 1. 11. Mat. 22. 24. &c.] and riſe ſeed to thy brother. [For the condition of ſuch a marriage was, that the firſt-born was to be counted the deceaſed brothers ſon.]

9. To Onan, knowing [See the notes on the precedent verſe] that this ſeed, [i. e. Son] ſee above chap. 4. on ver. 25.] ſhould not be for him, it happened, when he went in to his brothers wife, that he ſpall it againſt the ground, [i. e. deſtroyed it, &c.] The Hebr. word ſignifying both the one and the other: This was even as much, as if he had (in a manner) pulled forth the fruit out of the mothers womb, and deſtroyed it.] not to give ſeed to his brother.

10. And it was evil in the eyes of the LORD that he

did: [in the Lords eyes, in his Judgement, ſee Job 11. on verſe 4.] therefore the LORD likewiſe ſlew him.

11. Then ſaid Inda to Tamar his daughter in law; Abide [or, ſit, or, remain ſitting, and ſo in the ſequel.] widow in thy fathers houſe, until my ſon ſets grow up. [making ſhew, as if he intended to give her this ſon alſo in marriage, but by what follows it appears, he meant no ſuch thing.] ſor, [Other. See] he ſaid; [viz. by himſelf; i. e. he thought thus. Compare chap. 20. ver. 11.] left perſeche this ſed likewiſe, as his brothers did: So Tamar went, and abode in her fathers houſe.

12. Now when many days were run by [Heb. when the days were multiplied, i. e. after much time paſt, when nevertheleſs Sela was not given to Tamar in marriage.] the daughter of Sna Tuda his wife, died: after that, Inda comforted himſelf; [i. e. he gave up his mourning. Compare above chap. 37. verſe 35.] and went up to his ſheep-flouers, [for in his ſhearing time, they uſed to make feaſts, and to rejoice with friends, 1 Sam. 25. 38.] unto Timna. [A place not far diſtant from Adullam, which fell afterwards to the Tribe of Judah. 1ſt. 15. 57. we read likewiſe of another Timna in the Tribe of Dan, Joſ. 19. 43.] he, and Hirah his friend, the Adullamite.

13. And they told Tamar, ſaying; Behold thy father in law goes up to Timna, to ſhear his ſheep.

14. Then ſhe put off the apparel of her widowhood; [for widows went in very ſleight and mean habits, in compariſon of other women.] and ſhe covered herſelf with a veil, and ſmiled herſelf; [Tamar, the better to reſemble a light diſhoneſt woman, dreſſed, diſguiſed or maſked herſelf in this manner, ſitting by the high-way ſide, that remaining unknown, ſhe might allure and beguile her father in law. Compare Prov. 7. 12. and 9. 14. Eccl. 16. 24. 25.] and ſate at the entry of the two fountains [or, of Enaim, which ſome doe hold for the name of a certain place; ſome render it, at the croſſe way, called, as they conceive, the door of the eyes, for that on a croſſe way, the eyes are opened as it were, to look this way and that way.] that is upon the way to Timna: for ſhe ſaw, that Sela was grown up: and ſhe not given to him wife.

15. When Inda ſaw her, he took (or held) her for a whore: ſeing ſhe had covered her face.

16. And he asked to her toward the way [viz. where ſhe ſate], and ſaid; ſome (I pray) let me goe in to thee; for he knew not, that it was his daughter in law: and he ſaid; what wilt thou give me, to go in to me? [I demands the hire of a whore, not for the gains ſake, but to have ſomething in hand to convince him afterwards with, as appears below verſe 25. and Inda was to ſurprize with the fervency of carnal luſt, that he knew not the voice of his daughter in law.]

17. And he ſaid; I will ſend thee a Kid from the ſtock: and he ſaid; if thou wilt give pledge, until thou ſend. [Underſtand, I ſhall be ready to yield to thee, if ſo thou, &c. Otherwiſe, wilt thou give pledge, till thou ſend?]

18. Then ſaid he; what pledge is it, that I ſhall give thee? and he ſaid; thy ſcal-ring, and thy ſtring, [Oth. Kerchief, Handkerchief. The Hebrew word ſignifies properly, turmel, or necktie, miſſed, twined, yarn, and is taken for ſtrings, lace, and clothes, and Kerchiefs made of ſuch twilled thread.] and thy ſtaff, that is in thy hand: which he gave her, and went in to her, and ſhe conceived by him.

19. And ſhe got her up, and went (her way) and put off her veil: and ſhe put on the garments of her widowhood.

20. And Inda ſent the Kid by the hand of his friend the Adullamite, for to take the pledge out of the womans hand: but he found her not.

21. And he asked the people of her place, [i. e. of the place

where God is likewiſe with Joſeph, ſo that he is ſet over the priſoners, 20.

22. And he returned to Fudub, and ſaid; I have not found her, and alſo the people of that place ſaid, Here hath been no whore.

23. Then ſaid Sela; let her take it for herſelf, left we perhaps do grow deſpiſed. [i. e. left we being too eager with enquiry for our goods, our committing of whoredome be diſcovered, which might bring us in diſrepute. And it is observable that among the very Heathens and Idolaters, ſuch as were the Adullamites, whoredome was held a vile bliſſh. Behold, I have ſent this Kid, but thou haſt not found her.

24. And it fell out about three months after; that they told Inda, ſaying; Tamar thy daughter in law hath ſaid the whore; and ſo, likewiſe, ſhe is with child of whoredome: then ſaid Joſeph; Bring her forth [viz. to the City-gate, to be condemned by the Magiſtrate there, for an adulterers, as being betrothed to my ſon Sela.] that ſhe may be burnt. [Then, it ſeems, Adultery, was even in thoſe times, before the law, held for a tranſgreſſion worthy of death. See above chap. 20. on verſe 3. Gen. verſe 7. and 9.]

25. When ſhe was brought forth, ſhe ſent to her father in law, for to ſay, by the man, whoſe things ſhe are, I will ſhew thee: and ſhe ſaid, acknowledge (I pray) whoſe art thy ſcal-ring, and theſe ſtrings, and this ſtaff, &c.

26. And Sela knew them, and ſaid; ſhe is more righteous than I, [His conſcience checks him, not only, for not having kept his promiſe with Tamar, (which is the reaſon mentioned here in this verſe) but likewiſe that wittingly he committed whoredome, and unwittingly, inceſt.] therefore that I have not given her to my ſon Sela; and he acknowledged her thenceforth no more [Heb. he continued not to acknowledge her. Of this phraſe ſee above chap. on ver. 1.]

27. And it came to paſſe on the time when ſhe was in travail; behold, then there were twins in her belly.

28. And it happened when ſhe was in delivery, that ſhe put forth the hand: and the miſwife took it, and the ſecond (a ſcarlet ſhred) [The Hebr. word properly ſignifies luſt luſh, as is twice dipt in Scarlet colour. See Exodus 25. 4. and Lev. 14. 4. with the Annot.] about his hand, ſaying; This comes out firſt. [So he was perſwaded he ſhould, and prove the firſt-born.]

29. But it happened, when he drew his hand in again, behold, then his brother came forth: and the ſaid; How diſt thou break through? [i. e. how diſt thou thruſt forward and paſs through before thy brother, to come forth into the world?] upon thee the breach is: [i. e. it is to be alcribed or imputed to thee; or, thou haſt made it, for to put thy brother back, and to diſappoint him of the prerogative of primogeniture, which he ſeemed to have gotten already. Oth. how diſt thou rend the rent over thee?] and they called his name Perez. [Heb. Perez, i. e. a thorn-breach, or rent.]

30. And after that his brother came forth, about whoſe hand the ſcarlet (shred) was: and they called his name, Zerach, [i. e. alcorn, or riſing up, (as that of the Sun) becauſe he was the firſt that appeared at their coming forth.]

CHAP. XXXIX.

Joſeph is ſoldeſt of God in his ſervice with Potiphar, that his Maſter ſees him over all the houſe, v. 2. &c. his Maſters wife, being taken with his beauty, falls in love with him, and tempts him to uncleanneſs; which he conſtantly reſuſing, he ſally accuſeth him; firſt before the family, and afterwards before his Maſter, who therefore caſts him into priſon, 13. where

where God is likewiſe with Joſeph, ſo that he is ſet over the priſoners, 20.

NOW Joſeph was carried down to Egypt: and Potiphar, Ebratas Courtier, a Captain of the Guard, [ſee above chap. 37. on verſe 36.] an Egyptian, bought him out of the hand of the Iſmaelites, [ſee above chap. 37. on verſe 25.] who had carried him down thither.

2. And the LORD was with Joſeph; [ſee above chap. 21. on verſe 22. and 26. verſe 24.] ſo that he was a prosperous man: and he was in his Maſters houſe the Egyptian; [i. e. he ran not away again to his father or elſewhere; but applied himſelf patiently and faithfully to the low ſtate whereto God had put him by his Providence. In the Hebrew, his Maſters, in the plural, implying the ſingular only, and ſo likewiſe in the ſequel, and above chap. 24. 10. and 1 Sam. 12. 8.]

3. Now when his Maſter ſaw, that the LORD was with him, and that the LORD made all what he did to proſper by his hand: [i. e. by his ſervice and attendance, Exod. 4. 13. Lev. 8. 36. Prov. 26. 6, &c.]

4. Then Joſeph found grace in his eyes, [ſee above chap. 18. 3.] and ſerved him: [i. e. he attended his perſon. At firſt he was but a common ſervant, or drudge; then he came to be a Groom of the Chamber to his Maſter, and ſoon after the Steward of all his houſe.] and he put (or ſet) him over his houſe, and all he bid he put into his hand. [ſee above chap. 16. verſe 6.]

5. And it came to paſſe, that ſiſence he had for him over his houſe, and over all that was his, that the LORD bleſſed the Egyptians houſe, for Joſeph ſake: [wicked and meer worldly men are bleſſed for honeſt and pious ones living amongſt them: [ſee above chap. 30. 27. 30. 1ſa. 45. 3-4.] yet the bleſſing of the Lord was in all that he had, in the houſe, and in the fields.]

6. And he left all he had in Joſephs hand, ſo that he took knowledge with him of nothing, but the bread he did eat: [i. e. Potiphar troubled himſelf, or took care for nothing at all, but eating and drinking, remitting all the houſhold-affairs to Joſephs care and managing. Some are of opinion, that theſe words, but the bread he did eat, have regard to the ſuperſtition of the Egyptians, who would not eat with the Hebrews. See thereof below, chap. 43. verſe 32.] and Joſeph was ſuir of ſeſture, and ſuir of face, (or aſpect.)

7. And it fell out after theſe things, that his Maſters wife did caſt her eyes upon Joſeph: [Heb. that ſhe liſted up her eyes to Joſeph; the meaning is, ſhe looked upon him with diſhoneſt and luſtful eyes. See Mat. 5. 28. and 2 Pet. 2. 14. the contrary practice was in Job, chap. 31. verſe 1.] and ſhe ſaid; Lie with me, [after that thouſeſt the had ſued many ways and devices, to entice and allure him to uncleanneſs.]

8. But he reſuſed it, and ſaid to his Maſters wife: Behold, my Maſter hath no knowledge with me of what there is in the houſe; and all what he bid, he hath given (or put) it into my hand.

9. There is none greater in this houſe, than my ſelf; [viz. in regard of the power, which Joſeph had received from his Maſter, for the guiding and governing of the houſe in his ſtead. Oth. He himſelf is not greater in this houſe.] and he hath miſhielded nothing from me, but thee, therein, that thou art his wife: [i. e. he hath likewiſe given charge to me, to take care of and provide for thee, in regard of thy bodily ſuſtenance, but in no wiſe to have any bodily communion with thee. Oth. therefore that thou, &c.] how ſhould I then do this; ſo great an evil, and ſin againſt God?

10. And it happened, that when day by day, [Heb. day, day. One and the ſame word twice put down, doth ſometimes imply a continuance of time, Exod. 16. 5. 22. Lev. 6. 12. Deut. 2. 27. and 14. 22.] the ſpake to him, and he hearkned not after her, to lie with her, (and) ſo be

with her: [for to hear her solicitation; he knowing well enough, that evil communication or reasoning corrupt good manners; 1 Cor. 15. 33.]

11. So it fell out on such a day, that he came into the house, to do his work: and there was none of the people of the house [i. e. none of the household, or family. So below ver. 14. and Mich. 7. 6.] within the house:

12. And he apprehended him by his garments, [doubtless by some upper garments, as cloak, or coat, &c.] saying; lie with me: and he left his garment in her hands, and fled, and went forth abroad.

13. And it happened, when she saw, that he had left his garment in her hand, and was fled forth:

14. Then she called the people of her houses [viz. those that were abroad, or in the interim come in again, to the end the might pack and prepare her witnesses against the time of her accusing of Joseph before her husband,] and spake to him, saying; Behold, [it seems, that she held Joseph's garment in her hand yet, and threw it forth to her people in speaking to them.] He [viz. my husband, the names him not otherwise, as making them as if the were much offended with him.] hath brought us in the Hebrew man [thus the calleth Joseph scornfully, and the more to incense the household against him, the Egyptians bearing otherwise but small good will to the Hebrews. See below, chap. 43. 32.] for to mock us: [This vile woman faith not here, with me, but with us; as if he would say; if he dare be bold with me, what villany and batens'll shall not he dare to put upon any of the house?] He came to me, for to lie with me, and I cried out with a loud voice. [Heb. great voice.]

15. And it came to pass, when he heard that I lifted up my voice, and cried out: then he left his garment with me, and fled, and went forth.

16. And he laid his garment by her, till his Master came into his house.

17. Then spake she to him, according to these same words, [viz. which she had used towards the household, repeating the same over again to her husband.] saying; The Hebrew servants, whom thou hast brought us in here, came to me to mock me.

18. And it came to pass, when I lifted up my voice, and cried; that he left his garment with me, and fled forth.

19. And it came to pass, when his Master heard the words of his wife, which she spake to him, saying; according to these same words, hath thy scream done unto me; [i. e. just as I told thee, so he did.] then his anger kindled. [He believes his wife, without hearing Joseph first. Compare the phrase with above chap. 4. 5. 6. and see the Answer, on ver. 5.]

20. And Joseph's Master took him, and delivered him into the prison-house [Heb. to the house of roundness, or the round Tower. This prison is likewise called a pit, or dungeon, below chap. 40. 15. and 41. 14.] to the place where the Kings prisoners were kept in prison: [Heb. the Kings band (ones) were bound: understand here such prisoners, as had trespass'd against the King himself, or committed some heinous crime, lying there for life and death.] thus was he there in the prison-house.

21. Yet the LORD was with Joseph, and turned (his) kindness towards him: and gave him grace in the eyes, [Heb. gave him grace, i. e. he made him gracious and acceptable, see above chap. 18. on ver. 3.] of the chief of the prison-house.

22. And the chief of the prison-house gave (or, put) all the prisoners, that were in the prison-house, into Joseph's hand, and all what they did there, he did. [i. e. whatsoever they used to do, and all that was done, was done by his command and ordering.]

23. The chief of the prison-house, looked upon nothing at all [Heb. was not seeing all (i. e. any) thing] that was in his hand, because the LORD was with him: and what he did, the LORD did make to thrive.

The chief Cup-bearer and Baker of Pharaoh, are put in prison, and committed to Joseph, v. 13, &c. they dream each one his dream, which Joseph interprets, praying the Cup-bearer, being restored to his place, according to his dream, to be mindful of him, 5. Joseph's interpretation of both the prisoners dreams, is made good by the event: but the Cup-bearer forgets Joseph, 20.

AND it happened after these things, that the Cup-bearer of the King of Egypt, and the Baker, [i. e. the chief, or master of the rest, as appears ver. 2.] sin'd against their Lord, against the King of Egypt.

2. So that Pharaoh grew very wroth with his two Courtiers; [see above chap. 37. on ver. 36.] with the chief of the Cup-bearers, and with the chief of the Bakers.

3. And he delivered them into custody, to the house of the chief of the Guard, [see above chap. 37. 36.] into the prison-house. [See above chap. 39. on ver. 20.] at the place where Joseph was kept prisoner [Heb. was bound, as also above chap. 39. 20. and below here, ver. 5.]

4. And the chief of the Guard appointed Joseph with them, to serve them: and they were (some) days in custody, [Oth. many days, see above chapter 4. on ver. 3.]

5. Now they dreamed both a dream, each his dream, in one night, each according to the interpretation of his dream: [i. e. they were no vain dreams, but each had its peculiar signification, which Joseph, through Gods inspiration declared unto them, and were confirmed afterwards by the event. See below ver. 12, 18, 19, 20, &c.] The Cup-bearer, and the Baker, that were the Kings of Egypt [or, belonged to him formerly, were of his retinue and service, but now prisoners,] who were prisoners in the prison-house.

6. And Joseph came to them in the morning, and he looked on them, and beheld they were troubled, [or, distressed, or perplexed. The Hebrew word signifies great displeasure of the mind, proceeding out of care, fear, anxiety, sadness, perplexity, or great vexation and anger. This now is such a kind of dreaming, which God sends upon men to trouble and perplex them. See below chap. 41. 8. Dan. 2. 1. Mat. 27. 19.]

7. Then he asked the Courtiers of Pharaoh, that were with him in the hold [Heb. custody, keeping] of the house of his Masters, saying; why are your faces ill-dressed [Heb. evil, i. e. sad, drooping, cast down; thus this word is taken, Neh. 2. 1. 23. Prov. 25. 20.] to day?

8. And they said to him; we have dreamt a dream, and there is none to interpret the same: [i. e. we are destitute here of a sooth-sayer, wizard, or interpreter of dreams, and we are not permitted to enquire abroad; for they had otherwise abundance of such people among them, as appears below chap. 41. ver. 8.] and Joseph said to them; Are not the interpretations Gods? [Joseph draws them off from those abusive interpreters of dreams, unto God, as from whom immediately such dreams, and their true interpretations are derived.] tell (them) me I pray.

9. Then the chief of the Cup-bearers told Joseph his dream, and said to him: In my dream, [i. e. as I was dreaming, when I lay in my dream.] behold, [this word is much used in relating of dreams, to show their strangeness and wonderfulness, not only in regard of the Relation, but the Hearer also. See above chap. 37. 7. 9. and below ver. 16. and 41. 2. 3. Jud. 7. 13. Dan. 4. 7.] there was a Vine before my face;

10. And at the Vine there were three branches; and it was as budding, its blossoms went up, its bunches brought forth ripe grapes. [Heb. its bunches ripen,

ned, matured, or, full-cook'd the grapes.] 11. And Pharaoh Cup was in my hand, and I took the grapes, and press't them out into Pharaohs Cup, and I gave the Cup upon Pharaohs hand.

12. Then said Joseph to him: This is the interpretation of it: The three branches are three days; [i. e. they broken three days, as also below, ch. 18. and cha. 41. 26, 27. and Dan. 2. 38. and 4. 22. Mat. 13. 19. Luke 8. 11. and 1 Cor. 10. 4.]

13. Within three days yet Pharaoh shall lift up thy head, and shall restore thee into thy estate, [i. e. in the review, or survey of his Officers, he shall reckon thee among them, that shall continue, or be restored to their office: pharaoh not much unlike to this, we find likewise Exod. 30. 12. Num. 1. 2. and 26. 2. &c. where the lifting up of heads, is as much as to reckon them up, and to summe up, or count such a sort of men.] and thou shalt give Pharaohs Cup into his hand, according to the former manner, [the Hebrew word is likewise taken thus, Leviticus 5. 10. and 9. 16. and Num. 15. 24. and 29. 18. 2 Chron. 35. 13, &c.] when thou wast his Cup-bearer.

14. Yet remember me with thy self [Heb. with thee] when it shall go well with thee, and show kindness on me, and make mention of me unto Pharaoh, and help to get me out of this house.

15. For I have been thoughtfully slain [Heb. being slain I was slain] out of the Hebrews Country, i. e. out of the land of Canaan, where the Hebrews at that time sojourn'd as strangers, and which was promised them of God, and likewise I have done nothing here, that they put me in this pit, (or, dungeon.)

16. When the chief of the Bakers saw, that he had made a good interpretation; [Heb. that he had interpreted the good, i. e. to the good and advantage of the Cup-bearer.] then said he to Joseph; I was likewise in my dreams; [Compare above ver. 9. and the Note thereon.] and beheld seven eared [Oth. white, or, wreathed, plighted, full of holes, like net-work.] baskets were upon my head;

17. And in the uppermost basket there was of all [i. e. all manner of] meats, of Bakers work; and the fowl did eat them out of the basket from above my head.

18. Then Joseph answered and said; This is the interpretation of it; the three baskets are three days. [See above ver. 12.]

19. Within three days yet Pharaoh shall lift up thy head from above thee, [Joseph useth here the same words which he had used ver. 13. but in another sense: which appears in the addition of the words from above thee: implying, that the chief of the Bakers, should likewise come into the account, in the survey of the Officers, but so as that his office should be taken from him.] and he shall hang thee, [i. e. cause thee to be hanged, and to veie 22. Oth. lift up thy head, &c. taking the same a way from thee.] on a tree, and the fowl shall eat thy flesh from above thee.

20. And it came to pass on the third day, on Pharaohs birth-day, [Heb. the day when Pharaoh was born,] that he made a feast to all his Servants: [See of the like feast, Mat. 14. 6.] and he lifted up the chief of the Cup-bearer, and the head of the chief of the Bakers, in the midst of his Servants.

21. And he made the chief of the Cup-bearers return to his Cup-bearing office; [Heb. his going to drink, or cup-bearing.] so that he gave the Cup upon Pharaohs hand.

22. But the chief of the Bakers he hang'd up [viz. by his Executioner: what men do by others, that they are said to do themselves, whether it be bad, as above chap. 20. 3. Sam. 22. 21. 2 Sam. 12. 9. and 24. 10. 1 K. 21. 19. or good, and indifferent, as below ch. 46. 29. 1 Kings 3. 4. and 7. 1, 2.] as Joseph had interpreted to them.

23. Yet the chief of the Cup-bearers did not remember Joseph, but forgot him. [viz. with Pharaoh, and that for two whole years together, as appears by the first verse of the next chapter.]

Pharaoh having had two dreams, and finding none among his own people, that could interpret them, it happened that the chief Cup-bearer remembred Joseph, v. 21, &c. whom Pharaoh caus'd to be brought before him, and tell'd him his dreams, which Joseph interprets, and gives good counsel wishal to Pharaoh against the dearth to come, 14. Therefore Pharaoh appoints him Governour, next to himself over the whole Kingdome, presents him stately, gives him another name, and a wife too, 37. Joseph being now thirty years of age, makes a progresse through all Egypt, and lays up provision in the seven good years, 46. gets two sons, Manasse and Ephraim, 50. The bad years are coming on, wherein Joseph sells off the provision of corn, unto the people, 54.

AND it came to pass, at the end of two full years, [Heb. two years of days, i. e. two complete years. The same phrase is found likewise 2 Sam. 14. 28. and 1 Cor. 2. 3.] so also a month of days hath broken a full month, above chap. 29. 14.] that Pharaoh dream'd, and beheld he stood by the River, [understand the famous river of Nile; which moistens and makes fruitful the land of Egypt in a most singular manner, by his yearly over-flowing of it; therefore in regard of the excellency of it, it is called the River, without any other addition, or apposition. See Exod. 1. 22. and 2. 3. and 7. 24, 25. so also is Euphrates called the River; by way of excellency, without the name added to it, above ch. 31. 21.]

2. And behold, there came up out of the River, seven Cows, fair of aspect, and fat of flesh, and they fed in the grass. [Oth. brook-land, moist meadow, marshes.]

3. And behold, seven other Cows came up after them, out of the River, ugly of aspect, [Heb. evil, or, bad of &c. i. e. ill-favoured, deformed, misshapen; to also below ver. 4. 20. 21. the fair ones on the contrary, are called good, ver. 26. 26.] and thin (or, lean) of flesh; and they stood by (the other) Cows, at the bank [Heb. lip] of the River.

4. And the Cows, ugly of aspect, and thin of flesh, did eat up the seven Cows, fair of aspect, and fat: then Pharaoh awaked.

5. After that, he slept, and dreamt (a) second time, and beheld, seven ears arose up in one stalk (or, blade) fat and good [i. e. fair, full, plump.]

6. And beheld seven thin and by the East-wind blasted (or, singed) ears, [the property of the East-wind is, to burn and singe the fruits and grains, especially in those Countries: See Ezekel, 17. 10. and 19. 12. Hof. 13. 15.] did shoot forth after them.

7. And the thin ears swallowed up the seven fat and full ears: [i. e. full of sap and moisture.] then Pharaoh awaked, and behold, it was a dream. To wit, not a natural, but a divine dream, proceeding from God, and not from any natural causes. Oth. this was the dream.]

8. And it came to pass in the morning, [after he had been rouz'd awhile,] that his spirit was troubled, [see above ch. 40. on v. 6.] and he sent, and called all the Magicians, [or, Astrologers, Sorcerers, or Sooth-sayers, as commonly they are wrongfully called. Understand such as practis'd either necr. natural, or supernatural, if not many times Diabolical Arts, to foretell or intercept hidden and abstruse things, and to do several strange feats: of such, see Exo. 7. 11. and 8. 19. & 9. 1. Dan. 2. 2. 10.] of Egypt, and all the wise men, [under-

stand all such, as excell'd in any Sciences, or acutenesse of wit and judgement, or much experience. See Exodus 7. 11. Daniel 2. 12. [that were in it: and Pharaoh told them his dream; but there was none, that interpreted them to Pharaoh. [them, the dreams namely, though the singular go before; for there were two dreams, or a twofold dream.]

9. Then the chief of the Cup-bearers spake unto Pharaoh, saying; I remember my sins to day, [i. e. those which at such a time I committed against the King.]

10. Pharaoh, [i. e. the King; for the name of Pharaoh was a name common to all the Kings of Egypt; so that Pharaoh signified as much with the Egyptians, as when we say, The King, or his Royal Majesty, or as they say in Germany, The Emperour, and Site in France. See above chap. 12. 14.] was very wroth with his Servants, and delivered me into custody, [at the house of the chief of the Guard, [See above chap. 37. 36.] me and the chief of the Bakers.

11. And in one night we dreamed a dream, I and he; we dreamed, each according to the interpretation of his dream. [See above chap. 40. on verse 5.]

12. And there was with us an Hebrew youth, [viz. of about 28 years, as appears below, v. 46.] a Servant of the chief of the Guard: and we told them unto him, and he interpreted us our dreams: he interpreted them, unto each according to his dream.

13. And even as he interpreted to us, so it came to pass; [Heb. and it came to passe, even as he interpreted unto us, so it came to passe, Psalm 105. 20.] me he hath restored unto my estate, and him he hang'd.

14. Then Pharaoh sent, and called Joseph, and they made him come hastily [Heb. yim] out of the pit [or, dungeon: and] they cut his hair, [Oth. he caufed his hair to be cut. Joseph let his hair grow in prison, in token of sadness. See 2 Sam. 19. 24. or, after the custome of prisoners; but now he gives way to be trimmed, and to have his apparel chang'd, not to appear in a ghastly and mournfull habit and condition before the King, which was both unbecom, and unlawful. See Est. 4. 2.] and they changed his clothes, and he came to Pharaoh.

15. And Pharaoh spake to Joseph; I have dream'd a dream, and there is none to interpret it; but I heard say of thee, (when) thou hearest a dream, that thou dost interpret it.

16. And Joseph answered Pharaoh, saying; it is without me: [Oth. without me God shall, &c. or, it is not in me, Thus Joseph endeavourth with discretion, to turn away Pharaoh's eyes, which now were fixt on him, from thence to God, from whom the interpretation of dreams is to be had. See above chap. 40. 8. and Dan. 2. 28.] God shall declare Pharaoh's welfare. [Heb. answer Pharaoh's peace, i. e. that which shall serve to the peace and welfare of him and his. See above chap. 37. on verse 4.]

17. Then Pharaoh spake to Joseph's Behold, in my dream I stood at the bank of the River; [Heb. at the lip, &c.]

18. And behold, there came up out of the River, seven Cows, fat of flesh, and fair of feature, and they fed in the grass. [See above verse 2.]

19. And behold, seven other Cows came up after these, lean and very ugly of shape [Heb. ill, or, bad of shape, and so in the sequel.] slender [Oth. empty, starveling, rascall] of flesh: I have not seen the like for ugliness in all the land of Egypt.

20. And those slender and ugly Cows, did eat up the first seven fat Cows.

21. Which came into their belly, [Heb into their inmost, or, into the midst of them] who perceived now, that they were come into their belly; for their look was ugly, as in the beginning: then I awaked.

22. After that, I saw in my dream, and behold, seven

cows rose up in one stalk, full and good. [i. e. fat, and so in the sequel.]

23. And behold, seven dry, thin, and of the East-wind blasted (or, singed) cars did shoot up after them:

24. And the seven thin cars swallowed up the seven good cars: and I have told it to the Magicians, [see above verse 8.] but there was none that declared it me.

25. Then said Joseph to Pharaoh; Pharaoh's dream is one; [i. e. of one sort or kinde, for matter of interpretation.] that which God is doing, [i. e. that which he shall, or, is about to do. Things to come are often told down in the Present Tense, as now in being, or doing, being as sure with God, as if they were past or done already: as below verse 38. Exod. 9. 14. Job 11. 6. Mat. 24. 40. and 26. 28.] he hath made known to Pharaoh.

26. The seven fair [Heb. good, see above on ver. 3.] Cows, are seven years; [i. e. signifie seven years. See above chap. 40. on verse 12.] the seven fair cars are likewise seven years; the dream is one.

27. And the seven slender and ugly Cows, which came up after these, are seven years; and the seven slender of the East-wind blasted cars, shall be seven years of famine, [i. e. types and tokens of seven full years to come, whereby God gives us to understand, that in those years he will send a dearth into the land.]

28. This is the word, which I shalke unto Pharaoh: thus which God is doing, he hath shew'd to Pharaoh.

29. Behold, for the seven years to come, there shall be great abundance [Heb. saicay, i. e. store of all manner of things, whereby men may facifie themselves, and much superfluity besides.] in all the land of Egypt.

30. But after those, there shall rise up seven years of famine; then all that abundance shall be forgotten in the land of Egypt [for commonly that which is removed from the eye, abides not long in the thoughts of the heart. See ver. 31.] and the famine shall consume the land, [i. e. both men and beasts, that are in the land, to also below ver. 36.]

31. Also the abundance shall not be perceived in the land, by reason of that famine, [Heb. from the face of that famine] that shall be thereafter; for it shall be very grievous.

32. And concerning that the same dream is reiterated to Pharaoh: [it is worth observing, that the Repetition here doth imply and signifie the firmness of Gods Decree, and Acceleration of the Execution.] it is because the thing is firmly decreed; [Oth. established] of God, [Heb. from with, or, by God. Oth. for Gods sake, or in Gods behalf] and that God hath sent it to the same.

33. Therefore let Pharaoh look now for an understanding and wise man: and set him over the land of Egypt.

34. Let Pharaoh do [so], and appoint over-keepers over the land; and take the first part of the land of Egypt [Heb. let him be the land, i. e. let him receive the fifth part of the fruit of the land, to wit, at a reasonable rate, to sell it afterwards again to the subjects in the time of dearth, at a rate proportionable.] in the seven years of abundance.

35. And let them gather all food [i. e. all manner of provision the ground affords, which may serve for food] of these approaching good years, and lay up corn, under the hand of Pharaoh [i. e. by his command, authority, and order. So Exod. 4. 13. and Num. 7. 8. &c.] for food in the Cities, and keep it.

36. Thus shall the food be store for the land, for seven years of famine, which shall be in the land of Egypt: that the land perish not of famine. [Heb. be not cut off, or destroyed.]

37. And this word was good in the eyes of Pharaoh, and in the eyes of all his servants. [i. e. they were well pleased with this advice. See above chap. 19. on verse 8.]

38. Then

38. Then Pharaoh said to his Servants, should we (be able) to finde such a man as this (is) in whom the Spirit of God may be? [i. e. such Witdome and Providence, as God by his Spirit hath bestowed on this man, in such a singular manner. Thus God wrought and disposed the heart of Pharaoh, for the executing of his Counsel.]

39. After that, did Pharaoh say to Joseph; since God hath made all this known unto thee, there is none [so] understanding and wise, as thy self.

40. Thou shalt be over my house, [see above chap. 34. on ver. 19.] and over thy command [Heb. on, or, after, or according to thy mouth. Thus the word mouth is taken for command, Exod. 17. 1. and 38. 21. Num. 3. 16. 39. and chap. 4. 45. and 9. 20. Deut. 17. 10, &c.]

41. All my people shall kiss [the hand]; [in token of reverence and submission. It was the custome then, as it is to this day, in most parts, that the subjects brought the hand to the mouth, or kiss the same, when any great ones spake unto them, or laid their commands upon them. Compare Job 31. 27. 110. 13. 2. where this phrase is used for an idolaters exhibition of honour or worship. And thus there is likewise by kissing intimated a willing obedience, as 1 Kings 19. 18. Psalm 2. 12. O. h. at thy mouth shall all my people kiss. Job (in) his Throne shall I be greater than Thou. [Compare this phrase with ch. 36. 9.]

42. Moreover Pharaoh shall sit on Joseph's Behold, I have set thee over all the land of Egypt. [i. e. observe and consider for what dignity and power I have exalted thee.]

43. And Pharaoh took his ring from off his hand, and put it on Joseph's hand. [in token of empowering him, to seal all things in his name.] and got him to be array'd in fine linnen, [a sort of linnen, or cloth, which was held very precious among the Egyptians, being very fine and white; see thereon Exod. 25. 4. and 39. 27. 29. Proverbs 31. 22.] and laid a golden chain on his neck.

44. And he made him to ride upon the second Chariot which he had; [the second next the first, of the Kings own; in token that he was exalted next to the King above all the Lords of the land, Esth. 10. 3.] and they called before his face, and kneel: [some render the word Abroch, tender [titer] tender; by reason of his youth, and father, for his office sake; even as the Lords of the land are called, The fathers of the fatherland. (patres patrie)] Thus he set him over all the land of Egypt.

45. And Pharaoh said to Joseph, I am Pharaoh: [i. e. in regard of the Royal Majesty I am above thee. Oth. take these words to be an oath, as if he should have said, as true as I am King, or as my Royal Majesty, none shall see,] yet without thee none shall lift up his hands, or his foot, in all the land of Egypt. [i. e. they shall not dare to do or enterprise any thing without thy leave and liking.]

46. And Pharaoh called Joseph's name, Zaphnath Panach, [i. e. interpreter of secrecy, or hiddenness.] the chief (or Governour) [The Hebrew word doth indeed signifie a Priest, but likewise in general the chief or principal or President in Political affairs, and a person of great respect and authority. See 2 Sam. 3. 18. and 9. 4. 1 Chron. 18. 17: Job 12. 19. Joseph was necessitated by his present employment and engagement to accept of this match; the children thereof being nevertheless accounted by Jacob, as the fathers of two Tribes in Israel, below chap. 48. 16.] of On, [the name of a City in Egypt.] to wife: and Joseph went forth through the land of Egypt.

47. Joseph now was thirty year old, [Heb. a son of thirty year] when he stood before the face of Pharaoh King of Egypt: and Joseph went forth from the face of Pharaoh, and he pass'd throughout all the land of Egypt. [viz. in

purisance of the Kings command, to appoint Officers every where, and to prepare store-houses against the dearth to come.]

47. And the land brought forth [Heb. made] in the seven years of the abundance; by handfuls, [i. e. as much, as if for one grain, one had gotten many handfuls.]

48. And he gathered all the food of the seven years, [i. e. all manner of eatable grains and fruits; and so in the sequel. Understand that of this fit part, as above verse 34.] and put the food into the Cities: he hid part of the field of every City, which was round about her, he did put within there, [Heb. into her midst.]

49. Thus Joseph brought together very much Corn, as the land of the Sea, [this phrase implies an exceeding great quantity, past counting, above chap. 22. 17. 110. 7. 12. 1 Sam. 13. 5.] until they ceased to tell (or, count); for there was no number. [i. e. it was past numbering. So likewise Job. 6. 5. Job 21. 33.]

50. And unto Joseph two sons were born, before a year of the famine came, whom Asenath, the daughter of Potiphers, the Chief, (or, Governour) of On, did bear unto him.

51. And Joseph called the name of the first-born, Manasse; [Heb. Menasseh, i. e. making to forget] for, [said he], God hath made me to forget all my toil, and all my fathers house, [i. e. the vexation and toil and trouble I have been exercised with, as well here in Egypt, as in my fathers house.]

52. And the name of the second, he called Ephraim: [i. e. double fruit.] for, [said he.] God hath made me to grow in the land of my oppression. [i. e. in this very land, wherein I have been much vexed before.]

53. Then the seven years of abundance, that had been in the land of Egypt, ended.

54. And the seven years of famine began to come on Egypt as Joseph had said: and there was famine in all countries [viz. lying round about; such as were Canaan, Syria, Arabia, &c. as below verse 57.] but in all the land of Egypt there was bread. [i. e. all manner of eatable grain, and fruits for the food of man.]

55. Now when all the land of Egypt suffer'd famine, [viz. when the particular provision of the inhabitants was spent] the people cryed to Pharaoh for bread: and Pharaoh said to the Egyptians; Go to Joseph, do what he tells you.

56. And when the famine was over all the land, then Joseph opened all, where there was [somehow] in, [viz. all the store-houses, where the corn and provision was gathered and laid up.] and sold to the Egyptians: for the famine grew strong in the land of Egypt.

57. And all Countries, [viz. the neighbouring countries round about, as before verse 54.] came into Egypt to Joseph for to buy: for the famine was strong in all Countries. [The Hebr. hath it, and all the earth (or land) came, &c. (venicant,)] i. e. the inhabitants of all the bordering Countries.]

CHAP. XLII.

Jacob hearing, that there was Corn to be had in Egypt, sends all his sons thither, but Benjamin v. 13, &c. They bow before Joseph, whom they knew not, but he them well enough; he speaks harshly to them, and imports them for spies; 6. yet at last conditioning, they should bring Benjamin to him, and keeping Simeon in custody, he lets them return home with Corn and their money to buy: in the mean time, they sin committed on Joseph, awakes and checks them, 18. by the way home-ward, one findes his money in his sack, 27. at home they tell Jacob what happened to them, and finde all their money returned, 29. They labour hard to persuade Ja-

co-

... that he would let Benjamin go back with them to Egypt, but he makes great complaint, and cannot resolve on it, 36.

When Jacob saw, [i. e. heard and understood, by common fame, and observed by what was bought and brought thence] that there was Corn in Egypt, [or, provision, victual. The Hebrew word comes from a root signifying to break, it being provision and victual, but especially bread, which breaks the force of hunger and famine.] then said Jacob to his sons: my look see one upon another; [as men destitute of help and advice, who fit musing and plodding, wasting much time, but come to no certain resolution, nor set about the work before them.]

2. Moreover he said: behold I have heard, that there is Corn in Egypt: go ye down thither, and buy us (corn) thence, that we may live, and not die.

3. Then Joseph's ten brethren went down for to buy Corn out of Egypt.

4. Yet Benjamin, Joseph's brother, Jacob did not send with his brethren: for he said, [i. e. by himself, i. e. he thought thus. See above, ch. 20, on v. 11.] lest peradventure with chief [i. e. some deadly accident such as befell his brother Joseph before, whom he still supposed to be dead.] meet him.

5. These Israel's sons came to buy, among these that came there: [Heb. in the midst of the coming, i. e. together with, or, in company along with others, that were coming from the land of Canaan for to buy provision. The reason is presently given in the words following.] for there was famine in the land of Canaan.

6. Joseph now was Ruler over the land; he sold to all people of the land: and Joseph's brethren came, and bowed themselves before him: [to show him civil honour and respect. See above chap. 18, on verse 2, and compare herewith, the former dreams of Joseph, chap. 37-7, 8.] (with) the faces to the ground.

7. When Joseph saw his brethren, he knew them; but he held himself strange towards them, [for thereby the better to discover their state and condition, especially that of his father and brother.] and spake harshly with them: 4 he bowed verse 9, 11, 12. This he did, partly to understand the truth the better, how it fared with his father, and his brother Reuben, partly to rouze them up to an acknowledgment of the sin, they had committed against him.] and said to them: whence come ye? and they said: one of the land of Canaan, to buy food.

8. And Joseph knew his brethren, but they knew him not.

9. Then Joseph remembered the dreams, which he had dreamt of them; and he said to them, ye are Spies, ye are come to view, where the land is bare. [Heb. the barrenness, or nakedness of the land, i. e. to see where the Country lies most open and naked, or is least provided and fenced, for an enemy to invade the same, or to surprise some places, or to over-run the land to spoil and plunder it.]

10. And they said to him: No my Lord, but thy servants are come to buy food.

11. We are all of us the sons of one man, we are honest; thy servants are no Spies.

12. And he said to them: No; but ye are come to view, where the land is bare.

13. And they said: ye thy servants were twelve brethren, one man's sons in the land of Canaan: [here now Joseph begins to learn, what he aimed at by all this strict examination.] and behold, the least [Heb. the little (one) i. e. the youngest, viz. Benjamin. Compare above chap. 19, on verse 31.] is this day with our Father: yet the one, he is no (more). [meaning Joseph, whom they held to be dead, as appears below verse 22, and ch. 41: 20.]

14. Then said Joseph to them: that it is, that I spoke unto you, saying: Ye are Spies. [They having made mention already of two other brethren, whereof the one should be alive yet; he is the more eager to press his former charge upon them, seeking by that means, to get his brother Benjamin to him.]

15. Herein shall ye be tried: [i. e. By this I shall see, whether ye speak the truth, and deal uprightly with me, or whether ye are Spies indeed.] (as was said) Pharaoh lieth; [Heb. Pharaoh's life, or, Pharaoh liveth. This is an imperfect speech, which may be supplied thus; as I tell you it is that Pharaoh lives, so certain is that which I sell you. Compare 1 sam. 1. 26. Others take these words to be an oath, made after the manner of the Egyptians, by Pharaoh's life; so that Joseph, out of humane frailty, (as may happen to good men) should have followed them therein.] if ye sell good for bad, 7. unless it be, when your least brother shall be come hither. [This now seemeth to be an Oath, made after the manner of the Hebrews, whereupon will be understood then, God doth so to that unto me, if ye, &c. See above chap. 14, on verse 23, and compare 1 sam. 17: 55, 2 Kings 2. 2. Eccl. 33: 11.]

16. Send one of you to fetch your brother: but he ye prisoners, [Heb. bound, i. e. as for you, ye shall remain my prisoners the while in this place,] and your words shall be tried, whether the truth be with you: and if no, (as true as) Pharaoh lives; [See the Note on the verse foregoing.] then ye are Spies.

17. And he put them together [Heb. gathered them] into custody for three days.

18. And, on the third day, Joseph said to them: do this, then ye shall live; [i. e. do what I shall tell you, then shall ye take care for your lives, and welfare, that ye may not be taken for Spies, and suffer accordingly.] I fear God.

19. If ye be honest, let one of your brethren [Heb. one brother of you, or your brother one] be bound in the house of your custody: and go your ways, bring (your) Corn for the famine of your houses. I Heb. the Corn of the famine of your houses; i. e. that which is needful for the famine of your households and families.]

20. And bring your least brother unto me, so shall your words be made true, and ye shall not die: and they did so.

21. Then said they the one to the other: Truly we are guilty in (ye)gard of our brother; Oth, however, behold, as if they laid; though we seek to hide it, yet we find and feel now, that God comes to call us to an account for it: whose souls distresses we saw, when he intruced us for mercy, but we hearkned not unto him: [this passage is not rehearsed indeed by Moltch, above chap. 37: but here they confest it themselves, that it was thus.] therefore comes this distress upon us.

22. And Reuben answered them, saying: I did not tell it you, when I said: sin not in this thing, but ye hearkned not: and his blood also, it is sought? [By the blood, is understood the guilt and punishment of his death. See 1 Kings 2. 32, 33, &c. thus, to seek, or, require blood, is to punish and avenge it. See 2 Chron. 24. 22. Eccl. 3. 18. Luke 11. 50. It seems they all thought that Joseph was dead now, though they had made Reuben believe it formerly, when he came to draw him out of the pit and found him not, they having sold him away. See above chap. 37: 29.]

23. And they knew not, that Joseph heard [i. e. understood] what they said; see above chap. 11, on ver. 7, for there was an interpreter betwixt them. [Joseph made them, as if he did not understand the Hebrew tongue, for to be the less suspected or discovered by his brethren.]

24. Then he turned himself, them from them, and wept: [partly,

[partly, out of natural affection, being of the same blood and birth with them; and partly for the discourse and debates sake which his brethren had had together concerning him.] afterwards, he turned to them again, and spake to them, and took Simeon, [the eldest but one among the sons of Jacob: whom some conceive to have been the eldest auncle Joseph, as he had been the principal in the murder of Simeon. Ruben the eldest is spared, for having been less guilty in the case of Joseph, and being the likeliest man, to conduct his brethren home again.] and bound him [i. e. by his servant or guard, upon his order.] before their eyes.

25. And Joseph gave charge to fill their sacks [The Hebrew word signifies all manner of vessels, sacks, bags, packs, or the like; wherein something is put in or packed up.] with Corn, and to return them their money [Heb. their silverlings, or monies] to every one in his sack, and to give them provision for the way; and they did so to them, [as, thus he did to them.]

26. And they laid their Corn upon their asses; and went from thence.

27. When one of them opened his sack, for to give his ass provender in the morn, he saw his money, for, behold it was in the mouth of the sack.

28. And he said to his brethren: My money is returned withall, loe it is in my sack: then their heart said them, [Heb. their heart went out; i. e. the vigour of their heart forsook it, as it happens in faintings and swoonings. Compare 1 Kings 10. 5, and the Annotation.] and they were frighted, [see above chap. 7, on verse 33.] saying one to another: [Heb. the man to his brother.] What is this (that) God hath done to us? [or, how hath God done this to us?] they judged both by this accident, and all the former, lately happened to them, that God was displeas'd with them.]

29. And they came into the land of Canaan, to Jacob their Father: and they gave him to understand all what happened to them [besides what they concealed, not to fighten their father too much.] saying:

30. That man, the Lord of that land, spake harshly with us, and he held us [Heb. he gave, delivered, or, put us] as spies of the land.

31. But we said to him: we are honest, we are no spies.

32. We were twelve brethren, our fathers sons; the one is no (more) and the least is to day with our father in the land of Canaan.

33. And that man, the LORD of that land, said to us, Hereby shall I acknowledge, that ye are honest: leave one of your brethren with me, and take for thy famine of your houses, I Heb. take the famine of your houses. See above verse 19.] and go your way.

34. And bring your least brother with you, then shall I know, that ye are no Spies, but that ye are honest: your brother I shall restore unto you, and ye shall traffique in this land. [See above chap. 34, verse 10.]

35. And it came to pass, when they emptied their sacks, behold, every one had the bundle of his money in his sack; and they saw the bundles of their money, they and their father, and they were afraid. [i. e. left they should be charged with theft, or cheating. Compare below chap. 43: 18.]

36. Then said Jacob their father to them; Ye be became me of children: Joseph he is not, and Simeon, he is not; [He comes him likewise already lost, fearing he would not easily get free again out of his prison, and might perhaps be in danger of his life there.] now ye will take away Benjamin; all these things are against me.

37. Then said Ruben to his Father, saying; put to death [This Proposition was altogether unlawful and unnatural, therefore Jacob doth not accept thereof.] two of my sons, [i. e. two of you, namely below, ch. 46: 9.] if I do not bring him to thee back again. Give

(or, put) him into my hand, and I shall bring him again to thee.

38. But he said; My son shall not go down with you for his brother is dead [as he conceived. See above chap. 37, on verse 33, and 35.] and he is left over alone [i. e. of the children of Rachel.] if a mischief [i. e. above v. 4.] should meet him on the way, which ye shall see, you would make my gray hairs [Heb. my gainetes, (santities)] to go down into the grave [see above chap. 37, on v. 35] with grief.

CHAP. XLIII.

Jacob being press'd by famine, and his sons importunity, conceive the remembrance of Judah; he gives way at length for Benjamin's going along with them into Egypt, with presents for the Governor, and thence means to satisfy the former mistake, 1, &c. Joseph seeing Benjamin among the rest, causeth them to be brought to his house; whereat they being troubled, and afraid it was about the money they had back in their sacks, they make their application to Joseph's Stewards, who bids them be of good cheer, 16. They prepare and bring in the presents to Joseph, who speaks kindly to them, especially with Benjamin, whereby he is so moved, that he might return to weep; after which he entertains them with a very solemn Feast, but Benjamin in an especial manner, 23.

THE famine now grew heavy in that Country: [i. e. the land of Canaan, and others thereabout.]

2. So it happened, when they had eaten up the Provision [Heb. when they ended, or, made an end to eat, i. e. when their provision was near spent] which they had brought out of Egypt; that their father said to them: Turn again, buy us a little food.

3. Then said Judah to him, saying: That man [i. e. the Lord of Egypt, as also above chap. 42: 33, and here verse 5, 6, 7, &c.] hath in the highest manner testified unto us, [Heb. testifying hath testified] saying: I shall not see my face, [i. e. ye shall not be admitted into my presence. See this phrase likewise, 2 sam. 14: 24, 28, 32. Acts 20. 25, 38.] unless your brother be with you [Benjamin namely.]

4. If thou sendest our Brother with us, we will go down, and buy thee food.

5. But if thou send (him) not, we shall not go down: for that man told us: Ye shall not see my face, unless your brother be with you.

6. And Israel said; wherefore did ye so ill by me: that ye told that man whether [or, telling that man, that] ye had a brother yet?

7. And they said: That man enquired very narrowly after us [Heb. asking he asked] and after our kindred, saying: lives your father yet? have ye a brother yet? so we told him according to the same words. [Heb. after the mouth of the same words, i. e. according as those questions did require.] did we know justly, that he would say, bring down your brother?

8. Then said Judah to Israel's Father; Send the youth with me; then we shall get us up and journey; that we may live, and not die, [i. e. of famine] neither we, nor thou, nor our little children.

9. I will be surety for him; from my hand shall thou require him: if I do not bring him to thee, and for him before thy face, I shall have sinned against thee all days [i. e. be guilty and blame-worthy all the days of my life. Thus the word, to sin, or be a sinner, is taken below ch. 44: 32. 1 Kings 1: 21.]

10. For had we not delay'd, verily, we might have been returned twice.

11. Then said Israel their father to them; Is it thus now? then do this [as if he said: If this be the case, or

if things be thus condition'd, then let it be done in Gods name.] *Take of the most commendable* [i. e. that which for its worth and goodness is most commended and esteemed. Some hold this to be meant of very rare and excellent fruit, which were to be cut off from the trees.] *of this land into your vessels, and carry down a present to thau man; a little bul-w,* [see of this and some following species, above chap. 37. on verse 25.] *and a little honey, spiceries, turpentine, nut,* [i. e. Olib. pine-apple-mus, or hazel-nuts.] *and almonds.*

12. *And take double money* [i. e. as much again as formerly, the death being much increased, fince, above ver. 11. in your hand: and the money which return'd in the mouth of your sacks, carry again in your hand; peradventure it is a fault, [i. e. it may have come to pass by some mistake or other, that the money was returned into your hands, &c.]

13. *Take likewise your brother along: and get you up, return to that man.*

14. *And God the Almighty* [see above chap. 17. ver. 1.] *gave you every before the face of that man, that he may let your brother and Benjamin go with you: and as for me, if I am bereft of children, I am bereft. [As if he said: if I am bereft of children, my children be kept from me, the Lords will be done, I remit the issue of this business wholly unto him. See the like kind of expression, Esh. 4. 16. Oth. as I am bereft of children, (viz. of Joseph and Simcon) I am bereft. [viz. of Benjamin too.]*

15. *And those men took that present, and took double money in their hand, and Benjamin: and they gave them up, and went down to Egypt: and they stood before the face of Joseph.*

16. *When Joseph saw Benjamin with them, he said to him, that was over his bow: Bring these men home, and slay slaughter-cattle, [Heb. slay slaying, i. e. of such cattle as is used to be slain for mans food. Compare Prov. 9. 2.] and make it ready: for these men shall dine with me.*

17. *The man now did as Joseph had said, and the man brought these men to Josephs house.*

18. *Then these men were afraid, for being brought to Josephs house, [They knew not that they were invited to dinner there, but conceived, they should be secured in the house, and be charged with, or punished for the money carried back.] and said; we are brought in by reason of that money that was return'd into our sacks at the beginning: [i. e. in our first Journey hither. See above chap. 42. 25.] that he may surprize us [or, rob, or wrestle himself over us, i. e. call an heavy charge upon us to our confusion and ruine, even as a body remains oppressed, when an heavy burden lights upon him,] and fall upon us, and enslave us [it is held, that the Egyptians were wont to punish theft with slavery] together with our asses.*

19. *Therefore they drew near to that man, that was over Josephs house: [viz. for to execute themselves, before any charge should be laid against them for that money, and they spake to him, at the door of the house.*

20. *And they said; O my Lord: [The Hebrew phrase here is commonly used by those, who being in any distress, address themselves for advice or relief to a greater. See Exod. 4. 10. Num. 12. 15.] we were indeed come down [Heb. descending, we descended] in the beginning, [see above on verse 18.] for to buy food.*

21. *Now it happened, when we came into the Inne, and we opened our sacks, behold every ones money was in the mouth of his sack, our money in its weight: [They relate the matter here not just for, nor so distinctly, as the same did happen; for, but one of them had found his money in his sack by the way, and the rest at home, above chap. 42. verse 27, 35. but it seems, they did it*

here in this manner, either for brevities sake, or in subtilty.] *and we have brought the same again in our hand.*

22. *We have likewise brought down other money in our hand, to buy food: we know not who laid our money in our sacks.*

23. *And he said; Peace be unto you; [or, peace shall be to you; i. e. your care is safe and good, you need not fear, be of good cheer.] Tour God, and your Fathers God [it should seem that this servant was influenced in the true Religion by Joseph] hath given you a treasure [or, some hidden matter] into your sacks; your money is come to me: [i. e. I have received your money] and he brought Simcon forth into them.*

24. *After that, the man brought these men into Josephs house, and he gave water, and they washed their feet: [see above chap. 18. verse 4.] he gave likewise provender to their asses.*

25. *And they prepared the present, untill Joseph came at noon: for they had heard, that they should eat bread there. [i. e. stay at dinner, or take their repast there. See above chap. 31. on verse 54.]*

26. *Now when Joseph was come home, they brought him the present, which was in their hand, into the house: and they bowed themselves down [see above chap. 37. verse 7.] before him to the ground.*

27. *And he enquired after (their) welfare, [Heb. asked them after the peace, i. e. concerning their welfare, or how it went with them since. See Exod. 18. 7. Jud. 18. 15. 1 Sam. 25. 5.] of the word peace. See above ch. 37. on verse 14.] and said; is it well with your Father [Heb. hath he peace? and so in the sequel. See above ch. 29. on verse 6.] the old (man) of whom ye speak? doth he live yet?*

28. *And they said; it is well with thy servant our Father, he lives yet: and they inclined the head, and bowed themselves down.*

29. *And he lifted up his eyes, and saw Benjamin his brother, his mothers son, and said; is this your last brother, of whom ye spake to me? then he said; Ye are gracious to thee, my son. [Thus he calls him, out of kindness and affection, after the manner of them, who being more advanced in age and gravity, or authority, sence cause to speak friendly and kindly to those of younger years and meaner condition.]*

30. *And Joseph made haste: for his bowels were kindled toward his brother, [the bowels of a man do properly signify his inward parts, such as are the heart, lungs, liver, stomach, &c. and so far as these, and especially the heart are much moved, and heated, when one hath an object of pity or compassion before his eyes; therefore the bowels are taken for pity and compassion it self, as proceeding from the inmost of the heart of man, 1 Kings 3. 26. Phil. 2. 4. Col. 3. 12.] and he sought in weep: and he went into a Chamber and wept there.*

31. *After that, he washed his face, and came forth: and he forced himself [viz. from weeping. See ch. 45. verse 1.] and said; Set up the bread. [i. e. serve in the meat, bring up dinner.]*

32. *And they set up before him [Joseph] apart, [in token of his dignity, and for the respect, due to his place.] and for them [Joseph his brethren] apart; and for the Egyptians, that did eat with him, apart: for the Egyptians may eat no bread with the Hebrews, because the same is an abomination to the Egyptians. [in regard of their idolatrous Religion, whereby they exhibited divine worship to calves, oxen, &c. whom the Hebrews did slay and eat. Compare below, chap. 46. verse 34. Ex. 8. 26.]*

33. *And they sat before his face, [i. e. over against him,] the first-born according to his primogeniture, and the younger according to his youth: [Heb. the little (one) according to his littleness.] of which the men marvelled*

[not

[not only that Joseph showed them so much honour, but especially, that they were placed all, every one according to his age and seniority, which they conceived, was altogether unknown to him.] among themselves [Heb. the man to his neighbour.]

34. *And he rebuked them of the messes, that were before them: but Benjamin's mess was five times greater, than the messes of them all: [Heb. he multiplied the messes of Benjamin above all the messes of them all, five talents, i. e. by five parts, five times as much,] and they drank, and they were drunk with wine [i. e. they were merry and cheerful. The Hebrew word doth not always signify to over-charge ones self with excess of wine; but sometimes only to be cheered with the drinking of it. See Psalms 104. 15. Cant. 5. 1. Hag. 1. 6. as also the Greek word is taken, John 2. 10.]*

CHAP. XLIV.

Joseph discovered his brethren, having caused every ones money to be put into his sack, and his own up into Benjamin's bag, &c. i. e. after that they are purified and charged with their sin, without being greatly perplexed, they ignorantly make themselves and the guilty one, liable to punishment. 4. The Cup is found in Benjamin's sack, without being much abused, they return to Joseph, submitting themselves to his punishment: yet had they such and earnestly in Benjamin's behalf, assaying to remain in his sack, 12.

AND he [Joseph namely] charged him that was over his bow, [viz. to fill the sacks of these men with food, according as they shall be able to carry, and put each mans money into the mouth of his sack.]

2. And my Cup, [This seems to have been a Cup, high, large, and deep, and of great value, having its name from the roundness and height.] the silver Cup, then fell out into the mouth of the last his sack, [i. e. Benjamin's] with the morsel of his corn, [i. e. that morsel which he had brought to buy provision withal.] and he did according to Josephs word, which he had spoken.

3. In the morning when it grew light, these men were let go, (on guiltily) they and their asses.

4. They went forth the City, they were not gone far, when Joseph said to him, that was over his house: Get thee up, and pursue after these men, and when thou shalt have overtaken them, then shall say to them, wherefore have ye departed evil for good?

5. Is it not the [i. e. Cup, namely] out of which my Lord drinketh? and whereby he hath purged himself (consequently) [or whereby he shall purge us, or find us, &c.] what manner of men are ye. Heb. observing should observe. The Hebrew word doth sometimes indeed signify to observe something by vain and unwarranted arts, thus to discover or search secret and hidden things, as Lev. 19. 26. 2 Kings 21. 6. but it likewise often signifies, prudently to observe and handle out things, and by certain marks and evidences to trace and discover them, as above chap. 50. 27. 1 Kings. 20. 33. and to it is taken here. Oth. whereof he shall surely be informed, and to verse 15.] ye have done this, that ye have done.

6. And he overtook them; and spake to them the same words. [viz. which Joseph had charged him with.]

7. And they [i. e. one of them in all their names, therefore it follows, My Lord, not, our Lord.] said to him; why doth my LORD speak such words? [Heb. after those words] for it is from thy servants, that they should do such a thing. [Heb. from among after this words, nothing.]

8. Behold, the man which we found in the mouth of our sacks, we have brought him again unto the out of the land of Canaan: how is this possible? [i. e. what place or gold]

out of thy Masters house?

9. With whom of thy servants it shall be found, let him die: and we also shall be slaves to my Lord. [i. e. not only the thief, whoever he be, shall die, but we will all be made slaves besides. See above chap. 43. 17. Thus not being conscious of any guilt, they speak more confidently, then warily, not dreaming, nor suspecting of any trick or deceit that might have been put upon them; as formerly the money was conveyed into their sacks; nor weighing or considering what grief might seize upon their father by such a cate.]

10. And he said; Be this now also thus, [Oth. This is right now likewise, &c.] according to your words: [understand this concerning the search to be made; for the punishment, which they had made themselves liable to, he did moderate.] with whom it shall be found, the same shall be my slave, but ye shall be guiltless. [i. e. free from punishment, and at liberty to return home unmolested. See Exod. 20. 7. and 24. 7.]

11. And they made haste; and every one set his sack upon the ground, and every one opened his sack.

12. And he searched, beginning with the greatest, [This he did for purpose, to hold them the longer in pain about the issue, and to be the less suspected by them; for he knew well enough, where he should find the Cup, having put it up himself.] and ending with the least: and that Cup was found in Benjamin's sack.

13. Then they went their garments [viz. for grief over the trespass which Benjamin seemed to have committed, and for fear as well of that punishment, which Joseph was like to inflict on him, as of the heavens, which would redouble them upon their father;] of rendering of garments, see above chap. 37. on verse 29.] and every man laid his ass, and they returned to the City.

14. And Judah came with his brethren unto Josephs house, for he was yet there himself: [Joseph namely, waiting for the success and issue of this affair, above verse 5.] and they fell down before his face to the ground.

15. And Joseph said to them, what deed is this, which ye have done? know ye not, that such a man as I, should surely observe (that)? [see above on verse 5.]

16. Then said Judah; what shall we say to my Lord? what shall we speak? and what shall we justify our selves? [Other, wherewith shall we justify our selves?]

The Hebrew Verb here used, (as likewise another coming from the same root) signifies to count, or speak (one) free, and declare him guiltless, after what manner a person arraigned for a certain mischief, is pronounced clear, and acquitted by the Judge. See this signification, Exod. 23. 7. Dan. 2. 1. Matt. 31. 6. Prov. 17. 15. Job. 5. 23. Compare Mat. 11. 19. Rom. 3. 20. Gal. 2. 16. and chap. 3. 8. See [i. e. God] hath found the unrighteousness of thy servants; [i. e. he hath observed the same by his Providence, and brought it to light now. Understand this not of the present deed, wherein they knew themselves not guilty, but of some other, for which their conscience checkt them, and which God now punished in them.] behold we are my Lords bond-slaves, both we, and he, in whose hand [i. e. with whom] the Cup was found.

17. But he said; far be it from me to do this: the man in whose hand the Cup is found, he shall be my bond-slave; but ye ye in peace [i. e. with friendship and concord, without any prejudice and detriment to your persons or goods. Compare above chapter 26. 29. 31. 2 Sam. 3. 21.] to your father.

18. Then Judah drew near to him, and said; O my Lord, I see above chap. 43. 20.] let thy servant, I pray, speak one word before the ears of my Lord, and let not thy wrath be kindled against thy servant: for thou art avowed as Pharaoh. [Heb. like thee, like Pharaoh, i. e. Thou art of as great authority and power as Pharaoh is, whose person thou dost represent; in which regard I owe thee

as much respect and awe, as to the King himself. See this in the speaking, above chap. 18. 25. *And* calleth his brother Joseph here & in the following verses, *his ord.* and ten times he calleth himself, his Father, and all his Brethren, Joseph's Servants; which he doth indeed of humility and reverence, but withall fulfills thereby the dreams of Joseph, above chap. 37. 7. 9.]

19. *And* he did ask his Servants, saying; Have ye a Cause, or Be they?

20. *They* [said] to my Lord, we have an old Father, and *Joseph* [Compare above chap. 37. 3. The word *father* betokens indeed very young children, even such are new-born, as above chap. 21. 8. *Exod.* 1. 17. and 2. 8. but it is likewise used of reasonably aged persons; as of Joseph, when he was seventeen years old, above chap. 37. verse 30. of all the children of Jacob, when Ruben was about fourteen, above chap. 33. 1. and here of Benjamin, being about twenty four.] of old age; [i. e. one that was grown in the fathers old age:] *the* *leaf*: *whose* *boon* *is* *dead*, and he is alone left wear of his number, and his father lives him.

21. *Then* [said] thou to thy Servants; Bring him down to me; that I may sit my eye upon him: [Or, let my eye upon him, i. e. that I may see him self, and discover the truth of your sayings:] See above chap. 41. v. 15. 16. forasmuch this phrase is used for to flow grace and favours, as Job. 39. 12. and chap. 40. 4.]

22. *And* he said to my Lord; that thou shalt not be able to forsake his father: [for the father would not give way to it:] *if* he forsake his father, be [vix. the father:] shall die.

23. *Then* [said] thou to thy Servants; If your least brother come not down with you, ye shall see my face no more, [i. e. Heb. not see, or continue to see my face, see above chap. 43. 5.]

24. *And* it came to passe, when we went up to thy Servants, my Father, and we related my Lord his words unto him:

25. *And* that our father had said, Returns, buy us a little food:

26. *We* then said; we shall not dare to go down: if our least brother be with us, then we shall go down; for we shall not be able to see that mans face, if our least brother be not with us.

27. *Then* [said] thy Servant, my Father, to us; See howe, that my wife [vix. Rachel, see below chap. 46. on verse 19.] bare me two: [vix. two sons, Joseph and Benjamin.]

28. *And* the one is gone forth from me, and I said; In fact, he is surely torn; [i. e. Heb. tearing torn, where Joseph begins to understand, what his brethren had made Jacob believe concerning himself. Inasmuch that to this day he knew not otherwise, but Joseph was torn by wilde beasts.] and I have not seen him hitherto.

29. *Now*, if ye take this also away from my face, and a mischief meet him, then shall ye cause my gray hairs to go down with grief into grave, [see above chap. 37. verse 35. and below verse 31.]

30. *Now* then, when I come to thy Servant, y my Father, and the youth is not with me, [being, that his soul is bound to this his soul]. [i. e. being he loves him so intirely and tenderly, even as his own heart: to the like phrase, 1 Sam. 18. 1.]

31. *Then* shall it come to passe, when he seeth, that the youth is not there, that he shall die: and thy Servant shall cause the gray hairs of thy Servant, our Father, to go down into the grave with bereavement.

32. *For* thy Servant, [i. e. I myself] is Swore for this youth, with my Father, [i. e. Heb. from by my Father, that is, as some interpret it, when he departed from his Father:] [saying; If I bring him not again unto thee, then I shall have sinned against my Father all days:] [i. e. I shall be esteemed guilty and worthy of punishment; by

my Father, all the days of my life, as above chap. 43. 9. see the note there.]

33. *Now* then, let thy Servant [i. e. myself] [I pray] remain my Lords bond-slave, for this youth; and let the youth go up with his brethren. [I thus shews here a most singular tenderness towards his Father, and no small love to his brother Benjamin.]

34. *For* how should I go up to my Father, if the youth were not with me? that I may not see the wee which shall come upon my Father. [i. Heb. *finle* him; i. e. surprise, invade, happen to, light upon him.] See this phrase, *Ex.* 18. 8. *Deut.* 4. 30. *Eccl.* 8. 6. *Job* 31. 29. &c. All this relation of *Isa.* did do touch and affect the heart of Joseph, that he was not able to restrain himself any longer from tears, and discovering of himself unto his brethren.]

CHAP. XLV.

Joseph at length discovers himself to his brethren, and comforts them with Gods wonderful Providences; charge them to acquaint his Father with all the occurrences, and to bring him into Egypt, v. 1. &c. the like Pharaoh also himself doth, 16. Joseph dispatcheth them with Characts, Provisions, and Presents, especially for his Father, and gives them good instructions, 21. Coming home, they relate all to their Father, who at last becomes it, and prepares himself with joyfulness for the journey, 25.

1. *Then* Joseph was not able to constrain himself [vix. from weeping, as formerly he had done, chap. 43. 3.] before all these that stood by him; and he cried, and burst all men [This he doth to perceive his own and his Brethrens honour, and credit, lest they should hear by him, that he was told; and by his brethren, that they told him; he go forth from me.] [Heb. *from* with, or before me, i. e. out of my presence.] and then stood none by him [but only his brethren] when Joseph made himself known to his brethren.

2. *And* he did lift up [i. e. Heb. give] his voice with weeping; so that the Egyptians heard it, [to wit, viz. which but newly withdrew themselves, and were not far off yet from the place.] and that Pharaohs house heard it, [i. e. his Courtiers, who presently had the news imparted to them, as below verse 16.]

3. *And* Joseph said to his brethren; I am Joseph; doth my Father live yet? and his brethren were not able to answer him; [by reason of the consciousness of their trespass against Joseph, and his present power, and authority, to be avenged upon them, if he pleased.] for they were terrified before his face.

4. *And* Joseph said to his brethren; Draw near unto me, I pray; and they drew near: then said he; I am Joseph your brother, whom ye sold for Egypt. [See above chap. 37. 28.]

5. *But* now, he not dismayed, and let not anger [or, sadness, or, sighfulness, or, any other evil passion; Compare above chap. 31. 35.] [inde in your eyes;] let it vex, nor trouble, nor perplex or displease you. Or do not shew your selves dis-affected in your carriage and behaviour: [that ye shall me hither: for God hath set me before your face:] [vix. by his wife, good, and Almighty Providence, turning your evil intent to a good end;] as he did likewise in aiter-times, with the proceedings and practices of Saul, 1 Sam. 19. 9. of Achish, 2 Sam. 12. 12. of Simeon, 2 Sam. 15. 10. of Achish, 2 Sam. 17. 14. of the enemies of Job, chap. 1. 21. of the Jews, Acts 2. 23. &c. See a Sam. 12. on verse 12.] for the preservation of life [vix. of your own. Oth. for livelihood;] as Jud. 6. 4. and 17. 10.]

6. *For* there are now two years of famine [the whole] in the midst of the Land; [i. e. throughout the land]

and there are five years yet (to come), in which there shall be no ploughing, nor reaping, [or, harvest.]

7. *For* God hath set me before your face; [Compare above chap. 32. the Annot. on verse 3.] to set you a reminder upon the earth, [i. e. that ye may be preserved in this general calamity, and your posterity may remain after you. Oth. that there might remain [memorial, whereby to sustain your selves,] and to keep you alive by a great deliverance. [Oth. 10, or, for a great deliverance, or, escape, which is called great, in regard of the extraordinary and wonderful work of divine Providence, so clearly shewed forth, in compassing the same;] as also by reason of the great mercy exhibited hereby to the Israelites, that should be preserved in great number.]

8. *Now* then, Ye have not sent me hitherward, but God himself; [i. e. it was not your intent, nor your purpose, to make me a Governour of Egypt; but God hath done it, directing your work to your own good.] who set me to [be] a Father to Pharaoh [i. e. his principal Counsellour of State, who should direct and guide his affairs with a Fatherly care, and whom he should regard as a Father.] and a Lord over all his house, and Ruler in all the land of Egypt:

9. *Make* haste, and go up to my Father, and say to him, Thus said thy son Joseph; God hath set [or, sealed] me a Lord to all the Land of Egypt; come down to me, and delay not, [i. e. Heb. stand not, or, do not abide standing.]

10. *And* thou shalt dwell in the Land of Gosen, [a Country, situated in Egypt, near the Land of Canaan, very fruitful, and abounding with pastures, and therefore very commodious for such as abounded and dealt in cattle.] thou, and thy sons, and thy sons sons; and thy sheeps, and thy oxen, and all that thou hast.

11. *And* I will entertain thee there: for there shall be five years of famine yet, that ye impoverish not [i. e. perish not through poverty.] thou, and thy house, and all that thou hast.

12. *And* behold, your eyes see it, and the eyes of my brother Benjamin; that my mouth speaks to you. [i. e. that I speak unto you now myself, not by an Interpreter, in a strange tongue, but by my own tongue in your own language.]

13. *And* relate unto my Father all my glory in Egypt, and all what ye have seen, and make haste, and bring my Father down hither.

14. *And* he fell upon Benjamin his brothers neck, [i. e. Heb. neck. Compare above chap. 33. verse 4.] and wept: and Benjamin wept on his neck.

15. *And* he kiss [See above chap. 29. 11. and 31. 28.] all his brethren, and he wept over them: [vix. while he lay on their necks and kissed them:] and after that, his brethren spoke with him. [Seeing now Josephs upright and hearty affliction, they cheer up, and begin to speak somewhat more freely and familiarly with him.]

16. *When* this report [i. e. Heb. voice. Thus the same word is taken likewise, Jer. 10. 22. *Acts* 2. 6. &c.] was heard in Pharaohs house, that they said; Josephs brethren are come; it was good in the eyes of Pharaoh, and in the eyes of his servants. [i. e. they were well pleased with it.]

17. *And* Pharaoh said to Joseph; Tell your brethren; Do this; take your beasts, and go your way, get you to the Land of Canaan:

18. *And* take your father, and your households, [i. e. Heb. houses, as verse 11.] and come to me; and I will give you the best of the Land of Egypt, [i. e. Heb. the good, i. e. the best and most fruitful part of it.] and ye shall eat the fat of this Land. [i. e. the most pleasant, and most excellent things, which God produceth out of and upon the earth for the sustenance and comfort of mans life,

Compare Num. 18. 12, 29; 30. Deuter. 32. 14. Psalm 147. 14.]

19. *Thou* hast indeed the charge [i. e. Heb. *Joseph*, i. e. thou hast commission & sufficient authority for it, to do all this performed, in my name.] do this; [This is again in the plural number, and hath respect to Josephs brethren.] take you chariots out of the Land of Egypt for your little ones, and for your wives, and bring your father, and come.

20. *And* let not your eye spare your household-stuff; [i. e. let it not be grievous to you, to leave somewhat of your household-stuff and implements behind;] or, that it may spoil by the way; or, that ye may not be able to put it off, in this time of death, according to its worth and value.] for the best of all the Land of Egypt, that shall be yours.

21. *And* the sons of Israel did so: and Joseph gave them chariots, according to Pharaohs command [i. e. Heb. *manah*]; also, he gave them provision for the way.

22. *He* gave to all of them, to each (man) changing garments: [i. e. Heb. change, or exchange of garments; i. e. such as were not for daily and ordinary use; such as great Lords and Princes were wont to give and present to them, whom they meant to honour or reward, Jud. 19. verse 12. 19. 2 Kings 5. 5. (as is still in use in the Oriental Countries, giving velts, on all such occasions)] but unto Benjamin he gave three hundred silverlings, [i. e. above chap. 30. on verse 16. (about sixteen pound seventeen shillings six pence,)] and five changing garments.

23. *And* to his father likewise [i. e. Heb. as this, i. e. likewise, or in like manner, or, thus, i. e. as followeth.] he sent ten asses, carrying the best of Egypt, and ten sheeps, carrying corn, and bread, and wool, (or, meat) [Oth. *ospenim*; i. e. all manner of meat besides bread.] for his father upon the way.

24. *And* he dismissed his brethren, and they went their way: and he said to them; do not disturb your selves by the way. [vix. by falling out and quarrelling one with another about your former trespass against me.]

25. *And* they went up out of Egypt; and they came into the Land of Canaan, to their father Jacob.

26. *Then* they related unto him, saying; Joseph lives yet, yet he is Ruler likewise in all the Land of Egypt: Then Jacob fainted in his heart; [by a transport of joy and excessive wondrement, seeing he had not heard of him for two or three and twenty years together.] for he believed when he no.

27. *But* when they had spoken unto him all the words of Joseph, which he had spoken to them, and that he saw the chariots, which Joseph had sent to carry him, then their father Jacobs spirit revived, [i. e. he was so fortified and revived with the singular joy he conceived of all this strange and unexpected relation and reality, that thereby he recovered new vigour and strength of spirit and body.]

28. *And* Israel said; it is enough [or, it is much, or, a great matter.] my son Joseph lives yet: I will go and see him ere I die.

CHAP. XLVI.

Jacob goes down to Egypt with all his family & substance, is strengthened of God at Berseba, by a renewing of the promise, v. 1. &c. he comes into Egypt with all his, whose names are re-counted, 6. He sends Anna before unto Joseph, who goes to meet him to Gosen, where they receive one another with much affection, 28. Joseph commeth with his brethren, whom he shall invite to Pharaoh, and whas they, coming before him, shall have to say, 31.

AND *Israel departed*. [This happened about the year after the Creation of the world, 2239. ten years after *Isaac's* death, when *Joseph* was thirty five years of age. See above chap. 35. 1.] *with all that he had, and he came to Berseba*. [See above chap. 21. on verse 31.] *and he offered sacrifices to the God of his father Isaac.* [I. e. to that God, whom his father *Isaac* did worship and adore; testifying thereby his steadfast faith in the promises of God, and his thankfulness for all his mercies, and praying unto him for his counsel and direction, help and assistance, in regard of this Journey.]

2. *And God spake to Israel, in visions of the night.* [The visions taken in the general, whereby God in those times used to reveal himself to men, happened sometimes without sleep, by seeing some shape or figure, [which was represented either to the eyes of the body, as above ch. 15. 1. 5. &c. or to the apprehension of the spirit, *Zach. 3. 1.* Otherwhites in the sleep, by some kind of dreams, as above chap. 20. verse 2. *Iob 33. 15. 16.* Both sorts might happen, either by day, as *Acts 10. verse 9. 10.* or by night, as above chap. 15. verse 5. and here.] *and said; Jacob, Jacob: and he said; (here) I am.* [See above chap. 22. verse 1. He calls him twice together, to rouse him up to the more ready and accurate attention; as above chap. 22. 11. and 1. *Sam. 3. 10.*]

3. *And he said; I am that God, thy fathers God: thou art to go down to Egypt.* [In regard namely, that thou and thy feed, shall for a time depart now out of that land, which I promised to thee and thine, above chap. 28. verse 13. into a land, wherein thy grand-father hath converted heretofore with a great deal of fear and perplexity; as above chap. 12. verse 12.] *for I shall set, (or, settle) thee there a great people.*

4. *I will go down to Egypt with thee* [with thee, to guide, conduct, and assist thee; to understand this likewise of the return. Compare above chap. 24. 7. *Exod. 25. 20.* and chap. 32. 34.] *Observe here once for all, That the going up, or attending, &c. and going down, or descending, are used in regard of the situation of the Countries, Cities, and places, high or low, going up or down to them accordingly, as above chap. 12. 10. and chap. 13. 1. and chap. 35. 1. *Exod. 19. 3. Mat. 10. 18. Lu. 10. 30. Acts 3. 1.* both are said of God, after the manner of men.] *and I shall make thee to come up again, coming up along:* [This was indeed fulfilled in part, as to the dead body of *Jacob*, below chap. 47. ver. 29. 30. and chap. 50. 23. but chiefly in his posterity, when *Moses* led them forth out of Egypt, and *Israhel* brought them into the land of *Canaan*.] *And Joseph shall lay his hand upon thy eyes,* [I. e. *Joseph* shall be with thee at thy last departure, and (according to the custom of many nations) shall shut thy eyes after thy decease. Here *Jacob* is ascertained of God, that his dear son *Joseph* was alive yet indeed, and that he should die in peace in *Joseph's* life-time and presence.]*

5. *Then Jacob arose from Berseba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, upon the chariots which Pharaoh had sent to carry them.*

6. *And they took their cattle, and their substance, which they had gotten in the land of Canaan;* [understand *wheat*, and in *Mesopotamia* besides.] *and they came into Egypt, Jacob, and all his seed with him:*

7. *His sons, and the sons of his sons with him, his daughters, and his sons daughters;* [Jacob had but one daughter, to wit, *Dinah*, verse 15. and but one sonnes daughter, verse 17. the holy Scripture doth sometimes make use of the plural for the singular: as also above chap. 21. verse 7. and below here verse 23. and *Numb. 26. 8. 1 Chron. 2. 8. 31.*] *and all his seed he brought with him into Egypt.*

8. *And these are the names* [This Genealogy is fo

carefully set down here and elsewhere by *Moses*, First, to shew the wonderful working of God in multiplying the seed of *Abraham*. Secondly, to distinguish the Tribes, in regard of the Priesthood, the Royal Dignity, and the Division of the land of *Canaan*. Thirdly, and principally, to trace the coming forth of the Messiah, after the flesh. [of the sons of *Israel* [I. e. sons, and sons sons; from the daughter, and grand-daughter.] that came into Egypt; *Jacob* and his sons; The first-born of *Jacob*, *Ruben* :

9. *And the son of Ruben, Hanoch;* [Compare the names of this Register, with repetitions thereof *Numb. 26. and 1 Chron. 6. and 7. and 8. chap.] and Palliath, Hebron, and Carmi.*

10. *And the sons of Simeon, Jemuel;* [called likewise *Nemuel*, *Numb. 26. 12.*] *and Jamin, and Obed,* [who is not recorded among the children of *Simeon*, neither *Numb. 26. 12.* nor *1 Chron. 4. 24.* it should seem that he and his were all dead before that time.] *and Jachin,* [called likewise *Jachin*, *1 Chron. 4. 24.*] *and Zohar;* [Otherwise *Zerah*, *Numb. 26. 13.*] *and Sual, the son of a Canaanite woman.* [Being of an accursed nation, with whom Gods people were forbidden to marry. This is recorded to the disgrace of *Simeon*; as likewise *Juda's* case, above chap. 38. and to the honour of the rest, that did not follow these examples.]

11. *And the sons of Levi, Gerson, Kohath, and Merari.*

12. *And the sons of Iuda; Er, and Onan, and Sula, and Perez;* *yet Er and Onan died in the land of Canaan.* [See above chap. 38. 7. 10. These indeed are named here, but not to make up the number; specified below verse 15.] *and Perez his sons were Hebron and Hamul.*

13. *And the sons of Issachar; Tola, and Pua, and Job;* [Otherwise called *Japhub*, *Numb. 26. 24.* This *Job* is to be distinguished from him, whose life and history is recorded in the book of *Job*; The names are likewise differently written in the Hebrew.] *and Simron.*

14. *And the sons of Zebulun, Serach, and Elon, and Labech.*

15. *These are Lea's sons, whom she bare to Jacob in Paddan Aram;* [See above chap. 35. 26. *Lea* her children were all born in *Paddan Aram*; but the progeny of their sons recounted here, were born afterwards in *Canaan*.] *with Dinah his daughter: all the sons;* [I. e. the men or persons. See above chap. 12. on verse 5.] *of his sons, and of his daughters were thirty and three.* [Jacob himself counted in the number, and *Er* and *Onan* excluded. See above verse 12.]

16. *And the sons of Gad's Ziphion,* [Heb. *Ziphion* Oth. *Ziphon*, *Numb. 6. 15.* and in the Syriac *Ezbon*, for *Ezbon*, and above verse 10. *Zohar*, for *Zophar*, &c.] *and Chaggi, Schunis, and Ezbon, Eri and Arod,* [Oth. *Arod*, *Numb. 26. 17.*] *and Arel.*

17. *And the sons of Aser, Imna, and Ischa, and Ischi, and Beria, and Serah their sister; and the sons of Beria; Heber, and Malchiel.*

18. *These are the sons of Zilpa, whom Laban had given to his daughter Lea,* [with, for an hand-maid; See above chap. 29. 24.] *and she bare unto Jacob, these sixteen sons.* [with, thirteen sons, two grand-sons, and one daughter.]

19. *The sons of Rachel Jacobs wife;* [Thus *Rachel* is called particularly, forasmuch as *Jacob* had chosen her, and bought her at *Laban* her fathers hand, according to Gods Institution. See above chap. 29. 18.] *Joseph and Benjamin.*

20. *And to Joseph there were born in the land of Egypt, Manasse and Ephraim, whom Asnath bare to him, the daughter of Potiphera, the Governour of On.* [See above chap. 41. 50. and 48. 5.]

21. *And the Sons of Benjamin; Bela, Beber, and Asbel, Gera, and Naaman, Echi, and Ros, Muppim, and Hupim, and Ar.*

22. *These are Rachels Sons, that were born to Jacob, in all fourteen Souls.*

23. *And the Sons of Dan,* [I. e. Son. See above on verse 7.] *Chusim.* [Called likewise *Suham*, *Numb. 26. 42.*]

24. *And the Sons of Naphthali, Tachzel, and Guni, and Jefer, and Silson.*

25. *These are the Sons of Bilha, whom Laban had given unto his daughter Rachel, an' she bare the Jacob to Jacob: in all seven Souls.*

26. *All the Souls that came with Jacob into Egypt;* [Oth. *belong'd to Jacob*; or thus, *All the Souls of Isaac, that came into Egypt.*] *striving forth out of his thigh,* [I. e. that were born out of his flesh and blood. See the same phrase *Exod. 1. 5. 1. 8. 30.* which is as much, as to be come forth out of ones loins. See above chap. 35. 11.] *except the wives of the Sons of Jacob, were in all sixty five Souls.* [The fore-mentioned four husbands, of 33. v. 15. of 16. v. 18. of 14. v. 22. and of 7. v. 25. do make up seventy together. But here are only vt. up, those that were born out of *Jacob*, and came with him into Egypt; so that here must be excepted, first *Jacob* himself, who was not born out of himself, and *Joseph* with his two sons, who were not come into Egypt with *Jacob*.]

27. *And Josephs sons, which were born to him in Egypt, were two Souls: in all the Souls of the house of Jacob, which came into Egypt, were Seventy.* [In this summe, now *Jacob* and *Joseph*, with his two sons, are comprehended.]

28. *And he sent Judah before his face away to Joseph, for to give direction before his face to Gosen:* [to wit, how and where they might best pitch down in the Country.] *and he went into the land of Gosen:* [I. e. above chap. 45. verse 10.]

29. *Then Joseph made ready his chariot, and went up to meet his father Israel, to Gosen: and when he shewed himself unto him, [It should seem, that Joseph being come near his father, shewed himself extraordinary friendly and respectful, that he might be known of him] he fell about his neck.* [See above chap. 33. 4. and chap. 45. 14. *1. 20. 27. 37.*] *and wept long on his neck.* [Oth. *for a time*, Heb. yet.]

30. *And Israel said to Joseph; Let me die now.* [Heb. *this time*] *The sense is, I am now willing and ready to die.* [after that I have seen thy face, that thou art alive yet.] [or, because, by reason.]

31. *After that, Joseph said to his brethren, and to the fathers house; I will go up and relate to Pharaoh, and will bin: My brethren, and my fathers house, which were in the land of Canaan, are come unto me:*

32. *And these men are shepherds; for they are men, that deal with cattle.* [Heb. *men of cattle, or cattle-men, i. e.* such as deal and negotiate with cattle. So below ver. 34. and thus men of ship, *1 Kings 9. 27. i. e.* such as live by Shipping, Mariners, or Sea-faring men. Compare likewise above chap. 9. the Annot. on verse 20.] *and they have brought their sheep, and their oxen, and all that they have, with them.*

33. *When it shall happen now, that Pharaoh shall call you, and say, what is your employment?*

34. *Then ye shall say, Thy servants are men, that from our youth up have dealt with cattle; both we, and our fathers: that ye may dwell in the land of Gosen; for every (omnis) Shepherd is an abomination to the Egyptians.* [See above chap. 43. 32. This contemptible occupation, hath, through Gods Providence and guidance, procured the Israelites a threefold advantage, 1. That they got a very good fat pasture-Countrey for their beasts: 2. That they were kept all together in a body,

and so might live quietly and peaceably among themselves. 3. That being separated from the idolatrous Egyptians, they might with the more freedom exercise the pure worship of God.]

CHAP. XLVII.

Joseph acquainted Pharaoh with his fathers arrival, and presented five of his brethren before him, v. 1. &c. who, after some enquiry, enquireth them in the land of Gosen, 3. Joseph brings his father likewise before Pharaoh, who enquireth him concerning his age, and is blessed by Jacob, 7. Joseph maintaineth his father and all his house in Gosen, 11. The Egyptians having spent all their money for Corn, they sell away their cattle, by reason of the famine, and after that both body and land to Pharaoh, for Corn, 13. (the Priests excepted, 22. 26.) the land is left to the people to till and husband the same, giving Pharaoh the fifth part of the Crop, 23. Jacobs life in Egypt, and full age, 27. he takes an oath of Joseph, touching his burial, 29.

THEN came *Joseph*, and related unto *Pharaoh*, and said; *My father, and my brethren, and their sheep, and their oxen, with all that they have, are come out of the land of Canaan: and behold, they are in the land of Gosen.*

2. *And he took some of his brethren;* [Heb. *the end*, or, the extremity, or, the utermost; that is, as some doe understand it, some of the youngest, and some of the eldest. Oth. of the most presentable, those of the best presence; Compare *1. 18. 2. 1 Kings 12. 31. Hs. 56. 11. Ezek. 33. 2.*] *(to wit,) five men, and he put them before Pharaohs face.*

3. *Then said Pharaoh to his [with, Josephs] brethren; what is your employment? and they said to Pharaoh; Thy servants are shepherds, both we, and our fathers.* [Heb. *shepherd*, or, *herdsman*, (for the Hebrew word is sometimes taken in a larger sense; see *Amos 7. verse 15.*) in the singular number, implying thus much: we are every one of us a shepherd.]

4. *Further said they unto Pharaoh; we are come to dwell as strangers (or, to sojourn) in this land: [as if they should have said, They were come thither not to desire or enjoy the right of the Citizens, or Native inhabitants of the Country; but only as strangers, to procure some harbour and shelter there for a time, in regard of the grievous famine in their own Country, until they should have opportunity to return thither again.] for there is no pasture for the sheep, which thy servants have, because the famine is grievous in the land of Canaan; and now let thy servants (we pray) dwell in the land of Gosen.]*

5. *Then Pharaoh spake to Joseph, saying; Thy father and thy brethren are come unto thee.*

6. *The land of Egypt is before thy face* [See above 13. on verse 9.] *cause thy father, and thy brethren, to dwell in the best of the land: let them dwell in the land of Gosen: and if thou know that there be able men among them,* [Heb. *men of strength*, or, *valour*. The Hebrew word generally signifies power or ability; and it is used of temporal means, *Psalm 49. 7. Ezek. 28. 5.* of strength of body, *Ezra 4. 23.* of understanding, *faithfulness*, and *steadfastness* in any Government, *Exod. 18. 21.* and 25. of valour and experience in war, *Deut. 3. 18. 1. Ind. 11. 3.* and *1 Sam. 18. 17.* *Item*, of care, diligence, and expert readinesse in household affairs, *Ruth 3. 11. Prov. 31. 10.*] *set them to (be) Cattel-masters, over that which I have.*

7. *And Joseph brought his father Jacob along, and put him before Pharaohs face: and Jacob blessed Pharaoh.* [After a peculiar manner, as a Patriarch, giving thanks to the King in his greatness, for all the honour

honour and friendship shewed to himself and his, and willing him all prosperity from God. Compare 1 Sam. 13. 10. and 2 Sam. 8. 10. as also below ver. 10.]

8. *And Pharaoh said to Jacob: How many are the days of the years of thy life? [i. e. how old art thou? See above chap. 25. 7.]*

9. *And Jacob said to Pharaoh: The days of the years of my sojournings [i. e. wherein I have often been confined to travel and wander to and fro like a stranger; See above chap. 17. on ver. 8.] are, an hundred and thirty years: few and evil have been the days of my life, [i. e. it hath been full of labour and toil, trouble and vexation, more then my fore-fathers had in theirs.] & they have not reached to the days of the years of the lives of my fathers in the days of their sojournings. [for his father Isaac had lived an hundred and eighty years, above chap. 35. 28. his grand-father Abraham an hundred forty five, above chap. 25. 7. his great grand father Thara two hundred and five years, above chap. 11. 32. Jacob died at the age of an hundred forty seven.]*

10. *And Jacob blessed Pharaoh: and went forth from Pharaoh's face.*

11. *And Joseph appointed Jacob and his brethren habitations, and he gave them a possession in the land of Egypt, in the best part of the land, in the land of Ramesses; [being a part of the land of Gosen, wherein, as some do hold, the City of Ramfesse was situated. Compare Exo. 1. 11. See also Exod. 12. 37.] so as Pharaoh had commanded.]*

12. *And Joseph cared for his father, and his brethren, and all the buff of his father, [according to his promise made, above chap. 45. 11. and repeated below, ch. 50. verse 21.] with bread, unto the mouth of the little ones;] [i. e. according to the necessity of the number of their children. Oth. according to the condition or manner of little children; i. e. even as children are used to be fed, who must have bread and meat put in their mouths, without any labour or desert of theirs.]*

13. *And there was no bread in all the land; [i. e. There was an excessive want of all manner of sustenance. This great necessity was most among the common people, there being no bread to be had for money. Of the Word Bread, see above chap. 3. 19.] for the famine was very grievous; so that the land of Egypt, and the land of Canaan ragged, because of that famine. [Understand this of the Inhabitants of those Countries, who were so oppressed by that famine, that they became very troublesome, and distracted as it were, ready to make general uproars. See below ver. 18. 19.]*

14. *Then Joseph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the Corn which they bought: and Joseph brought that money into Pharaoh's house.*

15. *Now when all the money out of the land of Egypt, and out of the land of Canaan was spent, all the Egyptians came to Joseph, saying, Give us bread; for why should we die in thy presence? [i. e. why wilt thou suffer us to be famished, and perish before thy eyes, now we have no money left us? thou mightest help us yet, if thou wouldst.]*

16. *And Joseph said: Give your Cattel, and I shall give it you for your Cattel, if the money fail.*

17. *Then brought they their Cattel to Joseph; and Joseph gave them bread for horse, and for the Cattel of the Sheep, [Hence it appears, as also by ver. 6. above, that though the Shepherds were an abomination to the Egyptians, they nevertheless kept catel, for other uses.] and for the catel of the oxen, and for asses: and he fed them [Heb. gently fed them] with bread that year, for all their catel.*

18. *When that year was ended, then they came to him*

in the Second year [not of the famine, but the second after the precedent, wherein they had trucke their heads for corn: this second year was the seventh and last of the famine,] and said to him; we shall not bite in before my Lord, the money being spent, and the possession of beasts [come to my Lord, i. e. being paid over to thee for corn] that there is nothing left over, before the face of my Lord, [i. e. that my Lord can see about us, and that he can require or receive at our hands: or, that we should be able to produce, for to buy corn withal.] but our body and our Land.

19. *Wherefore shall we die before thy eyes, both we, and our Land? [Understand here by the dying of the land, the lying waste and desolate of it, as is declared in the latter end of the verse. Oth. we and our Land are (yet) still remaining, buy us, &c.] buy us, and our Land for bread; so shall we and our Land be subject to Pharaoh's service, [Heb. be Pharaoh's servants, or slaves, bond-men] and give seed [i. e. to sow] that we may live and not die, and that the Land become not a solitude.]*

20. *So Joseph bought the whole Land of Egypt for Pharaoh, for the Egyptians sold every one his field, because the famine was grown strong upon them: thus the land became Pharaoh's own. [The land indeed did formerly appertain to Pharaoh, by right of the Supream command or Government, but now he made the Proprietour of it.]*

21. *And as for the people, he transported the same [Heb. he made them passe over] in the Cities, [The meaning is, he made the people throughout all the land to change the places of their abode and habitations, out of the one City and quarter of the land, where their goods and catels lay, into another, where Pharaoh was pleased to appoint and assign them: so that it might effectually appear, they had no claim left to any propriety, but that whole Land, from one end to the other, was become the Kings own.] from the uttermost of the borders of Egypt, to the other uttermost of it. [i. e. from the one uttermost border, to the other.]*

22. *Only the land of the Priests he bought not: [By the Priests' understand such persons as were employed about the publick (Heathen) worship, and the wisdom (or philosophy) of the Egyptians: who, forasmuch as they had their maintenance by the King, needed not to sell their land. Some render the word rendered Priests here, civil officers, or commanders. The Hebrew word signifying the same likewise, though but seldom, see above chap. 41. 45.] for the Priests had an appointed part from Pharaoh; and they did eat their appointed part, which Pharaoh had given them; therefore they did not sell their land.]*

23. *Then said Joseph to the people; Behold, I have bought you and your Land this day for Pharaoh: loe, there is seed for you, to sow the Land withal. [Hence it appears, that this happened in the last year of the famine. Compare Amos, above on ver. 19.]*

24. *Yet with the revenue it shall be, that ye shall give Pharaoh the fifth part: and the four parts [Heb. hands, i. e. parts, as above chap. 43. 34.] shall be for you, for the sowing of the ground, and for your food, and of those that are in your houses, and for to eat for your little ones.*

25. *And they said; Thou hast preserved our lives, [Heb. made us live, i. e. kept us alive; so above chap. 6. ver. 19. and chap. 45. 7.] The Egyptians declare, that they are very well contented with the condition of tilling Pharaoh's grounds, now agreed on; and they held themselves much grazed and favoured by it, besides.] let us but finde grace in thy Lords eyes, [See of this manner of speaking, above chap. 18. on ver. 3.] and we shall be Pharaoh's servants. [i. e. his bond-men.]*

26. *Then Joseph set (or, settled) this for a law [or, ordinance, statute, right, usance, custome,] until this day, [i. e.*

[i. e. which is kept in use and practice still among them hitherto.] over the Land of Egypt, that Pharaoh should have the fifth part [i. e. that the land should be all the Kings own with the fifth part of the revenue, or crop thereof.] save that only the Priests Land became not Pharaoh's.

27. *So Israel dwelt in the Land of Egypt, in the land of Gosen; and they put them to (i. e. possessours therein, and they became fruitful, and multiplied much.*

28. *And Jacob lived in the Land of Egypt, seven and twenty years: so that the days of Jacob, the years of his life were an hundred forty and seven years.*

29. *Now when the days of Israel drew near, that he should die, he called his son Joseph, and said to him; I have found grace now in thy eyes; then (I pray) lay thy hand under my thigh; and say unto me, I pray thee, that thou wilt bury me in the grave of my fathers, and thou shalt be my grave.*

30. *Now when the days of Israel drew near, that he should die, he called his son Joseph, and said to him; I have found grace now in thy eyes; then (I pray) lay thy hand under my thigh; and say unto me, I pray thee, that thou wilt bury me in the grave of my fathers, and thou shalt be my grave.*

31. *And he said; [Jacob namely.] Swear unto me, and he [Joseph] swore unto him; and Israel bowed himself before the LORD, i. e. he called upon God, giving him thanks for the strengthening of his life, which he had obtained by Joseph his promise and oath, at the beds head, [sitting up in the bed, by reason of his infirmity, which disabled him to rise, and to pray kneeling or standing.]*

CHAP. XLVIII.

Tob being sick, Joseph comes and visits him, &c. 15. &c. to show he respects Gods promise, and to prove his two sons Manasse and Ephraim, as his own, and as the fathers of two distinct Tribes in Israel, 5. In the laying out of the hands, Jacob purposely prefers the younger, viz. Ephraim, before the elder, Manasse, 13. notwithstanding Josephs interpellation, 17. blessing them thus together with their father Joseph, and prophesying of their return into the land of Canaan, 21. he giveth Joseph a piece of land apart, 22.

Now it happened after these things, that they told Joseph, Behold, thy father is sick; then he took his two sons with him, [i. e. in going to his father, to see and visit him.] Manasse and Ephraim.

2. And they told Jacob, and said; Behold, thy son Joseph comes to thee: so Israel strengthened himself, and set up in the bed.

3. Then said Jacob to Joseph; God the Almighty [see above chap. 17. on ver. 1.] appeared to me at Luz [or, there called Bethel, see above chap. 28. 19. and 36. 6.] in the Land of Canaan, and he blessed me: [i. e. he there renewed and confirmed unto me the blessing promised to my father, and grand-father; which is to go on still, and to be delivered from hand to hand, to our posterities.]

4. And he said to me; Behold I will make thee fruitful, and multiply thee; and set (or, settle) thee a heap of Nation; and I will give thee the Land [i. e. the land of Canaan] to thy possession for ever, i. e. during all the time of the law, as to the earthly Canaan, but for times without end, in regard of the heavenly. See above chap. 13. 15. and 17. 7. 13. with the Annotat.

5. Now then, thy two sons, which were born unto thee

in the Land of Egypt, before I came into Egypt to thee, are mine: [i. e. my will and meaning is, that in the sharing of my goods, and the land of Canaan, each of them shall be accounted an immediate co-heir, a peculiar Tribe, as if they were begotten by my self, and not by thy wife, Job. 14. 4. and 15. 1. and 17. 7.] Thus Joseph, who was to have otherwise but a single share of the inheritance, as the rest of his brethren, obtained a double portion here, which appertained to Ruben, as the first-born. See above chap. 29. 32. but it was taken from him, and transferred on Joseph, 1 Chron. 5. ver. 1, 2. for the reason mentioned below, chap. 49. ver. 3, 4.] Ephraim and Manasse shall be mine, [Ephraim is already preferred here; see the reason below, ver. 19.] as Ruben, and Simeon.

6. But thy Generation, which thou shalt beget after thee, [i. e. the children whom thou shalt see hereafter, besides Manasse and Ephraim] shall be thine: [i. e. they shall be counted thy off-spring, or proper issue, and my grand-children by thee.] they shall be called after the name of their brethren, in their inheritance, [i. e. they shall be comprehended, in the division of the land, with either of their two brethren, and not make peculiar Tribes by themselves, as these two shall. To be called after, or by, or after a name, is to be denominated by the name, and accounted or comprehended under or together with the same. See Deut. 28. ver. 10. Amos 9. 12. and compare below, ver. 16.]

7. Now when I came from Padan [Oth. Padan Aram: See above chap. 25. 20. and 35. 9.] Rachel died by me; [Oth. over me: as if one should fly in my bosom, within my arms. Oth. before me, i. e. in my presence, before my eyes.] in the Land of Canaan, upon the way, when there was yet a little tract of Land, [see above chap. 35. on ver. 16.] to come to Ephraim: [see above ch. 35. on ver. 16. & 19.] and I buried her there by the way of Ephraim, which is Bethlethem.

8. And Israel saw the sons of Joseph; and said; where are these? [Jacob's sight was grown dim with age, ver. 10. so that calling his eyes upon those sons of Joseph, he could not exactly discern and know who they were.]

9. And Joseph said to his father, They are my sons whom God hath given me: and he shall bring them to me (I pray) [Heb. take them, i. e. take them and bring them. The word to take, is frequently used thus. See above ch. 12. ver. 15.] that I may bless thee, [i. e. that I may declare unto them the promises of God, how he will bless them, and confirm it to them with the laying of my hands upon them; according to the manner of the Patriarchs blessing. See above chap. 27. on ver. 4.]

10. Howbeit Israels eyes were heavy [i. e. dull and dim; not able to discern distinctly] of age, he could not see: [i. e. not well, as ver. 8.] and he made them approach to him: then he kissed them, [see above chap. 29. on ver. 26.] and embraced them. [See above chap. 29. v. 13. and chap. 33. 4.]

11. And Israel said to Joseph; I had not thought to have seen thy face: but behold, God hath made me like-wisely see thy face.

12. Then Joseph made them go forth from his knees, [i. e. from Jacobs knees; between which he held the youths embracing them, But Joseph meant to place them orderly before him, one by one, that so they might receive his blessing, in the accustomed manner.] and he bowed himself before his face down to the ground. [Showing civil respect to his fathers, and returning him thanks for the honour and affection testified to him and his.]

13. And Joseph took them both, Ephraim in his right hand, over against Israels left hand, and Manasse, in his left hand, over against Israels right hand, and he made them approach to him.

14. But Israel stretched forth his right hand, and laid [Heb. set (put)] it on Ephraim's head, though he were the least; [i. e. the younger]

on Manasse's bed : he quiled his hands unto his ankles ; [Heb. he made his hands wife ; i. e. he did it not by hazard, or by mistake, but of good fore-going knowledge, as a Prophet, performing the will of God, without regard to the primogeniture. The laying on of hands, here first mentioned in the Scripture, was usual at this time, and afterwards. First, in blessing, as here, and Mat. 19. 15. Secondly, in sacrifices, Lev. 1. 4. See the Annot. there. Thirdly, in judging, cleansing, and punishing, Lev. 24. 14. Fourthly, in consecrating, or anointing for offices, Num. 8. 20. Dent. 34. 9. Acts 6. 6. 1 Tim. 4. 14. Fifthly, in doing of Miracles, Mark 6. 5. Luke 4. 40. Acts 28. 3. &c.] for Manasse was the first-born. [Oth. howbeit Manasse's, &c.]

15. And he blest Ephraim, [i. e. in his children, as appears verse 16.] and said ; The God before whose face my fathers, Abraham, and Isaac have walked, that God which hath fed me, since I was, to this day.

16. That Angel which delivered me from all evils, [i. e. recollecting of this Angel the same thing he does to God for verse 15. therefore this cannot be understood of a Created Angel, but must be meant of the Son of God. See above chap. 22. on verse 11.] he blest these youths, and let my name be called in them, and my fathers, Abraham, and Isaac name ; [i. e. let them be accounted my own progeny, and called Abraham's, Isaac's, and my own children. This happened to, for they were ever after held and esteemed among the twelve Tribes of Israel, as Isaac's own immediate issue : Compare also, the Annot. on verse 6.] and let their multitude be fifteen in the multitude, in the midst of the land.

17. When Joseph saw, that his father laid his right hand upon Ephraim's head ; it was evil in his eyes [i. e. it displeased him : See above chap. 21. on verse 11.] and he took hold of his fathers hand, to bring the same off from Ephraim's head upon the head of Manasse.

18. And Joseph said to his father ; nor for my father : for this is the first-born ; lay thy right hand on his head.

19. But his father refused it, and said ; I know it is thy son, I know it is so : shall likewise be a people, and he shall likewise wax great : but yet his least brother, shall be greater than he ; [when the Israelites were first numbered in the wilderness, Ephraim was first brought in, and had eight thousand three hundred men more than Manasse, as is to be seen, Num. 1. 32, 33, 35. and 2. 19, 21.] and his seed shall be a multitude of Nations. [Heb. judgments.]

20. Thus he blessed them on that day, saying ; In thee [Oth. after thee, i. e. by thy example, as if he said ; The Israelites blessing or wishing prosperity one to another, they shall take thee for an example or pattern, as the following words do plainly hold forth. See the like manner of blessing, Ruth 4. 11. and of cursing, Jer. 29. 22.] I wish Israel [i. e. my posterity the Israelites.] blessing ; saying ; God set thee like Ephraim, and like Manasse : and he placed Ephraim before Manasse.

21. Then said Israel to Joseph ; behold, I die : [i. e. I am near and ready to die. The Present Tense or time being used for the Future, or that near at hand. Compare above chap. 19. 13, and 20. 3. and Jobn 14. 2.] but God shall be with you, and he shall bring you again into the land of your fathers. [i. e. into the land of Canaan.]

22. And I have given thee a piece of land [The Hebrew word doth properly signifie a shoulder, or back, as above chap. 9. 23. and afterwards by likeness, a piece, part or portion of land, somewhat high or elevated, as here. But Jacob, as a Prophet, aims likewise at the name of the City of Sichem, which lay in that land by the hill side. See above chap. 12. 6. and fell afterwards to the Tribe of Ephraim, Iof. 20. 7. wherein Joseph's bones were likewise buried, Iof. 24. 32. as in the land, which

his father had Prophetically assigned and bestowed upon him, Iofn 4. 5. understanding not only the piece of land, which he had bought for an hundred pieces of money, ab. ch. 33. 19. but likewise all the land or Territory of the city of Sichem, which Simeon and Levi took by force of arms, and plundered ; above chap. 34. 25, 26.] above thy brethren ; [i. e. in regard of the primogeniture, Dent. 21. 17. which Ruben had forsaken, and was devolved upon Joseph, 1 Chron. 5. 1. (as to the donation of inheritance) he being the first-born by the worthier wife.] which I took with my sword, and with my bowe [i. e. when after the Murder of the Schemites, I was fain to stand upon my armed guard, for fear of the neighbouring Canaanites, not to be surprised by them. Now God having blest my care and watchfulness, by sending a terror upon all the inhabitants thereof, I kept that piece of land, which now thou dost God's blessing I hold and account of as my own, as hereafter also it shall appertain to thy posterity in this and possession : or otherwise, which I shall take by the sword and the bowe of my posterity.] out of the land of the Amorites. [Heb. the Amorites. He puts down the name of one of the Nations of the land of Canaan, which was a very powerful and considerable one, as appears, Amos 2. 9. So likewise above chap. 15. verse 16, and Iof. 10. 5.]

CHAP. XLIX.

1. Jacob calleth his Sons, to blest them before his death, &c. [i. e. rebuking first the heinous acts of Ruben, Simeon, and Levi, 3. then he falls upon the exalting of the glory of Judah, prophesying of the time of Christ's birth, after the Jews, out of him, together with his king-dome, and the calling of the Gentiles, 8. of Zebulon, 13. of Issachar, 14. Dan, 16. Gad, 19. Aser, 20. Naphtali, 21. Joseph's peculiar blessing, 22. of Benjamin, 27. w. 1. Iof. 1. 2.]

AFTER that Jacob called his Sons : and he said ; Assemble your selves, and I will declare unto you, what shall befall you in the following days. [Heb. In the afternoon, last, or sequel of days, i. e. in the times to come, to wit, from about two hundred years hence, all along, until the coming of the King-dome of the Messiah.]

2. Come together and hearken, ye Sons of Jacob, and hearken unto Israel your father.

3. Ruben, thou art my first-born son, my vigor, [i. e. a child begotten in the principal vigour of my age, and the beginning of my power ;] with, in begetting of children. Thus the first-born are called, Dent. 21. 17. Psalm 78. 51.] the most eminent [Heb. eminency] in exaltation, and the most eminent in strength.

4. Swift descent [or fall, ebbe] [Heb. Swiftnesse] of waters, [i. e. in the desisting of his fathers bed : even as the water suddenly gusheth down from some eminent place, into the lower ; so hath thou, through thy base lust, accompanied with great levity and presumption, precipitated thy self into a most abominable villany and vilenes ;] thou shalt not be the most eminent : for thou hast mounted thy fathers Couch : [i. e. thou hast defiled thy fathers bed with incontinence ;] then thou shalt sink [i. e. he hath got up into his bed.] [Thus Jacob spake turning himself away to his other sons.]

5. Simeon and Levi are brethren : [To wit, not only by nature, but likewise in manners and conditions, and wicked practices : which they shewed sufficiently by their cruel exploit against the Schemites, above chap. 34.] their dwellings, [or employments, or according to some, their Swords] are infortments of violence.

6. Let not my Soul come into their secret counsel ; let not my honour [honour is here as much as Soul here, it being the wealthiest and most honourable part of man. Thus the word honour may likewise be taken, Psa. 16. 9. and 30. 13. and 57. 9. Oth. tongues, where-with a man is bound to honour God, and to spread forth his praise. Also by the word honour ; there may be understood a mans good name] be uttered with their assembly : for in their wrath they have slain the man [Heb. the man.] and in their wilfulness they have removed the corner. [Heb. the ox. Understand hereby likewise all manner of other beards and cattle : which in plundering of the City of Sichem, they dispoiled the inhabitants of. The Hebrews do frequently use the singular in stead of the plural number, above chap. 22. 5. and 1 Chron. 10. 1. compared with 1 Sam. 31. 1.]

7. Accursed be their Swam ; [To be accursed, is to be subject and liable to all manner of bodily and spiritual, temporal and eternal punishment, or to be subject to any of these ; as above chap. 3. 14. and 4. 11. and 5. 29. Dent. 28. 16, 17. Mat. 25. 41. Understand here the temporal punishment.] for it is fierce, and their fury, for it is hard : I will divide them in Jacob, and scatter them in Israel. [Jacob speaks here in the Name of God, as a Prophet, and his prophecy was fulfilled accordingly in the posterity ; for the Tribe of Simeon in the land of Canaan was intermixed with the Tribe of Judah, Iof. 19. 1. and the Tribe of Levi, dispersed among all the Tribes of Israel.]

8. Iuda thou art (he), thy brethren shall praise thee, thy hand shall be upon the neck of thy enemies : [i. e. thou shalt pursue and suppress them. Compare Psalm 18. 41.] before thee thy fathers sons shall bow down themselves. [Hereby he intimates, that his posterity shall be exalted to the Sovereignty, the second part of the right and prerogative of the Primogeniture.]

9. Iuda is a Lions whelp, thou art mounted up my Son from the prey : he croucheth, he coucheth down like a Lion, and like an old Lion : [All this is spoken by way of similitude, to betoken and shew forth the temporal authority and power of the posterity of Iuda, Iud. 1. 2. and 1 Sam. 17. 51. and 2 Sam. 8. 12, 13. and 1 Kings 9. verse 20. &c. and the everlasting of the Messiah, that was to issue from Iuda, Mat. 28. 18. Luke 1. 32, 43. Eph. 1. 20, 21.] who shall rouse him ? [as if he had said ; his enemies shall stand in that fear of him, that they shall not easily dare to provoke him without their apparent ruine and destruction.]

10. The Scepter shall not recede [or turn off] from Iuda [The Scepter, i. e. the power of the Government or the Sovereignty, Ista. 14. 5. Ezech. 19. 11, 14. Zach. 10. 11. it being the manner of chief Governments and Rulers to bear Staves or Scepters in their hands, in token of their command and authority, Ezech. 8. 4. Others, the Tribe ; i. e. the Tribe of Iuda shall not be confounded with others, nor removed out of its place, before, &c.] nor the Law-giver [understand him that hath power to make, and give, and prescribe Laws of Government. See Prov. 8. 15.] from between his feet ; [i. e. issuing from Iuda. Oth. who shall be instructed as a disciple at the feet of the Master in the Law ; so Dent. 33. 3.] until Sio [hereby doubtless the Messiah is to be understood : and by some it is rendered, his Son, or fruit ; to wit, the son of Iuda ; for the Hebrew word doth signifie the skin or membrane, wherein the children are born ; & thence also the very child therein contained, and which was to come forth out of the Tribe of Iuda, of which the Virgin Mary, the Mother of Christ, was to descend. Oth. the Saviour, Preserver, Prosperity-giver, &c.] come, [Oth. shall be come, both is true, in regard of the twofold form of Government, the one, having power in matters criminal, over life and death ;

the other only determining Civil and Ecclesiastical differences : for some years before the coming of Christ, the Jews were deprived of the first form of Government by Pompeius ; but the other was yet remaining in their hands, when Christ was come in the flesh, Iofn 18. 31.] and to the same the Nations shall yield obedience. [Heb. and to (or, unto) him shall the obedience of the Nations be : i. e. The true believers, among all Nations, shall yield obedience unto him, acknowledging him for their Lord and Saviour, &c. Oth. and unto him shall be the gathering of the Nations.]

11. He shall bind his young ass to the Vine, and the colt of his ass to the noblest Vine : [Hereby is intimated the abundance and excellency of the Wine, that should be planted in Iuda his inheritance.] He shall wash his garment in wine, and his cloaks, [Oth. his upper garment,] in the blood of grapes, [i. e. in the juice of grapes, or in wine : so Dent. 32. 14.]

12. He is ruddy of eyes through the Wine, and white of teeth through the Milk. [By this phrase he implies the great abundance and strength of the Wine, & the Milk, which should be in the land of Iuda. Oth. redder of eyes than Wine, and whiter of teeth than Milk.]

13. Zedulon shall dwell at the Havens [i. e. he shall have his habitation on the Sea-coast. See the fulfilling hereof, Iof. 19. 10, 11, &c.] of the Seas [Oth. Lakes,] and he shall be at the Havens of the Ships, and his side shall be toward Zidon. [See of this City, above chap. 10. 19.]

14. Issachar is a strong [or raw-] boned ass. [Heb. an ass of the bone, i. e. an ass of huge and strong bones. By this allusion of a strong, yet lazie and cast-loving ass, he foretelleth, that the posterity of Issachar, should be strong indeed, and of great abilities, by reason of the goodness of their soil, but to give up to their ease and peace, that they should achieve nothing of any moment, but rather suffer themselves to be ridden and burdened by others. See Iud. 5. 13. and compare Dent. 33. 18.] lying down betwixt two packes.

15. When he saw the rest, that it was good, and the land, that it was pleasant : then he bowed down his shoulder for to bear, and was serving under Tribe.

16. Dan shall judge his people, [i. e. Govern them,] by giving and executing of laws : so 1 Sam. 2. 10. Psa. 96. 12. Zach. 3. 7. This same Jacob likewise understands of the other Tribes, issuing from the hand-maids, that they shall have the full dominion in their inheritance and allotment, as well as any of the rest.] as one of the Tribes of Israel.

17. Dan shall be a Serpent by the way [The sense and meaning of this prophecy is, Dan shall, after the nature and condition of Serpents, slyly and subtilly assault his enemies, as is to be gathered likewise by Dent. 33. v. 22. See the examples of the fulfilling hereof, Iud. 14. and 15. and 16. and 18. chap.] an adder-serpent before the zamb, [Oth. an arrow-serpent (Serpens iustus), who hiding themselves in the Trees, do with great force and swiftness shoot forth thence from betwixt the boughs upon the passengers, as also they do on the plain ground by the ways side. The Hebrew word occurs only in this place.] biting the horses heels that his rider may fall backward.

18. LORD, I wait [Jacob addresseth himself to God, to recommend unto him the welfare of his posterity, foreseeing through the Spirit of God the troubles and difficulties which were like to befall them both in general, and the Tribe of Dan in particular ; in regard as well of their inheritance, Iud. 1. 24. Iof. 19. 47. as of the true Religion and pure worship of God, which they did foretake in turning to Idolatry, Iud. 18. 17.] on thy salvation. [The Hebrew word signifies either temporal deliverance, and preservation, Iud. 5. 18. and 2 Sam. 10. 11. or the everlasting, Iof. 45. 17. Luke 19. 9. or

both of them together, as Psalm 37. 39. and here. Oth. 10, (or, for,) thy *Salvation*, (or, preservation) do I wait on the LORD.]

19. Concerning Gad, a company (or, troop) shall fall upon him [The Heb. Verb signifies properly to make excursions with parties here and there for depredation. And Jacob implies here, that Gad shall be somewhat troubled in the beginning with his enemies, but should conquer them himself at length. See Deut. 33. 20, 21.] but he shall fall on (them) in the end.

20. Of Aser; his bread shall be fat, [Meaning, that the posterity of Aser should enjoy very good wheat, oil, and other fulness in abundance, in the Country to be allotted unto them.] and he shall deliver Royalainties, [i. e. the land of Aser shall be exceeding fruitful, yielding not only necessary food, but likewise all manner of precious, delicious, rare, and dainty fruits, such as may grace any Kings' Table, and please his palate. See Deut. 33. 24. and Job. 19. 24, 25, &c.]

21. Naphtali is a bridle let loose [i. e. nimble and expeditious in worldly achievements, Jud. 4. 6, 10. and 5. 18. and as pleasant and acceptable in civil conversations, as followeth.] he gives goodly words.

22. Joseph is a fruitful branch, a fruitful branch by a fountain. [Heb. Son of the fruitful (Vine) &c. each of the branches [Heb. the daughters] runs (or, proceeds) over the wall. [Joseph, in this verse, is compared to a fruitful flock or stem of a Vine, shooting forth her branches, which should multiply and spread themselves exceedingly.]

23. The Archers [Heb. Lords (or, Masters) of arrows, i. e. such as use them in shooting; see above chap. 14. on verse 13. understood by these all such, as wrought and ruled Joseph, as his brethren selling him; his missiles by her fall accusing, causing him to be put in prison, &c. all which made him the mark of their narrow-eyed and spiteful persecution to split and ruin him.] indeed have pierced themselves on him [Heb. have cut-battered, or, cauterized him] and shot at him [see of the Hebrew Verb here used, Job 16. 13. Jer. 50. 29. also Psalm 18. 15.] and have him:

24. But his bow remained in stiffness (or, rigour) and the arms of his hands were strengthened [i. e. his strength and prosperity remained entire, that he could not be hit nor hurt by his enemies. Some do understand by the bow the faith of Joseph; and by his arms, his various practice.] through the hands [the hands of God broken his Almighty power and strength, Exod. 15. 3. Psalm 10. 12. Ezek. 39. 21, &c.] of the mighty (one) of Jacob; [i. e. of God, who through his might defended and protected Jacob and his family.] from whence [viz. from God, the only Fountain and Giver of all good things.] he is a shepherd, [understand this of Joseph, whom God appointed Shepherd, to provide food for the Egyptians, and other Nations about them; but especially for the house of Jacob: by reason whereof he is likewise called in the following Text, a stone, or rock, of refuge.] a stone of Israel.

25. From thy Fathers God, who shall help thee, and from the Almighty, who shall bless thee with blessings of the Heaven from above: with blessings of the Abyss, that lie beneath it [understand by this the profound depth under the earth, from whence the Seas, Fountains, Rivers, Lakes, Brooks, &c. take their sources. Compare above chap. 1. 2.] with blessings of the breasts, and of the womb. [This Verse hath respect to Josephs posterity, to whom Jacob prophetically bequeatheth here a fourfold blessing from God. I. By means of the Heaven's seasonable Summer, and Winter, Sun-shine, Rain, Dew, Winds, &c. See Deut. 33. 13. Ezek. 34. 26. II. Out of the Abyss's Fountains, Rivers, and all manner of flowing or standing waters, and their productions. Compare Deut. 8. 7. and 33. 13. III. By

means of mankind; the fruitfulness and multiplication of their posterity, Deut. 33. 17. I. V. By the beasts Food, Clothing, helpful service, and invaluable abundance of the same. Compare Deut. 28. 4.]

26. The blessings of thy Father exceed the blessings of my fore-fathers, [not only as being an ever continued unto me, more clearly revealed, and more nearly fulfilled, but likewise extending over all my children, who likewise are more in number, than those of my father, and grand-father were, belonging to Gods Covenant.] unto the end of the everlasting hills, [i. e. those that were from the beginning. Compare Deut. 33. 15. Ezek. 36. 2. Hab. 3. 6. and farther, Psalm 72. 5, 7, 17. and 98. 37, 38.] those shall be upon the head of Joseph; [i. e. they shall be abundantly poured forth over him, that from him they may in like measure descend and flow down upon all his posterity.] and upon the Crown of the head of him that was separated from his brethren. [to be exalted to that dominion and power, whereby he became the Preserver of the whole Generation of all his kindred, from whom he was separated.]

27. Benjamin shall rear (like) a wolf in the morning shall he cut (be) prey, and in the evening shall he divide the spoil, [of the Benjamites it is foretold here, that in disposition, condition, and practice, they shall in some sort be like unto the ravening wolves, who are always abroad, and about, to prey upon what they can, to tear what they seize, and to devour, and swallow all they have torn, they and their young ones between them. For they shall be mightily given to wars, and prove excellent in the use of arms, the means, and instruments, and incitements of all such violence, which will never let them be at rest, following their warlike designs, and practices, from morning till night. See the fulfilling hereof, Jud. 3. 15. I Sam. chap. 19. and chap. 22. and 1 Sam. chap. 12. and 14. and 15.]

28. All these Tribes of Israel are brethren: and this is that, which thy Father spake to thee, when he blessed them; he blessed them every one, according to his particular blessing.

29. After that, he commanded them, and said unto them; I am gathered to my people, [see above chap. 15. on verse 15. and 25. 8.] bury me by my Fathers, [of the use of Burials, see above chap. 23. verse 4.] in the cave which is in the field of Ephron the Hethite: [See above chap. 23. on verse 10.]

30. In the cave, which is [He describeth this cave to carefully, not only to shew his great desire of being buried there, but likewise, that they might be sure of remembering the place exactly, for Joseph had been absent out of the land of Canaan, by this time, about thirty nine years, and his brethren about seventeen.] in the field of Machpelah, [see above chap. 23. on verse 9.] which is over against Mamre [otherwise called Hebron, in the Tribe of Juda, above chap. 23. 19. and 35. 27.] in the land of Canaan, which Abraham bought with that field of Ephron the Hethite for an hereditary burial-place.

31. There they buried Abraham, and Sarah his wife: there they buried Isaac and Rebecca his wife; and there have I buried. &c. [This Jacob relates here at length thus; partly, to draw off his childrens affection from Egypt, and to kindle a desire and expectation in them of enjoying once that land of promise; and partly, also to testify thereby openly and solemnly, that he stedfastly remained in the footsteps of the faith of Abraham and Isaac.]

32. The field and the cave, that is therein, is bought of the sons of Heib. [Heb. the buying of the field, and of the cave, that is therein, is of &c. Othraw. (in) the possession, [or, the inheritance of the field, and the cave that therein lies, (bought) of &c.]

33. When Jacob had made an end of charging his sons, he laid his feet together upon the bed, [It seemeth, that he

had made all the fore-going speech, sitting up in his bed, in honour of the Word of God, which he was then and there to declare unto his children, and the better to utter the same; afterwards having done, and having the increase of his weakness upon him, being disabled to continue longer in that posture, he laid himself down again, and stretching forth his feet together, disposed himself gently and quietly to wait for death, and to commend his spirit to God. And he gave up the ghost, (or expired) and he was gathered to his people. [See above on verse 19.]

CHAP. L.

Joseph bewails his father, and embalms him, &c. After that the Egyptians had bewailed him, Joseph carries him with Pharaohs leave, and stately accompanied into Canaan, 4. where, after the mourning solemnity, he is buried in Abrahams grave, 10. Joseph being returned into Egypt, is humbly sought unto by his brethren for forgiveness, 14. His age, and off-spring to the third and fourth generation, 22. He encouragech and raises an oath by his brethren touching the carrying away of his bones, and thereupon he dies, and is embalmed, 24.

Then Joseph fell upon his fathers face, and he wept over him, and kissed him. [and no doubt likewise shut his eyes, according as God had promised unto Jacob, above chap. 46. 4.]

2. And Joseph commanded his servants the Physicians that they should embalm his father: [i. e. the dead corpse of his father. This embalming was a very ancient custom of those Eastern Nations, whereby they bellowed and filled the excreated corpse with fragrant herbs and odorous spices, and anointed it all over within and without, with ointments made of the same, which custom the Gentiles kept up out of superstition, but the Israelites retained it with a sanctified remembrance, as a testimony of the future immortality and incorruptibility of our bodies. See 2 Chron. 16. 14. 1. 21. 19. Mark 16. 1. John 19. 14.] and the Physicians embalmed Israel.

3. And forty days were fulfilled on him [viz. on Jacobs embalming, to the end, that by this continued application, the virtue and efficacy of those precious herbs, drugs, and ointments, might to much the better diffuse themselves, and penetrate and incorporate through all the parts of the subject in hand] for thus the days of those that are embalmed are fulfilled, and the Egyptians bewailed him, seventy days. [longer then the Israelites after bewailed Aaron and Joseph, which dured but thirty days, Num. 20. 29. Deut. 34. 8. though some conceive, that in those seventy days the forehead fory for embalming are to be comprehended, in which sense the bewailing it self should have lasted but thirty days.]

4. Now when the days of his bewailing were past, Joseph spake to the house of Pharaoh, [understand the Princes, and Counsellours, and friends of Pharaoh, who were daily about his person; for Joseph being in mourning himself, he might not come into the Kings presence, according to the custom of Egypt, and other Countries. Compare Esch. 4. 2.] saying; If now I have found grace in your eyes, [see above chap. 18. on verse 2.] speak (I pray) before the ears of Pharaoh, saying;

5. My father hath made me swear, saying; Behold, I die; [see above chap. 48. on verse 21. and here below verse 24.] in my grave, which I have digged me in the land of Canaan, [to id others likewise, while they were alive yet, cause their graves to be made ready against

their dying time: See 2 Chron. 16. 14. 1st. 22. 15. Mat. 27. 60.] therefore thou shalt bury me: now then let me go up (I pray) that I may bury my father, then shall I come again.

6. And Pharaoh said; Go up and bury thy father, according as he hath made thee swear.

7. And Joseph went up, to bury his father, and (there) went with him all [i. e. a great many, or the most part, or all such as were not presently employed, and could be spared from home; compare Math. 3. 5.] Pharaohs servants [i. e. Courtiers, Gentlemen, Attendants, see above chap. 20. on verse 8.] the most Ancient [i. e. his Councilours, Senators, and Statesmen] of his house [i. e. Court-family. See above chap. 24. on verse 19.] and all the most ancient of the land of Egypt [i. e. the principal men, the Governours, chief Officers, and other Venerable persons of the land.]

8. Besides the whole house of Joseph, [i. e. all his Family, Retinue, Servants, and Attendants. Compare the Annot. on the verse fore-going, and above chap. 7. on verse 1.] and his brethren, and the house of his fathers: only their little children, and their flocks, and their oxen [i. e. their cattle, both great and small; see above chap. 12. on verse 16.] they left in the land of Gosen.

9. And with him there went up, as well chariots as horsemen, and it was a very heavy host [i. e. a very great and numerous company. Thus we read of an host, people, Numbers 20. 20. and 1 Kings 3. 9. which 2 Chron. 1. 10. is explained a great people. See likewise 1 Kings 10. 2. and 2 Kings 6. 14.]

10. Now when they came to the plain of the thorn-bush, [understand here a plain Champaign field, or Country lying bare and open, over-grown, or perhaps hedged in, with thorns, or about which there grew a great quantity of thorn-bushes. The same word that here is rendered thorn-bush, we find likewise Jud. 9. 14. and Psalm 58. 10. Others retain the Hebrew word *Adad*, as the proper name of this place] that which is on yonkife [viz. in regard of the place where Joseph was when he wrote this] of the Jordan, [see above chap. 13. on verse 10.] there they kept a great and very heavy lamentation: [Heb. then they lamented a lamentation there very great and heavy] and he made his father a mourning there of seven days, [i. e. Joseph appointed seven days, for the sitting and accommodating all things requisite for the solemnity of the mourning and Funeral of his father. See Eccles. 22. 13.]

11. When the inhabitants [Heb. the inhabitants, and so by and by, the Canaanites,] of the Country, the Canaanites, saw this mourning in the plain of the thorn-bush, then said they, This is an heavy mourning of the Egyptians, therefore the name thereof [viz. of the forsaid place] was called *AbelMizraim*: [i. e. the mourning of the Egyptians; or the mourning Egyptian, or mourning Egypt.] which is by the fount of Jordan. [See above ver. 10.]

12. And his sons did unto him, [viz. Jacob] according as he had commanded them. [See above chap. 49. 29.]

13. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah: [See above chap. 49. 30.] which Abraham had bought together with the field, for an hereditary burying place, of Ephron the Hethite, over against Mamre. [See above chap. 43. on verse 30.]

14. After that, Joseph returned into Egypt, he and his brothers, and all that were gone up with him for to bury his father; after that he had buried his father.

15. When Josephs brethren saw, that their Father was dead, they said; Peradventure Joseph will have us:

as! he shall assuredly requite [Heb. requiring requite, or return] us all the evil we did him. [Heb. requited, or returned him. To wit, for all those humble and submissive requests and friendly entreaties, whereby when he was in our hands he brought us to spare him, we rejecting them all. See above chap. 42. 21. and so below veric 17.]

16. Therefore they sent to Joseph, [Heb. they charged to him, i. e. they dispatched some persons to him, whom they charged to acquaint Joseph with their apprehensions and desires] saying; Thy father hath given in charge before his death, saying; [They desire a full pardon at Josephs hands, using four main arguments, to enforce the grant thereof. First, that their father (say they) desired it before his death. Secondly, because they were brethren. Thirdly, they were sorry for, and confessed their sins. Fourthly, because they were all of one Religion.]

17. Thus shall ye say to Joseph, Forgive (now I pray) the trespass of thy brethren, and their sin, for they have done evil against thee, but now (I pray) forgive the trespass of the servants of the God of thy father; [serving the same God with thee, who hath commanded us to forgive one anothers trespasses, as we desire him to forgive ours. See of the attribute here given to God, above chap. 26. on 22. 24. and chap. 31. on v. 42.] and Joseph wept as they spake to him. [Doublets because they spake in very feeling terms, of a matter which he could not hear, but be sensible of it, the rather that he perceived thereby their apprehension of revenge and punishment, and their instructing of his goodness.]

After that, his brethren also came [viz. After they heard the report of their Messengers, whom they had sent to Joseph, above veric 16.] and fell down before him, and said; Behold, we are servants to thee.

19. And Joseph said to them; Fear not: for, am I in the place of God? [i. e. am I God, that I should have any power to do you any hurt or ill, since God is pleased to do you good, and preserve you by me?]

20. Ye indeed, ye thought evil against me; (yet) God thought that for good; to do, as it is at this day [i. e. as is now apparent and manifest before all the world.]

save a great people alive.

21. Now then fear not; I shall maintain you and your little children: Thus he comforted them, and spake according to their heart. [See above chapter 34. on veric 3.]

22. Joseph then dwelt in Egypt, he and his fathers house: and Joseph lived an hundred and ten years.

23. And Joseph saw children of Ephraim, of the third generation, [Heb. children of the third, i. e. in the third generation, that is, children of childrens children. See of the like blessing, Job 42. 15. and Psalm 128. 6. here begins the fulfilling of Jacobs prophecy, above chap. 48. 19.] also the sons of Machir, Manssers son, were born on Josephs knees, [i. e. Joseph took pleasure in their infancy, to let them sit upon his lap to dandle them, after the manner of sporting with children, compare above chap. 30. 3.]

24. And Joseph said to his brethren, I (am) dying; [See above ver. 5.] but God shall assuredly visit you, [Heb. visiting visit you, i. e. for certain, viz. in mercy, to do you good, and to make good his promises unto you. See above chap. 21. on ver. 1. and here the next veric.] and he shall make you to go up out of this Land, into the Land which he hath sworn to Abraham, Isaac and Jacob.

25. And Joseph made the sons of Israel swear, saying; God shall visit you assuredly; then shall ye carry up my bones from hence. [This he charged upon them, not out of any superstition, but out of the assurance of his faith, whereby he was sure, that his posterity should possess the land of Canaan, and that the same was to them all, a Type and pledge of the heavenly Canaan; desiring for these reasons, that his bones might at last be transported thither. See Heb. 11. 22.]

26. And Joseph died, being an hundred and ten years old: [Heb. a son of an hundred and ten years,] and they embalmed him [see above on ver. 2.] and they laid him into a chest, [wherin his dead body was kept, until in due time it might be carried into the land of Canaan, which happened within an hundred fifty and five years after, when the children of Israel went forth out of Egypt] in Egypt.



The Second Book of MOSES,

CALLED

EXODUS.

The Argument of this BOOK.

TH E Greeks call this Book Exodus, i. e. a going forth, or coming forth; which name most interpret of the Bible do retain and make use of, it agreeing so well with the principal matter therein contained; for, after that the holy Ghost hath showed in the beginning of this Book the great increase of the children of Israel in Egypt; and how Pharaoh sought to suppress them; he goes on describing the Birth of Moses, with his wonderful preservation and education; and how God called and sent forth him and his Brother Aarons, for to lead forth, and deliver his people of Israel out of the house of bondage in Egypt; which Pharaoh, (being and abiding hardened of God) refusing to assent unto, God visited the land of Egypt with ten grievous plagues, and after them he led forth his people by Moses, with great wealth, and by a stretched out hand, out of Egypt after that they had eaten the Paschal Lamb; leading them through the Red Sea, (wherin Pharaoh pursuing them, was drowned with all his host) into the wilderness, and guiding them, in and through the same with a pillar of cloud, and a pillar of fire; giving them Manna for their food, and Quails for their appetite: and wa- overcame and subdued. In this wilderness they were put to it to fight with the Amalekites; and whom they did: In this wilderness God likewise gave unto the people of Israel the Ten Commandments, through Moses upon Mount Sinai, having written them with his own finger upon two Tables of stone: besides many other laws, statutes, rites, and ordinances. Also God commanded Moses to make a Tabernacle, with the Ark, and other holy furniture, and offices therunto belonging. Moreover there is related in this Book the Israclites Idolatry with the Golden Calf, for which transgression God was ready to destroy them, but that Moses his intercession prevailed with him to spare them. Moses desired to see the face of God. After that, God renewed his Covenant with the Israclites by the making of the Tabernacle, even more then enough for all things requisite therunto. And after that, all was up, appointed, and fitted with the glory of God. This Book contains an Historical Relation of what did happen to the Israclites, in the space of an hundred forty and two years, after the computation of some.

The



EXODUS.

CHAP. I.

The names and number of the children of Israel, that were come into Egypt, and their multiplication, &c. 1. How Pharaoh went about to suppress them, but in vain, 14. Pharaoh commands the Midwives, to kill all the male-children, as soon as they were born, 16. but they do save them alive, 17. for which God blest them, 21. Pharaoh commands all the male-infants to be drowned, 22.

These now are the Names of the Sons of Israel, that came into Egypt with Jacob; they came in (there) each with his house. [i. e. with his family or household. Heb. *Man, and his house* came.]

2. Ruben, Simeon, Levi and Judah.

3. Issachar, Zebulon, and Benjamin: [Benjamin was the youngest of all the sons of Jacob; and yet he is placed here before the sons of the Concubines, (or, By-wives).]

4. Dan and Naphthali, Gal and Aser.

5. All the souls now, [Heb. all (or every) soul, i. e. all the persons. See Gen. 12. on verse 5.] that came forth out of Jacob's thigh, [See Gen. 46. on verse 26.] were seventy souls: [See Gen. 46. on verse 27.] yet Joseph was in Egypt. [Joseph and his two sons, were likewise indeed come forth out of Jacob, but they were in Egypt before Jacob came there.]

6. Now when Joseph was dead, and all his Brethren, and all that Generation, [i. e. all the people of that age, or times, wherein Joseph and his Brethren were alive yet, and thus the word Generation is taken for the time of a mans life: See Gen. 15. on verse 16.]

7. When the children of Israel became fruitful, and grew abundantly in great number, and they multiplied, and no man could exceed them: [Heb. mighty in much much.] so that the land was filled with them.

8. After that, there stood up a new King over Egypt, who had not known Joseph.

9. The same said to his people: hehold, the people of the children of Israel are many, yet mightier than we.

10. Come on, let us deal wisely against them, [Oth. let us out-wit them:] that they do not multiply, and it happen, when any wars shall come, that they join themselves to our enemies, [Heb. haters] and fight against us, and go up out of the land.

11. And they set over the same Rulers of Task, [i. e. Such as required and exacted of every one his appointed daily-work.] to oppress the same with their burdens: [viz. which they had imposed and laid upon them] for they were building [Oth. they (viz. the children of Israel) build.] into Pharao Cities of Treasure. [Oth. of Ammunition] Pithon and Raameses. [This City must be distinguished from the land of Raameses, Gen. 47. 11.]

12. But the more they oppressed them, the more they multiplied, and they were more they grew: [Heb. even as they did oppress it (viz. the people) so it multiplied, and so

it grew, or, brake forth. See Gen. 28. on verse 14.] so that they were exceed by reason of the children of Israel.

13. And the Egyptians made the children of Israel serve with hardship. [Therefore Egypt is justly called a house of bondage, Exod. 20. 2. and an Iron task, Deut. 4. 20.]

14. So that they made them (their) life bitter with hard service, in days and in bricks, (or tile-Rocks) and with all (manner of) service in the field: with all their service, which they made them serve [Oth. which they did serve under them] with hardship.

15. Besides that, the King of Egypt spake into the Mid-wives of the Hebrew (women) [Oth. to the Hebrew Mid-wives.] (the name of one whereof was *Shiphrah*, and the name of the other *Pua*): [These two were the principal, for doubtless among so numerous a people, there were many more.]

16. And said: when ye help the Hebrew women in labour, and see them upon the stools: if it be a son, then kill him; [see the reason above verse 9, 10.] but if it be a daughter, let her live.

17. Yet the Mid-wives feared God, and did not as the King of Egypt had spoken to them, but they saved the male-Infants alive.

18. Then the King of Egypt called the Mid-wives, and said unto them, wherefore have ye done this thing? that ye did save the male-Infants alive?

19. And the Mid-wives said to Pharao: Because the Hebrew women are not like the Egyptian women, for they are strong; [Heb. allice, or lively] before the Mid-wives comes to them, they have brought forth, (or, born.)

20. Therefore God did the Mid-wives good: [Not for their lying, but for their fearing God,] and saving their children alive; for the next verse:] and that people multiplied, and became very mighty.

21. And it came to passe, because the Mid-wives feared God, that they saw a fair posterity and offspring. This may be refer'd unto the Israelites, or the mid-wives, or to both together.]

22. Then Pharao commanded all his people, saying: All the sons [Heb. every son, &c.] that are born, [viz. by the Hebrew women] ye shall cast into the River, but save all the daughters [Heb. every daughter] alive.

CHAP. II.

Mosch is born, and in a coffer of rushes, put into the River, &c. where he is found out, and brought up by Pharao's daughter, &c. seeing his brother wrong'd, he slays an Egyptian, 11. This an Ipraic upbraids him with, 12. he fleeth to Midian, 15. there he cleaves Jethro's daughters from the violence of the Shepherds, 16. he serves Jethro, and marries his daughter Zippora, 21. who bears him Gerson, 22. God heareth the cry of the Israelites, 24.

AND a man [whose name was Amram; the son of Kehath, the son of Levi, Exod. 6. 16, 18. Num. 26. 59.] of the house of Levi [i. e. of the Family and Tribe of Levi] went, and took [viz. to wife, i. e. married] a daughter of Levi. [born to Levi himself, called Jochabel, Num. 26. 59. Kehath's sister, Amram, her own husbands aunt, that is, his fathers sister, Exod. 6. 20. such marriages were forbidden afterwards, Levit. 18. 12.]

1. And the woman conceived, and bare a son: when she saw, that he was fair, [Heb. good, see Gen. 6. on verse 5.] then she hid him three months.

2. Yet when she was able to bide him no longer, [for the Israelites did live intermix'd with and among the Egyptians, Exod. 3. 22. and the Kings command was strict, and the transporting of it dangerous, Exod. 1. 22. Heb. 1. 23.] then she took for him a coffer, [or, chest, box] of bull-rushes [of which the Egyptians were wont to make light boats, Job. 18. 2.] and lined it with time, and with pitch, and she put the lad in there, and put in in the bull-rushes, at the bank of the river. [Heb. by this the mother did, that the child might the sooner be heard and seen and found.]

3. And his sister [By name Miriam, Exod. 15. 20. Num. 26. 59.] put her self afar off, to know what should be done to him.

4. And Pharao's daughter went down to wash her self in the river, when her damsels walked by the rivers side; [Heb. hand] as when she saw the coffer in the midst of the bull-rushes, she sent her maid-servant there for to fetch it. [Heb. and took it.]

5. When she opened it, she saw that lad, [Heb. and she saw him, the lady, (or, male-infant)] and behold, the lad wept; and she was moved with compassion over the same, and she said, This is one of the Hebrewes male-Infants.

7. Then said his sister to Pharao's daughter, Shall I go and call a nurse [Heb. a suckling woman] of the Hebrew women to thee, to suckle that lad?

8. And the daughter of Pharao said unto her, yea; and the young maid went, and called the lads nurse.

9. Then Pharao's daughter said unto her, Take this lad, and suckle it me, I will give (thee) thy wages; and the woman took the lad, and suckled it.

10. And when the lad was grown up, she brought him to Pharao's daughters, and he became a son to her: [i. e. and she took him for her son: causing him to be brought up in all the wisdom of the Egyptians, Acts 7. 21.] and she called his name Mosch, [i. e. drawn forth, viz. out of the water:] and said; for I have drawn him out of the water.

11. And it came to passe in those days, when Mosch was grown up, [Mosch was at this time forty years of age, mighty in words and deeds, Acts 7. 21.] that he went forth to his brethren, and viewed their burdens: and he saw that an Egyptian man smote an Hebrew man of his brethren. [i. e. kind-men, or country-men.]

12. And he looked hitherwards and thitherwards, and when he saw that there was no body, he smote (or, slew) the Egyptian, and hid him in the sand. [This Mosch did, to make his brethren understand, that God would deliver them through his hand; but they understood it not, Acts 7. 25.]

13. The second day he went forth again, and behold, two Hebrew men were striving together: and he said to the unrighteous; [i. e. to the wrong-doer, or to him that was in the wrong.] why dost thou smite thy neighbour?

14. Then he said, who hath set thee Chief (or, Prefident) [Heb. a man, a Prince, i. e. a Principally or principal man] and Judge over us? Sayest thou (this) to kill me, as thou hast killed the Egyptian? then Mosch was afraid, and said, verily, thy matter, (or fact, business) is made known.

15. Now when Pharao heard this matter, [i. e. the killing of the Egyptian by Mosch.] he sought to smite Mosch to death: but Mosch fled before the face of Pharao, and dwelt in the land of Midian, [Acts 7. 29. Midian. See Gen. 25. verse 2.] and he fate by a well of water.

16. And the Priest [Oth. the Prince or Ruler, Prefident. See of the Hebrew word *Cohen*, Gen. 41. 45. his name was Jethro, Exo. 3. 10. and Hobab, Num. 10. 29.] in Midian had seven daughters, which came to draw (water) in water, and filled the troughs to water their fethers flock.

17. Then the herdsmen came and drove them away: howbeit Mosch stood up and delivered them, and watered their flocks.

18. When they came to their father [i. e. grand-father's] to the well is taken, 2 Kings, 14. 3. and 16. 2. and 18. 3.] Rehuah, [This was a Midianite, Hobab or Jethro's father, Num. 10. 29.] he said; wherefore are ye returned so soon to day? [Heb. why have ye hasted to come to day?]

19. Then they said, An Egyptian man delivered us out of the hand of the herdsmen, and he likewise drew (water) abundantly, [Heb. drawing he drew] and watered the flock.

20. And he said to his daughter, [i. e. grand-daughters, as appears by Num. 10. 29. See the Annot. on 1 Chronics 1. 50.] where is he now? why didst ye let the man goe thus? [viz. it being so late already] call him, that he may eat bread. [i. e. that he may take his repast with us. See Gen. 31. 54.]

21. And Mosch agreed to dwell with the man; and hee gave Mosch his daughter [his grand-daughter, the daughter of his sonne Jethro, Exodus 3. 1.] Zippora.

22. Who bare him a sonne, and hee called his name Gerson: for he said; I am become a stranger, in a strange Country; [After these words there are divers others in our old Translation, not extant in the Hebrew Text here, but infered out of the Greek Translation, and extant elsewhere in the Hebrew Text, viz. Exodus 18. 4. whence they were borrow'd.]

23. And it happened after many of these days, [viz. about forty years after, Exodus 7. 7. Acts 7. 30. Mosch lived forty years in Pharao's Court, forty years he was a stranger and Shepherd in Midian, and forty years he spent with the Israelites in the wilderness.] when the King of Egypt was dead, [and with him all the rest that sought Mosch's life, Exod. 4. 19.] wherby Mosch got liberty to return into Egypt. [that the children of Israel might and cryed out for the service; and their cry over their service came up to God.]

24. And God heard their groans, and God remembered his covenant [See Genesis 8. on verse 1.] with Isaac, or, establish't with Abraham, and with Isaac, and with Jacob.

25. And God looked on the children of Israel, and God knew them [i. e. he took notice of and pity on them to help and deliver them.]

CHAP. III.

Moses seeing Jehob's flock... And Moses kept the flock of Jehob his father in law the Priest in Midian.

And Moses kept the flock of Jehob his father in law the Priest in Midian. Above chap. 2. 16, 18. it is said, That Reuel was Priest or Chief in Midian;

And the Angel of the LORD [This was the LORD himself, as appears, verse 4.] appeared unto him in a flame of a fire, out of the midst of a bramble bush;

And Moses said, I will now turn [Hcb. turn off] my self thitherward, and view that great Vision, [or, the great apparition, which was shewed forth there, not to the apprehension of the spirit, but to the outward sense of his bodily eyes.] why the bramble bush is not burned.

And the LORD saw, that he turned himself thitherward, for to view; and God called to him out of the midst of the bramble bush, and said, Moses, Moses: and he said, Lo, here I am.

And he said, Draw not near here: pull off thy shoes from off thy feet, [This served to excite Moses to an holy humility; as it did Josiah in another place, Jos. 5. 15.] for the place whereon thou standest, is holy land. [Or, ground.] [Hcb. is earth of holiness, viz. made holy through the presence and apparition of God, without which it was but like other ground.]

Moreover he said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face, for he was afraid to look upon God. [See the like examples of fear, 1 Kings 19. 13, Hcb. 6. 25. See also Job 13. 20. Luke 5. 8. proceeding from confidation of his own unworthiness and Gods transcendent Majesty.]

And the LORD said, I have very well seen [Hcb. Seeing I have seen] the oppression of my people, which is in Egypt: and have heard their cry, by reason of their Drivers; for their pains are known to me.

Therefore I am come down [See Gen. 11. 7. and 18. 21. and 35. 13.] to deliver it out of the hand of the Egyptians, and to carry them up out of this land, to a good and large land, [See Gen. 13. 14, 15.] to a land flowing with milk and honey: [I understand and comprehend hereby all manner of temporal blessings. This affluence and abundance is often testified of the land of promise, as Exodus 13. 5. and 33. 3. Leviticus 20. 24. Deuter. 6. 3.] to that place of the Canaanites, and the Hittites, and the Pherezites, and the Hivites, and the Jebusites. [The Hebrew hath all

their names in the singular number.]

And now, behold, the cry of the children of Israel, is come unto me; and I have likewise seen the oppression, wherewith the Egyptians do oppress them.

Therefore come now, and I shall send thee to Pharaoh: that thou mayest carry forth my people the children of Israel, out of Egypt.

Then said Moses to God; Who am I, that I should go to Pharaoh, and that I should carry forth the children of Israel, out of Egypt?

Then he said; I shall assuredly be with thee; and this shall be a token unto thee, that I have sent thee, [viz. This apparition of mine; or, that which here follows immediately in the Text.] when thou shalt led forth this people out of Egypt; then ye shall serve God [i. e. offer up sacrifice, as appears verse 18. see the fulfilling thereof, Exod. 19.] upon this mountain.

Then said Moses to God; Behold, when I have seen the children of Israel, and [say to them, The God of your fathers hath sent me unto you; and they tell me; what is his name? what shall I say to them?]

And God said to Moses; I shall be [Hcb. thus] I shall be. Also he said; Thus shalt thou say to the children of Israel, I SEND A. B. E. hath sent me unto you. [Oth. read here, I am that I am, or, I shall be that I was; and afterwards, I AM hath sent me, &c.] The Hebrew words here and their several significations well agreeing with the Name JEHOVAH, which implieth, that God here sending Moses, is eternal in his being, faithful in his promises, and Almighty in the performance thereof. Compare Rev. 1. 4. 8. and 16. 15. Heb. 13. 8.]

Then God said further to Moses; Thus shalt thou say to the children of Israel; The LORD God [See Genesis 2. on verse 4.] of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: that is my Name forever, truly: and this is my Memorial, from Generation to Generation. [Hcb. to Generation of Generation. As if God had said, By this name all G.nerations shall remember me: See Psalm 102. 13. and 135. 13. Oth. This is my memorial forever, at all times.]

Go, and assemble the eldest of Israel [Hereby are understood the Governours and Teachers of the people: these declared unto the people, what they understood by Moses: See Exodus 12. 3. 21. and 19. 3.] and say to them, The LORD your fathers God hath appeared to me, the God of Abraham, Isaac, and Jacob, saying; I have faithfully visited you, [Hcbrew, visiting I have visited you. See Genesis 21. on verse 1.] and that which is done unto you in Egypt.

Therefore I have said, I will carry you forth out of the oppression of Egypt, to the land of the Canaanites, [Hcbrew, the Canaanitic, &c.] and the Hittites, and the Amorites, and the Pherezites, and the Hivites, and the Jebusites: to the land flowing with milk and honey.

And they shall bear thy voice; and thou shalt go, thou and the eldest of Israel, unto the King of Egypt, and ye shall say unto him: The LORD, the God of the Hebrews hath met us, [i. e. appeared to us without our expectation; and spake unto us, commanding us, what now we are pretending and requesting.] therefore let us go now (we pray) the way of three days [or, a three dayes journey] into the wilderness [to wit, unto Mount Horeb, verse 12. which without lets and impediments by the way, was but a three dayes journey distant from Egypt.] that we may sacrifice to the LORD our God.

Yet I know, that the King of Egypt will not let you go: no not by a strong hand. [not for divers great and heavy plagues. See Exod. 12. 31.] 20. For I will stretch out [Hcb. send, send forth] my hand, [i. e. my strong and smarting plagues, &] and smite Egypt with all my wonders, [Hcbrew, he undertakands the Ten plagues, wherewith he was resolved to smite Egypt:] which I shall do in the midst of them: after that, [i. e. after the last, or tenth plague, viz. the slaying of the first-born.] he shall let you go.

And I will give this people grace in the eyes of the Egyptians: [i. e. favour among them. See Gen. 18. 3.] so that they shall be willing and ready to lend unto the Israelites, before their going forth, whatsoever they shall desire at their hands. [and it shall come to passe, when ye shall go forth, ye shall not go forth empty. [according to Gods promise, Gen. 15. 14. of the fulfilling whereof see below chap. 12. 35. 36.]]

But (each) woman shall ask of her neighbour, and of the Hostesse of her house, vessels of silver, and vessels of gold, and garments: then ye shall lay (or, put) upon your sons, and upon your daughters, and shall beware the Egyptians. [This was no theft, nor sin: God having commanded the act, which is the owner Paramount of all, and likewise intended thereby to recompence his people by this means; their heavy labour hitherto.]

CHAP. IV.

Moses is encouraged by the changing of his staff into a serpent, &c. and by the leprosy of his hand, &c. as also by the turning of the water into blood, &c. Moses pretends difficulty to go to Pharaoh, 10. provoking God to anger thereby, who appoints Aaron to be his spokesman, 14. Jehob gives leave to Moses to return to Egypt, 18. The LORD tells Moses, what he is to do and speak to Pharaoh, 21. The LORD is ready to slay Moses by the way, 24. Zipporah circumciseb her son, 25. God sends Aaron to meet Moses, 27. They both declare their charge unto the Israelites, 29. and are believed, 31.

Then Moses answered, and said; But, loe, They [viz. the Israelites,] will not believe me, nor hear my voice; for they will say, The LORD hath not appeared to thee.

And the LORD said unto him, what is there in thy hand? and he said; A staff [verse 20. it is called, the staff of God, because, that through Gods power, great things were done by the same.]

And he said; throw it on the ground: and he threw it on the ground; then it became [Exod. 7. 15. it is said, it was changed into] a serpent: [Exod. 7. 10. it is called a Dragon,] and Moses fled from it [viz. for fear.]

Then said the LORD to Moses, stretch forth thy hand, and lay hold on her by her tail. Then he stretched forth his hand, and apprehended her, and she became a staff in his hand, [Hcb. staff.]

That they may believe, that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

And the Lord said further to him, Now put thy hand into thy bosom: and he put his hand into his bosom. After that, he drew it forth out of his bosom, and behold, it was again as his (other) staff.

And he said, Put thy hand again into thy bosom: and he put his hand again into his bosom: after that, he drew it forth out of his bosom, and behold, it was again as his (other) staff.

And it shall come to passe, if they believe thee not, nor hearken to the voice of the first token, [i. e. to the word,

confirmed by the first token. Here a voice is attributed to the tokens, (as Gen. 4. 10. to the blood) God speaking as it were, and making his mind known unto men by such tokens.] they will believe the voice of the last token. 9. And it will come to passe, if likewise they believe not these two tokens, nor hearken to thy voice; then take of the waters of the river, and pour them out on the dry (ground:) then shall the waters which thou shalt take forth out of the river, the same shall become blood upon the dry (ground.)

Then said Moses to the LORD, Ab [i.e. of the Hebrew particule here used, Gen. 43. 10.] Lord, I am no man of language, [Hcb. no man of word: i. e. I am no well-spoken man; I want utterance.] neither of yesterday, nor tomorrow, nor since the time, thou hast spoken to thy servant: for I am heave of mouth, and heave of tongue. [Moses depaird altogether of the amendment of his tongue, since he found no improvement thereof, whiles God was instructing him for this embassy. Psal. 94. 9.]

And the LORD said to him, Who hath made [Hcb. set or put] the mouth to man? or, who hath made the dumb, or deaf, or seeing, or blinde? an not I the same, the LORD?

And now go (thy way) and I shall be with thy mouth, and shall teach thee, what thou shalt speak, [viz. by my Spirit; as Christ likewise promised the same to his Apostles, Mat. 10. 19. 20. Mark 13. 11. and Luke 12. 11. 12.]

Yet he said, Ab Lord! send by the hand [i. e. service, as Exod. 9. 35. Psal. 77. 21. Hag. 1. 1. Mat. 11. Acts 7. 35.] (of him whom thou wilt send. [Hcb. send (I pray) by the hand thou shalt send: i. e. send such a one, whom thou knowest fitted to be sent, when I am, for such a message or employment.]

Then the anger of the LORD was kindled against Moses; and he said, Is not Aaron the Levitic thy brother? I know, that he shall speak very well. [Hcb. that speaking he shall speak; i. e. that he is well-spoken, that he can and will speak to good purpose.] and behold, likewise, he shall go forth to meet thee: [Oth. he goeth forth] when he seeth thee, shall he rejoice in his heart.

Then thou shalt speak unto him, and put the words [viz. those which I have, or yet shall speak unto thee] into his mouth: [i. e. thou shalt clearly instruct, and strictly charge him, faithfully to declare my words, where it shall be requisite. See Hcb. 5. 1. 6. Dent. 2. 30. Jer. 1. 9. & 5. 14.] and I shall be with thy mouth, and with his mouth; and I shall teach you what ye shall do.

And he shall speak for thee unto the people: and it shall come to passe, that he shall be a mouth to thee, [i. e. he shall be thy spekes-man or interpreter: otherw. in stead of the mouth] and thou shalt be a God to him. [i. e. thou shalt have the direction of all, and enjoy, and command him in my Name, what he shall say: and he shall hear and obey thee, as my self. Comp. Heb. Chap. 7.]

Take then thy staff into thy hand, whereby thou shalt do those tokens. [Whereof mention will be made, Ch. 7. 8, 9, 10, 11.]

Then Moses went, and returned to Jehob his father in law, and said to him, Let me go, I pray, that I may return to my brethren, that are in Egypt, and see, whether they are alive yet. Jehob then said to Moses, Go in peace.

Also the LORD said to Moses [or, had said] in Midian, Go, return into Egypt: for all the men are dead, which sought thy soul. [i. e. thy life. See Gen. 19. 17. that is, those which sought to put thee to death. See the like phrase, 1 Sam. 22. 23. and 1 King. 19. 14. Psal. 54. 5. Mat. 2. 20.]

So Moses took his wife, and his sons, and carried them upon an ass, and returned into the land of Egypt: and Moses took the staff of God into his hand. [The same staff namely, which God had hidden him to take along, v. 17. and by the means whereof God would work tokens,

Exod. 17.9. This staff is likewise called, the staff of God, to shew, that the power of working miracles, was not in the staff, nor in Moses, but only in God.

21. And the LORD said to Moses, Behold, thou goest to return into Egypt, look to it, that thou do all the wonders before Pharaoh, which I have put into thy hand: [i.e. which I am resolved and about to perform, through thy service, and my power:] yet I shall stiffen his heart, [oth. stiffen, harden,] with-holding my grace from him, and delivering him over to his own evil will and affections, to that of his own malice, and through the devil's instigation, he shall take occasion and motives from their very wonders, to withstand my Commandments but to mock the more. The one phrase is bel. Chap. 10. 1. and Dent. 2. 20. [i.e. 20.] that he will not let the people go.

22. I will harden thy heart to Pharaoh, thus saith the LORD, My first-born is Israel: [i.e. the people or posterity of Israel, who are called God's first-born,] for being chosen the first, out of all nations, to be the people and children of God; and being as acceptable therefore unto God, as the first-born are unto their parents.

23. And three said to thee, [oth. I tell thee:] I et my son go, that he may serve me; but thou hast refused to let him go: behold, I shall slay thy first-born.

24. And he came to pass upon the way, [viz. toward Egypt] in the time, that the LORD came to smite him, and sought to slay him. [For having neglected the circumcising of his son. See Gen. 17. 14.]

25. Then Zipporah took a flint-knife [oth. a sharp stone] and circumcised the fore-skin of her son; and threw it before his feet, [oth. made it (the rejected fore-skin namely) touch his (viz. Moses) feet. Others take it, as if Zipporah had thrown her son before her husband's feet] and said, Pray, thou art a bloody husband to me. [Heb. a bridegroom of bloods, sanguinum, in the plural.] Understand that words, as if Zipporah should have said to her husband, I was fain to ransom thy life with the blood of my son, whom now I circumcised: and thus thou art become, in a manner, a new bridegroom unto me.]

26. And he [viz. God, or the Angel that was about to slay Moses] ceased from him. Then said she, Blood-bridegroom, [Heb. a bridegroom of bloods] because of the circumcision. [It seems he was not well pleased with the circumcision of her sons.]

27. The LORD said likewise to Aaron, Go to meet Moses in the wilderness. [At the mount and met him, at the mount of God, called Horeb, ab. Chap. 3. 1.] and he kissed him.

28. And Moses made known unto Aaron, all the words of the LORD, that had sent him; and all the tokens, which he had sent him.

29. Then Moses and Aaron went, and they gathered all the eldest of the children of Israel.

30. And Aaron spake all the words which the LORD had spoken to Moses: and he did the tokens before the eyes of the people.

31. And the people believed, and heard, that the LORD visited the children of Israel, and that he saw their affliction, [viz. with compassion, as Exod. 3. 7.] and they encircled their hearts, and worshipped.

CHAP. V.

Moses and Aaron declare unto Pharaoh, what God had charged them to deliver unto him, v. 1, &c. He withstands and checks them, 4. The Israelites burdens are increased, 5. They murmur against Moses and Aaron, 20. Moshe complains of it to God, 22. God promiseth to deliver them, 24.

And after that, Moses and Aaron went, and said to Pharaoh, Thus saith the LORD, the God of Israel, Let my people go, that they may keep me a feast in the wilderness.

2. But Pharaoh said, Who is the LORD, whose voice I should obey, for to let Israel go? I do not know the LORD, whereby shall I let Israel go?

3. Then they said, The God of the Hebrews hath made us; therefore let us go (we pray) the way of three days, into the wilderness; and to sacrifice unto the LORD our God, that he do not send us with pestilence, or with the sword.

4. Then the king of Egypt said unto them, Thou Moses and Aaron, wherefore withdraw ye the people from my work? go (your ways) to your burthen.

5. Moreover, Pharaoh said, Behold the people of the land [i.e. speaketh of the people of Israel in the land of Egypt] is (too) many already; and should ye make them to rest from their burthen? [By these words, Pharaoh gives to understand, wherefore he laid such heave burdens upon the Israelites, namely, to exhaust and waste all their vigour, and thus to hinder and impair their propagation.]

6. Therefore Pharaoh commanded on this same day the exactors among the people, [i.e. they were Egyptians, v. 14, that were set over the Israelites, officers] and the officers of the same, [i.e. they were Israelites, v. 14, under the command of the fore-said Egyptians exactors] saying,

7. Ye shall henceforward give these people no straw more [Heb. ye shall not able to give, &c.] for the making of bricks, (or, tile-stones) [Heb. to brick bricks, or tile-tile-stones,] as yesterday, and yesterday: let them gather themselves, and gather straw for themselves.

8. And ye shall impose them the number [or, measure, number] of the bricks, which they made yesterday, and yesterday: ye shall not lessen the same: for they go (or, grow) idle; therefore they cry, saying, Let us go, let us sacrifice to our God.

9. Let the service be made heavier upon these men, that they may have (enough) of it to do, and gape (or, gale) out about, on lying words, [i.e. Heb. words of lying, or, false.] This wicked king calls the words of God, lying words; or else, he would be understood, they were lies, what Moses and Aaron spake of being sent by God.]

10. Then the exactors of the people, and their officers, went forth, and spake to the people, saying, Thus saith Pharaoh, I shall give you no straw.

11. Go ye (your selves) fetch you straw, where ye find it: yet of your service nothing shall be lessened. [Heb. no work, i.e. no thing.]

12. Then the people feared themselves in all the land of Egypt, to gather stubble in stead of straw.

13. And the exactors pressed on, saying, Complete your works, (each) day work upon its day, as when there was straw.

14. And the officers of the children of Israel, whom Pharaoh's exactors had put over them, were beaten, and told, [Heb. saying.] Wherefore have ye not completed your work, (or, your task) in making of bricks, as formerly, [Heb. as yesterday, or yesterday.] to also yesterday and to day?

15. Therefore the officers of the children of Israel went, and cried to Pharaoh, saying, Wherefore dost thou thus with thy servants?

16. Thy servants have no straw given them, and they say to us, [they, viz. the exactors] Make the bricks: [oth. they, they tell us, they shall make] thy servants are beaten; yet the fault is thy peoples, [viz. the Egyptians,] delivering no straw to us, and nevertheless retaining the ordinary task and days work at our hands. Otherwise, and thy people, to wit, the Israelites, must be blamed, or faulted.]

17. Then he said, Ye are idle, idle are ye; therefore ye say, Let us go, let us sacrifice unto the LORD.

18. Go to now then, (labour) yet no straw shall be given you; however, ye shall deliver the number of bricks. [Then the officers of the children of Israel saw that it was so, (or, was) ill with them, [Heb. that they were in the evil] being they were told, i.e. all the less you bring from the task on its day, [As ab. v. 13. Oth. (deliver) the days work (or task) on its day.]

20. And they met Moses and Aaron, who stood over against them, when they went forth from Pharaoh; and said unto them, The LORD look upon you, [i.e. the LORD take notice of this, and consider what ye have brought upon us. See Gen. 31. on v. 42.] and judge (it.) [See Gen. 15. v. 14. & 16. v. 5.] because ye have made our faces to sink before Pharaoh, and before his servants. [Heb. for the eyes of Pharaoh, and before the eyes of his servants,] by raising a sword into their hands, to slay us, [viz. by having made us hateful to Pharaoh. See Gen. 34. 30.]

21. Then Moses returned to the LORD, [i.e. he took himself to a certain retired place, where, by prayer and hearty sighs, he might pour out and present his own and the peoples distress and extremity unto the LORD] and said, Lord, why hast thou done evil to this people? wherefore hast thou sent me now?

22. For since the time that I went in to Pharaoh, for to speak in thy Name, [i.e. in thy behalf, on thy command;] to Egypt, [i.e. Plal. 118. 26. 1 Cor. 11. 21. Job. 5. 43.] he hath dealt ill with this people: and thou hast in no wise delivered thy people. [Heb. delivering not delivered.]

24. Then the LORD said to Moses, Now thou shalt see, what I will do to Pharaoh: for he shall let them go, through a mighty hand, [i.e. through my own power, by my force and compulsion: i.e. the fulfilling thereof, Exod. 12. and 13. Chap.] yet, through a mighty hand shall he drive them out of the land.

CHAP. VI.

God encourages Moses by repeating of his Name unto him, and the covenant made with his fathers, v. 1, &c. He promises again to deliver, or, his people, 7. But they will not hearken unto Moses, 9. God sends Moses again to Pharaoh, who is to go, 10. The genealogy of Ruben, 14. of Simeon, 15. of Levi, 16. and of his children, 17. of Aaron and Moses, 17. and some others, 21. Aarons marriage and children, 22. and childrens children, 23. The sending of Moses and Aaron is related again, 25. together with Moses his unwillingness, 29.

Further God spake to Moses, and said to him, I am the LORD. [See Gen. 2. 4.]

2. And I have appeared to Abraham, Isaac and Jacob, as God the Almighty, [Heb. in God the Almighty: oth. with, (or, by) (the Name of) God Almighty; i.e. such a one as is able and sufficient to do good, and to perform all his promises, Gen. 17. 1.] yet by my Name LORD, have I not been known unto them. [God implicitly here, that this Name of his, JEHOVAH, and that which the same imports and signifies, was not to fully known unto them, as it should be made known henceforward to their posterity, by the real fulfilling of his promises, and especially by the wonderful deliverance of them out of Egypt, and bringing them at length into the land of promise. Otherwise God called himself JEHOVAH long before, and by that Name confirmed his promises, as it is to be seen, Gen. 2. 4, 7, 8, 9. and 15. 7. and 26. 24. and 29. 12, &c.]

3. And I have likewise set up my covenant with them, that I would give them the land of Canaan, the land of their strangers, wherein they were strangers.

4. And I have heard also the groaning [or, moan, complaint] of the children of Israel, whom the Egyptians hold

in bondage, [or, make to serve,] and have remembered my covenant. [This is spoken after the manner of men, as Gen. 8. 1.]

5. Therefore I will bring you into the children of Israel, I am the LORD, and I will lead you forth from under the burthen of the Egyptians, and I will rescue you out of their bondage, and will deliver you, through a stretched-out arm, [i.e. through a very great and extraordinary power; spoke after the manner of men] and through great judgments: [i.e. excruciating great and terrible punishments upon the Egyptians, to the manifestation of my just and righteous judgments.]

6. And I will accept you for my people, [i.e. such a one as shall know and love me, and by me enjoy all manner of temporal and spiritual mercies and benefits, to their everlasting salvation.] and I will be a God unto you: and ye shall acknowledge, [oth. finally, or know, or, get experience,] that I am the LORD your God, leading you forth, from under the burthen of the Egyptians.

7. And I will bring you into that land, over which I have lifted up my hands, [i.e. made an oath: i.e. Gen. 14. 22. and 15. 6, 8.] that I would give it to Abraham, Isaac and Jacob: and I will give it to you for an inheritance. I the LORD. [Oth. I am the LORD: as if God said, I am both able and ready to give you what I have promised. See ab. v. 1.]

8. And Moses spake thus unto the children of Israel: yet they hearkened not to Moses, because of the distress of spirit, and because of the hard bondage. [The Israelites were lo dimayad, and kept under, that they would rather continue under the Egyptian slavery, then desire Moses to proceed for their deliverance; fearing worse yet would come upon them. See Exod. 14. 12. & Job 21. 4.]

9. Moreover, the LORD spake unto Moses, saying,

10. Go on, speak to Pharaoh the king of Egypt, to let the children of Israel go forth out of his land.

11. Yet Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened to me, how then should Pharaoh hear me? besides, I am uncircumcised of lips; [i.e. I am not well-spoken. Hence Moses would infer, that God ought not to send him to Pharaoh, but one that was more able and eloquent. See ab. Chap. 4. 10.] The like complaint Isaiah likewise made, Chap. 6. 5. and Jeremiah, Chap. 1. 6.]

12. However, the LORD spake to Moses and to Aaron, and gave them charge to the children of Israel, and to Pharaoh the king of Egypt, for to lead the children of Israel out of Egypt.

13. These are the heads [i.e. the chiefest, or principal of each] house, their fathers: the sons of Ruben, the first-born of Israel, are Hanoch and Pallu, Hebron and Chabari: these are the families [i.e. generations] of Ruben.

14. And the sons of Simeon: Jemuel, and Jamin, and Othai, and Lubin, and Zuhar, and Saul, the son of a Canaanite-woman: these are Simeons families.

15. These are the sons of Levi, according to their births: Gerson, and Kehath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

16. The sons of Gerson, Libni and Simeci, according to their families.

17. And the sons of Kehat, Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kehat, were an hundred thirty and three years.

18. And the sons of Merari, Madiath, and Mushi: these are the families of Levi, according to their births.

19. And Amram took him Zedech his aunt [the daughter of Levi, Exod. 2. 1. Num. 26. 59.] the sister of Amrams father, to wife; and she bare him Aaron and Moses: and the years of the life of Amram, were an hundred thirty and seven years.

20. And the sons of Izhar, Korah, [this is the same Korah, that rebelled against Moses, Num. 16. 1.] and Ne-

Nephty, and Zibri.

21. And the sons of Hezriah, [he is called Aaron's uncle, *Lev. 10.4.*] *Asiath, and Elizaphan, and Sibri.*
 22. And Aaron took him to wife Elisaba, [this woman was of the tribe of Judah, prince Nahshon's sister, *Num. 1.7. and 2.3. and 1 Chron. 2.10.*] the daughter of Amminadab, Nahshon's sister; and she bare him Nadab and Abihu, [these two are joyned here together, being both of them confumed together, by fire, *Lev. 10.1.*] *Eleazar,* who succeeded his father in the high-priests office, *Num. 20.25. and 1thamar.*

23. And the sons of Korah, were Assir, and Elkana, and Abisaph: these are the families of the Kohathites.
 24. And Eleazar, Aaron's son, took for his wife one of the daughters of Putiel: and she bare him Pinchas: [of whom, see *Nom. 24.7.*] These are the heads [i.e. the chieftain] of the fathers of the Levites, according to their families.

25. This is Aaron and Moses, unto whom the LORD said, I lead the children of Israel forth out of Egypt, according to their hosts. [God would have Moses to lead forth the people, not in a confused tumultuary manner, but according to the order of their present abodes and habitations: for they were not as yet divided according to their tribes.]

26. These are they, which shall speak to Pharaoh, the king of Egypt, that they might lead forth the children of Israel out of Egypt. This is Moses and Aaron.

27. And it came to pass on that day, when the LORD spake to Moses in the land of Egypt.

28. Then the LORD spake to Moses, saying, I am the LORD: speak to Pharaoh the king of Egypt, that I speak unto thee.

29. Then said Moses before the face of the LORD, Behold, I am uncircumcised of lips, how then shall Pharaoh hearken to me?

CHAP. VII.

Moses and Aaron are encouraged of God to go to Pharaoh, v. 1, &c. whose heart is hardened, 3. Moses and Aaron their age, when they were sent to Pharaoh, 7. Aaron's staff is turned into a dragon, 10. The Magicians do the like, 11. Pharaoh remains obstinate, 14. Moses is sent again to him, 15. The waters of Egypt are turned into blood, 19. Whereof the fishes die, 21. The Magicians do the like, 22.

When the LORD said to Moses, Behold, I have set thee a god [see ab. chap. 4. 16.] over Pharaoh, and Aaron thy brother shall be thy prophet. [that is, (here) thy interpreter, or spokesman. *Exod. 4. 16.* it is said, He shall be a mouth unto thee.]

2. Thou shalt speak [viz. to Aaron] all that I shall command thee; and Aaron thy brother shall speak to Pharaoh, that he dismiss the children of Israel out of his land.

3. Yet I shall harden Pharaoh's heart, [see *Exod. 4. on v. 21.*] and I shall multiply my tokens and wonders in the land of Egypt.

4. Pharaoh now shall not hearken to you; and I shall lay [Heb. give] my hand [i.e. my plagues and punishments: see the like phrase, *Exod. 9. 3. Judg. 2. 15. and 1 Sam. 2. 15. Lam. 3. 3.*] on Egypt, [or, upon the Egyptians] and carry my hosts, my people, the children of Israel, out of the land of Egypt, through great judgements, [i.e. punishments. See ab. ch. 6. 5.]

5. Then the Egyptians shall know, that I am the LORD, when I stretch forth my hand over Egypt, and lead forth the children of Israel out of the midst of them.

6. Then Moses and Aaron did: as the LORD had commanded them, thus did they.

7. And Moses was eighty years old, and Aaron was eighty three, &c.] when they spake to Pharaoh.

8. And the LORD spake to Moses and to Aaron, saying,

9. When Pharaoh shall speak to you, saying, Do a wonder for you, [Heb. give a wonder for you; viz. for that which ye are sent to me of God] then shall thou say to Aaron, Take thy staff, [*Exod. 4. 20.* it is called, The staff of God; and *Exod. 4. 2.* Moses his staff: but here, and in v. 12. Aaron's staff; the same being now in Aaron's hand] and throw (it) down before Pharaoh's face; it shall become a dragon.

10. Then Moses and Aaron went in to Pharaoh, and did thus, as the LORD had commanded: and Aaron threw his staff down before Pharaoh's face, and before the face of his servants; and it became a dragon.

11. Pharaoh now called likewise the wife (mon) and the jugglers, [i.e. them who by the devils arts and spells used to bewitch mens eyes, that they thought they saw that, which indeed was not; and were counted wise-men, and highly esteemed by the Egyptians] and the Egyptian Magicians [see *Gen. 41. 8.* the chieft of these, Paul calls by their names, *2 Tim. 3. 8.* Jannes and Jambres] did likewise so [viz. in outward semblance, but not in true reality] with their enchantments.

12. For every one threw his staff down, and they became dragons; but Aaron's staff [i.e. the dragon, into which his staff was turned] swallowed up their staffs.

13. Yet Pharaoh's heart was stiffened, [see *Exod. 4. 21.*] so that he hardened not unto them, according as the LORD had spoken.

14. Then the LORD said to Moses, Pharaoh's heart is become: [so that it cannot rouse or raise it self] up to obedience: he refuseth to let the people go.

15. Go to Pharaoh in the morning; and behold, he will go forth toward the water: put thy self over against him, at the bank of the river: and the staff, that was turned into a serpent, thou shalt take in thy hand.

16. And thou shalt say unto him, The LORD, the Hebreus God, hath sent me to thee, saying, [i.e. for to denounce unto thee] Let my people go, that they (may) serve me in the wilderness: yet he heeds, thou hast not hearkened unto me hitherto.

17. Thus saith the LORD, Therefore thou shalt know, that I am the LORD: behold, I shall smite with thy staff that is in my hand [it was Aaron that smote with the staff, as is plainly exprest bel. v. 19. but God commanded the doing of it by Moiseh. See the like, *Mat. 20. 32.* compared with *Mark 10. 49. and Mark 15. 45.* with *Mat. 27. 58.*] upon the water that is in this river, and it shall be changed into blood.

18. And the fish in the river shall die, so that the river shall stink: and the Egyptians shall be forced (or, terrified, cumbered) to drink the water out of the river. [Hereby it appears, that not the Israelites, but the Egyptians only were in want of good water; who would take very wearisome pains, with digging and running for good water all about the river, as ver. 24.]

19. Moreover, the LORD said to Moses, Say unto Aaron, Take thy staff, and put forth thy hand over the waters of the Egyptians, over their streams, over their rivers, and over their pools, [moors, bogs, standing waters] and over every gathering of their waters, that they may become blood: and let there be blood in all the land of Egypt, both in wood, and in stone, [vessels] [Heb. in woods and in stones.]

20. Moses now and Aaron did thus, according as the LORD had commanded: and he [viz. Aaron] lifted up the staff, and smote the water that was in the river, before the eyes of Pharaoh, and before the eyes of his servants: and all the water in the river was changed into blood.

21. And the fish that was in the river, died; [This plague was so much the greater, because the Egyptians and people dwelling in those parts, fed much on fish, and

traded and maintained themselves with them: see *Nom. 11. 5.* for they abstained from the flesh of divers beasts, out of superstition, *Exod. 8. 26.*] and the river stunk; [and this made the plague very great likewise: for the Egyptians, whose daily drink was water, and had no other, but what they fetched out of the great river Nile, and the outlets thereof; there falling no rain in that country, as is to be gathered by *Deut. 11. 10. 11.*] so that the Egyptians could not drink the water out of the river: and there was blood in all the land of Egypt. [viz. not only in the great river, but likewise in all other waters throughout the land.]

22. Yet the Egyptian magicians did (likewise) thus by their enchantings: [see ab. v. 11. the water which they turned into blood, they got by digging about the river, v. 14. or, they fetched it out of the land of Gosen, out of the houses of the Israelites, dwelling here and there intermixed with the Egyptians] so that Pharaoh's heart grew obstinate, and he hearkened not to them, according as the LORD had spoken.

23. And Pharaoh turned himself about, and went to his house: and he set his heart not thereon neither. [i.e. he heeded it no further; he took it not to heart at all. See the like phrase, *Exod. 9. 21. and 1 Sam. 4. 20. & 2 Sam. 18. 3. and Prov. 22. 17.*]

24. Yet all the Egyptians digged round about the river, for to drink water: for they were not able to drink of the water of the river.

25. Thus seven days were fulfilled, [Heb. and the week of days was fulfilled: for long this plague continued] after that the LORD had smitten the river.

CHAP. VIII.

God threatens Pharaoh to plague him with frogs, if he would not let Israel go, v. 1, &c. Aaron stretcheth forth his hand, and there came frogs over all the land of Egypt, 5. the magicians do the like, 7. Pharaoh calls Moses and Aaron, and promises, if the Lord take away the frogs, they will be well let Israel go, 8. but he performs it not, 15. The third plague comes over Egypt, the dust being turned into lice, 16. which the magicians are not able to imitate, 18. yet Pharaoh remains hardened, 19. The fourth plague comes, to wit, a mixture of all sorts of insects, 21. Israel lice thereof in Gosen, 22. Pharaoh seems ready to let the people go, 25. Moses pray to God, and he takes these insects away, 29. Pharaoh remains hardened, 32.

After that, the LORD said to Moses, Go in to Pharaoh, and tell him, Thus saith the LORD, Let my people go, that they may serve me.

2. And if thou refuse to let them go, then shall I [i.e. plague, afflict] all thy border, [i.e. the whole land, from one end to the other] with frogs:

3. That the river shall crawl of frogs, [or, shall abundantly bring forth frogs: understand likewise all other waters and pools here, as v. 5.] they shall get up, and come into thy houses, and into thy bed-chamber, yet upon thy bed; also into the houses of thy servants, and upon thy people, and into thy ovens, and into thy kneading troughs. [see, dove-lumps.] [That manner namely shall they come everywhere, that no doors, locks or bolts; no gates, walls, or fences, shall be able to fence either thy self or servants from the trouble of them.]

4. And the frogs shall come up, upon thee, and upon thy people, and upon all thy servants. [By this particular naming of Pharaoh, and his people and servants, Moiseh shews plainly, that the Israelites were free, and not molested with this plague. See bel. v. 23. & 22.]

5. Further said the LORD to Moses, [viz. after that Moiseh had done what God commanded him, v. 1, and Pharaoh had refused to give ear to it.] Say to Aaron,

Stretch forth thy hand with thy staff over the streams, and over the rivers, and over the pools; and cause frogs to come up over the land of Egypt.

6. And Aaron stretched forth his hand over the waters of Egypt, and there came up frogs, [Heb. and the frog came up: and so likewise elsewhere] and covered the land of Egypt.

7. Then the magicians did so likewise [see ab. ch. 7. v. 11.] with their enchantings; and they made frogs to come up over the land of Egypt.

8. And Pharaoh called Moses and Aaron, and said, Pray severely to the LORD, [see *Gen. 25. on v. 21.* The plagues and the sensible smartings make Pharaoh to know God now, whom before he would not know. See *Exod. 5. 2. and 1 Sam. 6. 23, &c.*] that he take away the frogs from me and from my people, [the Magicians could indeed seemingly imitate Gods plagues, v. 7. but they were not able to remove or avenge them] then shall I let the people go, that they may sacrifice to the LORD.

9. Yet Moses said to Pharaoh, Have the honour upon me: against when shall I pray severely for thee and for thy people, for to destroy these frogs from thee and from thy houses, that they remain only in the river? [As if Moiseh should say, I will do thee the honour, and suffer that thou appoint me the time, wherein the LORD, upon my prayer and intercession, shall deliver thee and thine from this plague of the frogs. See the like expression, *Judg. 7. 2. 1st. 10. 15.*]

10. Then he said, [viz. Pharaoh] Against to morrow. He said, [viz. Moiseh] Be it according to thy word, that thou mayest know, that there is none like unto the LORD our God:

11. Then the frogs shall withdraw from thee and from thy houses, and from thy servants, and from thy people; they shall only remain in the river.

12. Then Moses and Aaron went forth from Pharaoh: and Moses called to the LORD because of the frogs, which he had laid on Pharaoh. [i.e. which God had brought as a punishment upon Pharaoh and his, by Moiseh.]

13. And the LORD did according to the word of Moses; and the frogs died, out of the houses, out of the entries, [or, out-houses, out-courts. The meaning is, that the frogs dying in the houses, rooms, court-yards, &c. that they were swept and shovell'd forth thence] and out of the field.

14. And they gathered (them together by heaps, [they, viz. the Egyptians. Heb. heaps, heaps] and the land stank.

15. Now when Pharaoh saw, that there was breathing, [i.e. that the plague was allayed, oth. room] he aggravated his heart, [or, made it heavier] [i.e. he remained hardened in his wicked and obstinate purpose: see ch. 7. 14. and 1st. 26. 10.] that he hardened not unto them, according as the LORD had spoken.

16. Moreover the LORD said to Moses, Say to Aaron, Stretch out thy staff, and smite the dust of the earth, that it become lice in all the land of Egypt.

17. And they did so; for Aaron stretched his hand forth with his staff, and smote the dust of the earth, and there grew abundance of lice on men, and on cattle: all the dust of the earth became lice, in all the land of Egypt.

18. The Magicians did likewise so [i.e. they smote the dust on the ground, as Aaron had done, but in vain.] by their enchantings, that they might bring forth lice; [or, that they might cause lice to come forth] yet they could not: so the lice were on the men, and on the cattle.

19. Then the Magicians said to Pharaoh, This is Gods finger: [i.e. This is the immediate power and work of God.] Compare *Luke 11. 20.* with *Mat. 12. 28.* See the like manner of speaking, *Jud. 2. 15. and 1 Sam. 6. 3. 9. Acts 13. 11.*] howbeit Pharaohs heart was stiffning

ning (or hardning), so that he bearknd not into them, according as the LORD had spoken.

20. Moreover, the LORD said to Moses; Get thee up early to morrow, and put thyself before Pharaohs face, behold, he shall goe forth unto the water, and tell him; Thus saith the LORD; Let my people goe; that they may serve me:

21. For if thou do not let my people goe, lo, then shall I send a mixture of insects [Such as are all manner of flies, gnats, wasps, hornets, beetles, caterpillars, pi-mirces, spiders, snails, mice, and such like vermin, which destroy and waste the grass, and fruits, and corn in the fields, gardens, meadows, and houses] upon thee, and upon thy servants, and upon thy people, and upon thy houses; so that the houses of the Egyptians shall be filled up with this mixture, and the earth likewise, upon which they are. [They, viz. the Egyptians, he would imply, that this vermine should be every where where the Egyptians were, and no where else, as appears by verse 22.]

22. And in that day will I separate the Land of Gosen, wherein my people dwellth, [i. e. Heb. stands upon] that there be no mixture of insects there; [viz. although the Magicians shall do and ally their utmost to compass it,] that thou mayest know, that I am the LORD in the midst of this Land. [viz. of the earth, i. e. that I am Lord and Master in Egypt, though Pharaoh mighteth there is none other but himself. See above chapter 5. 2.]

23. And I shall set a delivrance, and bewise thee, and bewise thy people [viz. which shall make a difference betwix the one and the other.] this token shall happen against to morrow.

24. And the LORD did so, and there came a heavy mixture of insects into Pharaohs house, and into the houses of his servants, and over all the Land of Egypt; the Land was spoiled [i. e. all that the land brought forth] by this mixture.

25. Then Pharaoh called Moses and Aaron, and said; Goe and sacrifice unto your God in this Land. [understood;] but not in the wilderness, as ye would have it. See Chap. 5. verse 1.]

26. Moses then said: It is not right for us to do so; for we should possibly offer the Egyptians abomination unto the LORD our God, [to wit, oxen, cows, calves, bullocks, whom the Egyptians exhibit divine honour unto, and slay none of them, and cannot endure the slaying of them for sacrifice. See Gen. 43. 32. and 46. 34.] behold, if we should sacrifice the Egyptians abominations, would they not come us?

27. Let us go the way of three days into the wilderness, that we may sacrifice unto the LORD our God, according as he shall tell us. [They knew not, what they were to sacrifice or slay, until they should be come into the wilderness. See below chap. 10. 26.]

28. Then said Pharaoh; I will let you goe, that ye may sacrifice unto the LORD your God in the wilderness; onely [so as] that in going ye in no wife goe too far off; [Heb. going far, ye goe not far] pray fervently for me. [to wit, that the plague might be taken from me; see above verse 8. and Acts 8. 24.]

29. Moses now said, Behold I goe from thee, and shall pray fervently unto the LORD, that this mixture of insects withdrow from Pharaoh, from his servants, and from his people [viz. to morrow; onely, let Pharaoh deal no more deceitfully.] to wit, as he had done before, when the plague of the frogs tormentted him, verse 15.] not letting this people go to sacrifice unto the LORD.

30. Then Moses went forth from Pharaoh, and prayd fervently unto the LORD.

31. And the LORD did according to the word of Moses, and the mixture of insects withdrow from Pharaoh, from his servants, and from his people: there remained not one over.

32. Yet Pharaoh aggravated [or hardened] his heart also at that time: and he did not let the people goe.

CHAP. IX.

God threatens to smite the cattle with a grievous pestilence, which is the fifth plague, v. 1. &c. yet he spares the Israelites, 4. Pharaoh remains obstinate, 7. The sixth plague, to wit, hail, over men and beasts, 8. So that the Magicians were not able to stand before Moses, 13. Anlyer Pharaoh remains hardened, 12. God threatens him with more grievous plagues yet, 13. The seventh plague, to wit, hail and fire, 18. only the Land of Gosen is spared, 26. Pharaoh confesseth his sin, and Moses prayeth for him, 27. the plague ceaseth, 33. Pharaoh remains hardened, 34.

After that the LORD said to Moses, Go into Pharaoh, and speak to him; Thus saith the LORD the God of the Hebrews; Let my people goe that they may serve [i. e. offer sacrifice unto] me.

2. For if thou refuse to let them goe, and that thou soberly remain them yet;

3. Behold, the hand of the LORD [i. e. the extraordinary immediate power of God, without the intervening of any humane operation. See above chap. 8. v. 19.] shall be over thy cattle, that is in the field, over the horses, over the asses, over the camels, over the oxen, and over the small cattle; by a very grievous pestilence.

4. And the LORD shall make a separation, betwix the cattle of the Israelites, and betwix the cattle of the Egyptians: that nothing shall die of all that is [belonging to] the children of Israel.

5. And the LORD appointed a certain time, [saying;] To morrow shall the LORD doe this thing in this Land.

6. And the LORD did this thing the next day, and all the cattle of the Egyptians [i. e. All flocks of them, some of every sort; or, all the beasts that were in the field, verse 3. for there remained some over, as appears below, verse 19. and 25. and chap. 10. 5.] died; but of the cattle of the children of Israel there died not one.

7. And Pharaoh sent this or, and behold, of the cattle of Israel, there died not one; yet the heart of Pharaoh was aggravated, and he did not let the people goe.

8. Then said the LORD to Moses and to Aaron, Take ye your staves full [Heb. the staffe of your staffs] of ashes out of the oven, and let Moses throw the same towards Heaven before Pharaohs eyes.

9. And it shall become small dust over all the Land of Egypt, and it shall become boils on men and on cattle, breaking [or, budding, blossoming] out with small blains, in all the Land of Egypt.

10. And they took ashes out of the oven, and stood before Pharaohs face, and Moses strewed them towards heaven, when there were breaking out boils with small blains, on men, and on cattle.

11. So that the Magicians were not able to stand before Moses, because of the boils, [Heb. from, or, before the face of the boil. See of this manner of speaking, Isa. 17. on verse 9.] for there were boils upon the Magicians, and upon all the Egyptians.

12. Yet the LORD did aburrate [or, stupifie] the heart of Pharaoh, that he bearknd not to them, according as the LORD had spoken to Moses.

13. Then the LORD said to Moses, Get thee up early to morrow, and put thee before Pharaohs face, and tell him; Thus saith the LORD, the Hebrews God; Let my people goe, that they may serve me.

14. For, this time, I shall send all my plagues [i. e. All those which I have determined to send over thee, until thou shalt let my people goe.] into thy heart, [mean-

ing, that those which he should send after this would not trouble, or pals his skin onely, but pierce and strike through his heart.] and over thy servants, and over thy people, that thou mayest know, that there is none like me in all the earth.

15. For now I have stretched forth my hand [Heb. set forth, viz. by pestilence among the cattel, verse 3; 6.] to smite thee and thy people with the pestilence; and that thou shouldst be destroyed from the earth. [i. e. I should have smitten thee too with the same pestilence; I should have smitten thee too for another reason mentioned verse 15. I have spared thee yet.]

16. But verily, therefore I raised thee. [Thus we read it, Heb. 9. verse 17. Heb. Therefore I made thee read it, Heb. 9. verse 17. Heb. Therefore I made thee read it, Heb. 9. verse 17. Heb. Therefore I made thee read it, Heb. 9. verse 17.] to show forth my power [on] thee, and that my Name may be spoken of upon all the earth.

17. Despit thou seekst up thyself against my people, that thou wilt not let them goe?

18. Behold, to morrow about this time, I will cause a very grievous hail to rain [This miracle was so much the more wonderful in Egypt, where no rain nor hail used to fall.] (as) the like never was in Egypt since that day off, that it was founded hitherto.

19. And now I send, gather [Of the Hebrew word used here, see Jer. 4. 6.] thy cattle, and all that thou hast upon the field; all men and beasts that shall be found in the field; and he that is gathered in the house, when this hail shall descend upon them, they shall die.

20. He that gathered the word of the LORD among Pharaohs servants, they all made his servants and his cattle to give into his hands.

21. But he that set not his heart on the word of the LORD; i. e. he that did not regard the Word of the LORD, nor laid it to heart. See above chap. 7. 23.] the people set his servants and his cattle, in the field.

22. Then said the LORD to Moses; Stretch forth thy hand towards Heaven, and there shall be an hail in all the land of Egypt; over the men, and over the cattle, and over all the herb of the field in the Land of Egypt.

23. Then Moses stretched his staff towards Heaven, and the LORD gave thunder [The Hebrew word doth properly signifie voices, and it is used likewise for thunder, (snals, noises).] And the fire flew towards the earth [Heb. walked, or went to and fro] towards the earth: understand here the fire of the blizox, or lightning which was intermixed with the hail.

24. And there was hail, and fire comprehended [or comprehending, grasping it self] in the midst of the hairs [the hail, consisting of water, intermingled it self with the fire, so that this was one miracle in another] it was very grievous, the like never was in all the Land of Egypt, since it was a people. [i. e. since any people lived or dwelt in Egypt.]

25. And the hail smote in all the Land of Egypt all which was in the field from the men unto the beast; the hail likewise smote all the herb of the field, and brake all the trees of the field. [i. e. the greater part, or all sorts of trees of] for below chap. 10. 5. it appears, that there were some left still, that were not consumed by this plague.

26. Onely, in the Land of Gosen, where the children of Israel were, there was no hail.

27. Then Pharaoh sent, and he called Moses and Aaron, and said to them; I have sinned this time: [Pharaoh making them here of confessing his sin, in an hypocritical manner, faith, (this time) as if he had not sinned often or before] the LORD is righteous, I, on the contrary and my people are wicked.

28. Pray fervently unto the LORD; (for it is enough) [Oth, for it is too much that there should be (more) thundering of God and hail,] that there may be no more thunder of God [i. e. coming down from God; or, such great and terrible thunder-claps and

lightnings,] nor hail, when I shall let you goe, and ye shall stay no longer. [Heb. and ye shall not add, (or continue) to stand.]

29. Then said Moses to him, when I shall be gone forth the City, I will spread forth my hands before the LORD: the thunder shall cease, and the hail shall bee no more; that thou mayest know, that the earth is the LORDS; Oth, that this Land is the LORDS. As being the Creator, Governour, and Maintainer thereof, Deut. 10. 14. 15. Pl. 24. 1. and 135. 6. and 1 Cor. 10. 26.]

30. Nevertheless, as for thee and thy servants, I know, that ye will not yet fear before the face of the LORD: [This was found true and manifested afterwards, below verse 35.]

31. The flax now, and the barley were smitten, [viz. by the hail] for the barley was in the ear. [Oth, blade, Heb. the barley was green ears, or blade] and the flax was in the blade. [Heb. was blade.]

32. But the wheat and the spelt [or, white wheat] (a sort of grain somewhat like to wheat, more white and dry then Ry) were not smitten; [viz. by the hail] for they were covered. [Heb. dark, or, obscure, meaning they had gotten neither blades nor ears yet.]

33. So Moses went forth the City from Pharaoh, and spread his hands unto the LORD: and the thunder and the hail ceased, and the rain was no (more) poured out upon the earth.

34. When Pharaoh saw, that the rain and hail, and the thunder ceased, he sinned yet further: and he aggravated his heart, he and his servants.

35. Thus Pharaohs heart was justified, that he did not let the children of Israel goe, according as the LORD had spoken by Moses. [Heb. by the hand of Moses, i. e. by the ministry of Moses, as being the Instrument, which God made use of. See of this manner of speaking, Exodus 35. 29. Levit. 4. 13. and 2 Sam. 11. 14. 2 Kings 17. 13. Hag. 1. 1. and Malachi 1. 1. and elsewhere.]

CHAP. X.

God gives Moses to understand, why he hardened the hearts of Pharaoh and his servants, v. 1. &c. and threatens them with Grasshoppers, 4. Pharaohs servants persuade him to let the Israelites goe, 7. He makes show of yielding to it, 8. but alters his minde, 10. the ninth plague, to wit, the Grasshoppers, comes over Egypt, 12. Pharaoh confesseth his sins, 16. entreateth Moses to pray for him, 17. which Moses doeth, 18. and the Grasshoppers are taken away, 19. Pharaoh remains hardened, 20. The ninth plague, to wit, darknesse comes over Egypt, 21. Pharaoh would let Israel goe, but without cattle, 24. Moses will not leave a claw behinde, 25. Pharaoh remains hardened, 27. and chargeth Moses on pain of death never to appear in his sight any more, 28. which also came to passe, 29.

After that, the LORD said unto Moses: Go in to Pharaoh, for I have aggravated his heart, (as) also the heart of his servants, that I might set these my tokens in the midst of him. [i. e. of his kingdom, or, of him, i. e. before them. Otherw. before him.]

2. And that ye might relate before the ears of your children, and childrens children, what I have performed in Egypt, and my tokens, which I have set amongst them; that ye may know I am the LORD.

3. So Moses and Aaron went to Pharaoh, and said to him; Thus saith the LORD; How long dost thou refuse to humble thyself before my face? Let my people go, that they may serve me.

4. For if thou refuse to let my people goe; and behold, to morrow I shall bring Grasshoppers into thy border [i. e. into

into thy land, countrey, kingdome, as chap. 8. v. 2.]

5. And they shall cover the feet of the land, [Heb. the eyes, i. e. all the land, which at other times lies open to the view of the beholder, so that one shall not be able to see the earth; and they shall cut up the remnant of that which escaped [i. e. the wheat and spelt, as above ch. 9. 2.] that which was left over of the hills; also they shall cut up all the trees [i. e. all the fruits and leaves of them,] which come forth unto you out of the field.

6. And they shall fill up thy houses, and the houses of all thy servants, and all the Egyptians houses, which neither thy fathers, nor thy fathers fathers ever saw, from that day off; that they were upon the earth, unto this day: and be turned about, and went forth from Pharaon.

7. And the servants of Pharaon said to him, [understand this his Nobles, Gentlemen, his Counsellors, and Courtiers,] How long shall this (man) be a paine to us? [i. e. our ruine and destruction, &c. by their many plagues, he brings upon us.] Let the LORD be, that they may [see the LORD,] their God: dost not thou knowe that Egypt is spoiled, (or, wasted)? [viz. unlesse thou dismisse them speedily.]

8. Then Moshe and Aaron are brought again to Pharaon, and he said to them: Go serve the LORD your God: Who and who are they that shall go? [Here Pharaon limits his grant already, allowing not all but some onely to go, whom he would have named and specified unto him.]

9. And Moshe said; we will go with our young and with our old [folks], with our sons, and with our daughters, with our sheeps, and with our oxen we shall go; for we have a feast of the LORD, [on which we shall have occasion to slay some of our cattel.]

10. Then he said to them; the LORD be with you, as I shall let you and your little children to go; [implying, That he would upon no terms yield it, that they should go together with their children.] Look to us for it is cold before your face. [as if he had said, Take heed, lest some mischief and disaster befall you, if you forsake not to be this troublesome unto me.]

11. Nor so; Go ye now, 30 men, and serve the LORD; for that is it ye sought: [This King is not ashamed to lie, or to pervert the words of Moshe and Aaron,] and they drove them out from Pharaons face.

12. Then the LORD said to Moshe; stretch forth thy hand over the land of Egypt, for the Grasshoppers, that they may come up over the land of Egypt; and cut up all the herb of the field, all what the battell eat.

13. Then Moshe did stretch forth his hand, over the land of Egypt; and the LORD brought an East-wind, [which bloweth very fiercely in these parts, so that great ships are often broken by it: see Exod. 14. 21. Num. 11. 31.] which bloweth very fiercely in these parts, so that great ships are often broken by it: see Exod. 14. 21. Num. 11. 31. And the LORD brought an East-wind, [which bloweth very fiercely in these parts, so that great ships are often broken by it: see Exod. 14. 21. Num. 11. 31.]

14. And the Grasshoppers came up over all the land of Egypt, and let them down in all the borders of the Egyptians [i. e. all the land over, in all the parts and quarters thereof] very grievous; [in regard of the vast multitude covering all the ground, and the excessive damage which they did] there were never sub Grasshoppers before, as this; nor shall there ever be such after this.

15. For they covered the sight [See above v. 5.] of the whole land, so that the land was darkened, and they did cut up all the herb of the land, and all the fruits of the trees, which the battell had left over: and there remained no green thing [on the trees, nor on the herb of the field,] in all the land of Egypt.

16. Then Pharaon beset, for to call Moshe and A-

ron; and said; I have sinned against the LORD your God, and against you. [viz. Against the LORD by my disobedience; and against you, by my last uncharitable and expelling of you.]

17. And now [I pray] forgive me my sin, only this time, [As if he should say, if ever I trespass again in this kind, pray no more for me.] and pray fervently to the LORD your God, that he take not this death from me. [This death, i. e. this deadly plague, which consumes and utterly all, and will make us to famish and perish utterly.] So it is said, 2 Kings 4. 40. Death is in the pot, i. e. deadly herbs.]

18. And he went forth from Pharaon, and pray'd fervently unto the LORD.

19. Then the LORD turned a very strong West-wind, which took up the Grasshoppers, and cast them into the Red sea. [Or, apprehended, comprehended, condensed them: i. e. God did to cast and confine them, that there they must perish, and were not able to return, or get out again. This same sea Pharaon himself was drown'd in afterwards, Exod. 14.] there was not one Grasshopper left over in all the borders of Egypt.

20. Then the LORD spued fire upon Pharaon, that he did not let the children of Israel go.

21. Then the LORD said to Moshe; stretch forth thy hand towards the waters, and there shall darkness be over the land of Egypt, that one shall see the darkness. [i. e. the air, which shall be so thick, that it will exclude all light whatsoever.]

22. When Moshe stretched forth his hand towards heaven, there was a thick darkness [Heb. Obscurity of darkness] in all the land of Egypt, (for) three days. [Moshe could well tell how long this darkness lasted, in regard that the day light held its ordinary course still among the Israelites, as follows.]

23. They saw not the one the other, [Heb. the man his brother, there was no Sun, nor Moon, nor Star-light;] also there stood none up from his place, it was light, but with all the children of Israel it was light, [to wit, in the day-time, when it used otherwise to be light:] in their dwellings. [Unlesse stand this only of the land of Gaden: or likewise, as some conjecture, of all the places where Israelites dwelt.]

24. Then [viz. when the three days darkness was past] Pharaon called Moshe, and said; Go (your wife) serve the LORD; only your sheep all your own, I will abide fast; your little ones also shall go with you, [understand hereby the women also, whose help and tendance the little ones could not be without.]

25. Then Moshe said; Thou shalt receive give into our hands [i. e. give way to take along with us] thy offerings (or, sacrifices) and burnt offerings, that we may do them to the LORD our God.

26. And our cattel shall live with us, there shall not a claw remain behind: for of that we shall take, for to serve the LORD our God: for we know not whereby we shall serve the LORD our God; [i. e. what for a number of cattel we shall be ordered to sacrifice to our God] till we come there.

27. Then the LORD hardened Pharaons heart, and he would not let them go.

28. But Pharaon said unto him; Get thee from mee; take heed thou see my face no more: for on that day, in which thou shalt see my face, thou shalt die. [i. e. I will be thy death, or cause thee to be put to death.]

29. Then Moshe said; Thou hast spoken aright; countly, but Moshe gives him to understand hereby, that it should come to pass thus, as Pharaon had spoken, as touching his return, and seeing Pharaons face, Moshe knowing before, what God had determined over him] I shall see thy face no more.

CHAP. XI.

God commands the Israelites to ask or borrow gold and silver vessels from their neighbours, v. 1, &c. Moshe threatens Pharaon with the death of all the first-born, & foretelleth, that with the Israelites, all should be well and quiet, 7. Pharaon remaineth hardened, 9.

For the LORD had spoken to Moshe, [Before Pharaon had driven away Moshe from him with threats, before chap. 10. 20. and this was the reason, that Moshe gave Pharaon such a resolute answer, ibid. ver. 29.] I shall bring one plague yet [see below v. 4. and 5.] over Pharaon and over Egypt 5 after that, he shall let you go hence: when he shall wholly let (you) go; then he shall drive you out hence, hastily. [Heb. thrusting out he shall thrust you out. See the fulfilling herof, Exod. 12. 31, 32, 33.]

2. Speak now before the ears of the people, [viz. of Israel] that every man ask [i. e. borrow] of his neighbour, and every woman ask of her neighbours, silver vessels, and golden vessels. [See Exo. 3. 22.]

3. And the LORD gave the people grace [i. e. favour; see this phrase, Gen. 39. 21.] in the eyes of the Egyptians: also the man Moshe was very great in Egypt, [i. e. in very great repute;] that was the reason, that Pharaon did not meddle with Moshe, fearing it might cause an insurrection among the people. [before the eyes of Pharaons servants, and before the eyes of the people, of Egypt.]

4. Moreover, Moshe said, [viz. to Pharaon, before he parted from him last, ver. 8. for this is the prosecution of Moshe his reply, above chap. 10. v. 29.] Thus the LORD hath said; viz. when he sent me to thee this last time; [about midnight] I will go forth, through the midst of Egypt.

5. And all the first-born in the land of Egypt shall die: [That which God there threatened, he afterwards executed by his Angel, Exod. 12. 23.] from the first-born of Pharaon, that should sit upon his throne [i. e. that should succeed him in the kingdome, as 1 Kings 2. 24. and 1 Chron. 28. 5.] unto the first-born of the maid-servant, that is behind the mill: [understand the hand-mills, where those that grinded, had both the mill-stones, or grinding-stones] before their whole body, fleeing and turning the face about with their hands. [See Exod. 12. 29. Judg. 15. 21. 1st. 47. 132.] and all first-born of the cattel.

6. And there shall be a great cry in all the land of Egypt, the like never was, & the like never shall be. [Both among the parents, whose children shall die thus; and among the children, who hearing and seeing it, shall be afraid of the like turn themselves, as it useth to happen in such dreadful plague-times.]

7. But with all the children of Israel, nor a dog shall stir his tongue, [i. e. it shall be so still and quiet among them, that the very dogs, who are roused by the least noise, shall not so much as bark once. See the like explication, Job. 10. 21.] from the men, unto the beasts; [i. e. neither against men, nor against the beasts.] that ye may know, that the LORD makes a separation betwixt the Egyptians, and betwixt the Israelites.

8. Then shall all these thy servants come down to me, [viz. being sent unto me by thee] and incline [Heb. bow] themselves before me, [saying] Go forth (now), thou and all the people, that follows thy footsteps; [Heb. which is at thy feet, i. e. which follow thee, or are guided and governed by thee, obeying thy commands. See the like phrase, Judg. 8. 5. 1 Kings 20. 10. 2 Kings 2. 9.] and after that I shall go forth; [understand with all, and all the people of Israel with me, together with all

that we have, and that we shall be pleased to take along with us.] and be went forth from Pharaon in heat of anger. [Moshe is zealous for the glory of God: otherwise he was a very meek man, Num. 12. 3.]

9. The LORD then had spoken to Moshe [Exod. 3. 19. and cha. 10. 1. and elsewhere] Pharaon shall not hear thee to you, that my wonders [i. e. wonderful plagues] may be multiplied in Egypt.

10. And Moshe and Aaron did all these wonders before the face of Pharaon; yet the LORD hardened Pharaons heart, that he did not let the children of Israel go forth out of his land. [but being forced thereunto. See Exod. 3. 19. and chap. 6. v. 1.]

CHAP. XII.

God commands the Israelites, that the month, wherein they went forth out of Egypt, should be the first month of the year with them, v. 1, &c. they are enjoined to choose out a spotless lamb for the passover, 3. how they were to eat the same, 11. and unleavened bread for seven days, 15. and to sprinkle the posts of their doors with the blood of the lamb, 22. All the first-born of Egypt are slain, 29. Pharaon drives the children of Israel out of the land, 31. they rob the Egyptians, 35. They come to Succoth, strong six hundred thousand men, 37. how long they dwell in Egypt, 40. the manner of eating the Paschal lamb, and who might eat it, 43. All the children of Israel do, according as the LORD commanded them, 50.

The LORD now had spoken to Moshe and to Aaron, in the land of Egypt; [viz. before Moshe departed out of Pharaons presence, Exod. 11. 4. either before the three days darkness, chap. 10. 21. or after above ch. 11.] saying;

1. This [i. e. this] month, [Called Abib by the Hebrews; Exod. 13. 4. otherwise called Nisan, Heb. 2. 1. 1st. 8. 7.] shall be unto you the head of the month; [i. e. the beginning, this Ezek. 40. v. 1. the head of the year, i. e. its beginning.] it shall be unto you the first of the months of the year. [This is to be understood of Church or Ecclesiastical affairs; as in civil matters, the year began with the seventh month: See Ex. 34. 22. and Lev. 25. 9.]

2. Speak unto the whole congregation of Israel, saying 5 On the tenth of this month, every one take a Lamb [Lamb, or, kid, ver. 5.] this lamb was a figure or type, pointing at Christ the true Lamb of God, John 1. 29. and 1 Cor. 5. 7.] according to the houses of the fathers, [i. e. according to the families which are named according to the fathers.] a lamb for an house.

4. But if an house be too little for a lamb, [i. e. if there be too few to eat it all up on that eve] then let him [viz. the house-father, or master of the family] and his neighbour the next to his house, take it, according to the number of the souls: [i. e. persons; see Gen. 12. 5.] every one as he is able to eat; [Heb. the man according to the mouth of his eating.] ye shall make account according to the lamb. [i. e. ratably and proportionally to the lamb, and the persons that are to eat thereof, having a care, that there may not be too few, nor too many for it.]

5. Ye shall have a perfect Lamb, [Such a one Christ was to be, 1 Pet. 1. 19.] a male, of a year old, [Heb. the son of a year, i. e. a lamb of one year.] ye shall take it from the sheep, or from the hee-goats.

6. And ye shall have it in custody, [i. e. ye shall sit it apart, separated from the flock, for four days, from the tenth day to the fourteenth] to the fourteenth day of this month; and all the congregation of the assembly of Israel shall stay it, betwixt two Evens, [i. e. betwixt

the beginning and the ending of the evening, that is, betwixt our three clock after noon, and fun-set; but the same time our Saviour Jesus Christ, the true Paschal Lamb, was likewise put to death; *Mat. 27.46,50.*

7. And they shall take of that blood, [viz. of the said Lamb slain,] and strike it [Hebr. give it, or, do it, viz. with a bunch of hyssop, as it is verse 22. of this ceremony there is no mention made elsewhere, as neither of some other here following, but *Ex.* were only to be obtained in this first passover.] *On both the side-posts, and on the upper door-posts of the houses, where they shall eat it.*

8. And they shall eat that flesh in the same night: roasted at the fire, with unleavened bread, [loaves]. [The Israelites did eat the Paschal lamb with unleavened bread, in remembrance, that they carried their unleavened dough in haste out of the land of Egypt, below *ve.* 34.] they shall eat it with bitter sauce. [Oth. bitter herbs. Heb. with bitterness, or, bitter (being &c.)]

9. Ye shall eat nothing raw of it [or, not being lucidly, or through-roasted] nor in any wise killed in water: Heb. boiling, boiled, or, cooking, cooked in fire, but roasted at the fire, his head with his legs, and with his puerance. [or, entrail.]

10. Neither shall ye let ought to remain over till to morrow: but that which doth remain over till the morrow, ye shall burn (up) with fire. [That it may not be put to any other use, whether for Idolatry, or common food.]

11. Thus now ye shall eat it: [viz. At this time; for afterwards these things, (or circumstances) were no more observed, nor not by Christ himself, nor by his Apostles; see above *ve.* 7.] Your tents shall be kept up, your shoes on your feet, and your staff in your hand: [This betokens readiness in travel, or, haste and earnestness in any business one is about, as 2 Kings 4. 29. and 1. Jer. 1. 17. Luke 12. 35. 29.] and ye shall eat it in haste, it is the LORDS passover. [or, Pascha] [Heb. Pefach, signifying, a passing through, or passing by, or skipping over, because the destroying Angel pass by, or skip over, the houses of the Israelites, *ve.* 12. and 13. and 27. The Lamb is called Pefach here; that is, a passing by, as being the token thereof, see of this Sacramental phrase, *Gen.* 17. 10. and the proper phrase, below here, *ve.* 13. and chap. 13. 9.]

12. For I shall pass this night through the land of Egypt [That which God did by the destroying Angel, he attributes unto himself.] and smite all the first-born [viz. of the Egyptians] in the land of Egypt, from the men, unto the beasts: and I shall exercise judgments on all the Gods of the Egyptians, I the LORD. [As if God had said, I shall make it appear, that their Idoll gods are vain and helplesse.]

13. And that blood [wherein ye sprinkled the postes of your doors, *ve.* 7.] shall be a token unto you, [to put you in minde of my promise for the strengthening of your faith.] on the houses, wherein ye are, when I see the blood I shall pass ye by: and there shall be no plague among you for destruction, when I shall smite the Land of Egypt. [i. e. the first-born in the land of Egypt.]

14. And this day shall be unto you for a Remembrance, [or, Memorial] [viz. of the received mercy, when I delivered you out of Egypt.] and ye shall solemnize it to the LORD for a feast: ye shall solemnize it among your Generations, for an everlasting institution. [viz. until the coming of the Messiah, who is the end and fulfilling of the Laws see *Gen.* 13. 15. and chap. 17. 13. 13.]

15. Seven days shall ye eat unleavened bread, [this time was to begin after the day of the passover, it being a peculiar feast.] but on the first day ye shall put away [Heb. cause to cease] the leaven out of your houses: for he that catch the leavened from the first day until the seventh day that same soul [i. e. man, or person] shall

be destroyed out of Israel. [see *Gen.* 17. v. 14.]

16. And on the first day there shall be an holy congregation: also ye shall have an holy congregation. [Hebr. congregation of holiness, and so, both before and after.] on the seventh day: there shall be no work done in the same; but that which shall be eaten of every soul, the same only may be prepared of you, [this was not allowed to be done upon the Sabbath day, *Exod.* 16. 23. 29. and chap. 35. 2. 3.]

17. Observe ye therefore the unleavened bread [or, cakes, according to the custome of the Jews.] because that on the self-same day I shall have led your hosts forth out of the Land of Egypt: therefore shall keep this day, among your generations, for an everlasting institution.

18. In the first (month), on the fourteenth day of the month, in the evening, shall ye eat unleavened bread until the one and twentieth day of the month, in the evening.

19. That for seven days above there be found no leaven in your houses: [See above *ve.* 15. and 1 Cor. 5. 8.] for whatsoever shall eat the leavened, the same his soul shall be destroyed out of the congregation of Israel, whether he be a [Heb. in, at, or among the] stranger, or an in-born of the land.

20. Ye shall eat nothing that is leavened, [neither bread, nor cakes, nor any thing else] in all your habitations ye shall eat unleavened bread [or, loaves].

21. Then Moses called all the Elders of Israel, and said to them; Choose out [Heb. draw out, to wit, out of the flock or fold] and take your lambs [or, small cattle, viz. either of sheep or goats] for your families, and slay the passover. [i. e. the lamb which was a token of the passover (Pascha) or passing through or by of the destroying Angel.]

22. Take then a bunch of hyssop, and dip it in the blood that shall be in a basin, [of the hyssop, see a Kings 4. on *ve.* 33. this is one of the ceremonies which was to be observed only at the first Passover; see above on *ve.* 7.] and strike on the upper door-post, and on both the side-posts [Heb. make it) rough, &c.] of that blood which shall be in the basin: but as for you, none shall go forth out of the door of his house, until to morrow.

23. For the LORD shall pass through, for so smite the Egyptians; [Oth. Egypt, understand the first-born of the Egyptians] yet when he shall see the blood on the upper door-post and on the two side-posts, then the LORD shall pass by the door, [or, skip by the door,] and not suffer the destroyer [i. e. that destroying Angel] to come within your houses, for to smite.

24. Therefore observe this thing [save only the ceremonies that were peculiar to the first Passover. See above *v.* 7. 11. 12.] for an institution [for you and for your children for ever, understand until Christ.] See above *v.* 14.]

25. And it shall come to pass, when ye come into that land, which the LORD shall give unto you, according as he hath spoken, [i. e. the land of Canaan. In the wilderness they kept the Passover but once, *Num.* 9. 5.] that ye shall keep this service. [i. e. this part of Gods worship and service. So also *ve.* 26. as appears *ve.* 27.]

26. And it shall come to pass, when your children shall say to you; What service have ye there? [Heb. what (is) (i. e. signifies) this service unto you?]

27. Then ye shall say; This is a Passover-sacrifice [viz. this Paschal Lamb] unto the LORD, who pass by before the houses of the children of Israel in Egypt, when he smote the Egyptians, and freed our houses. Then the people bowed themselves down and worshipped.

28. And the children of Israel went and did it according as the LORD had commanded Moses and Aaron, so did they.

29. And it came to pass at midnight, that the LORD smote all the first-born in the land of Egypt, [this God

did to punish and requite the wrong which Pharaos and his subjects committed on Israel, Gods first-born, *Exod.* 4. 22. 23.] from the first-born of Pharaos, that was to sit upon his Throne, unto the first-born of the prisoner, [Compare this with *chap.* 11. *ve.* 5.] that was in the prison. [Heb. in the house of the pit, or, dungeon] and all the first-born of the beast.

30. And Pharaos rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt: for there was no house, wherein there was not one dead.

31. Then he called Moses and Aaron in the night, [Moses and Aaron came not unto Pharaos this time, but the Kings Deputies were faine to come unto them, and submissively to beseech them, that they would go forth, as it appeareth by *Exod.* 10. 29. and chap. 11. *ve.* 8.] and said; Get you up, Go forth from amongst of my people, both ye, and the children of Israel: and go (your way), serve the LORD according as ye have spoken, [to wit, without any of these conditions, or exceptions, which the King formerly stood upon.]

32. Take ye along with you, your fleep and your oxen [i. e. all your cattle, small and great.] so as ye have spoken; and go (your way), and bless me likewise. [i. e. pray unto God for me, to deliver me of this great plague. This Pharaos likewise desired, *Ex.* 8. 8. & 9. 28. and 10. 16, 17. it seems Pharaos was convinced in his heart, that he had abominably prevaricated against the LORD, fining thus obstinately against his own conscience.]

33. And the Egyptians solicited the people much, hastening to drive them out of the land: for they said; we are all dead men. [See *Gen.* 20. 3.]

34. And the people took up their dough, before it was leavened: their dough-lumps, bound up in their clothes, upon their shoulders.

35. Now the children of Israel had done according to the word of Moses, and had asked [i. e. borrowed] of the Egyptians, silver vessels, and golden vessels, and garments.

36. What the LORD had given the people grace in the eyes of the Egyptians, that they did [justify] their desire: and they robbed the Egyptians. [thus was that fulfilled which God foretold to Abraham, *Gen.* 15. 14. and to the Israelites afterwards, *Exod.* 3. 22.]

37. Thus the children of Israel journeyed out of Ramesses [See *Gen.* 47. *ve.* 11.] to Succoth: [a place so called from the Huts the children of Israel made there, at their coming thither, of boughs; and this was their first stage, or resting-place after their coming forth out of Egypt. Compare *Lev.* 23. 43. This Succoth is to be distinguished from an other, spoken of, *Gen.* 33. 17.] about six hundred thousand and of men, [among which mighty number, there was not one sick or feeble person, *Ps.* 105. 37.] besides the little children. [and the women, without whose help the children would not have been able to subsist. As also, *Exod.* 10. 24.]

38. And much mixt people [viz. Egyptians and others, being moved and excited by all these wonders and tokens they had seen, to go along with the Israelites, though afterwards they fainted, *Num.* 11. 4. 5.] went up with them likewise, and sheep and oxen, very much [Heb. heavy] cattle.

39. And they lodged [viz. when they were come to Succoth] of the dough which they had brought forth out of Egypt, unleavened cakes, for it was not leavened: they being driven out of Egypt [as the LORD had foretold it, *Exod.* 11. 1.] so that they could not tarry, nor make provision ready for them.

40. The time now of the inhabiting which the children of Israel inhabited in Egypt, is four hundred years, and thirty year. [See *Gen.* 15. 13.]

41. And it came to pass, at the end of the four hundred and thirty years; that it happened on that same

day, that all the hosts of the LORD went forth out of the land of Egypt.

42. This night shall be observed to the LORD most diligently, for having led them forth out of the land of Egypt: [Oth. here, this is the night which the LORD observed, to lead them forth out of the land of Egypt. Heb. this is a night of observations: to the LORD, &c.] this is the night of the LORD that ought to be observed most diligently, of all the children of Israel, among their generations.

43. Moreover, the LORD said to Moses and Aaron; This is the institution of the Passover; so no strangers shall eat thereof. [viz. unless he be circumcised, as is to be gathered by *ve.* 44. and 48.]

44. Yet every servant of every one, being bought for money, after that ye shall have circumcised him, then shall he eat thereof. [viz. being formerly well instructed in, and having embraced the true Religion.]

45. No stranger, [understand such a foreigner here, as dwelleth in a land, where he is not native, or inhabits with another.] nor hireling shall eat thereof [viz. unless he be circumcised.]

46. In one house it shall be eaten, [i. e. each lamb shall be eaten in its proper house; each house or family eating up their own lamb, as was said above *ve.* 3.] ye shall not carry (ought) of the flesh forth out of the house: and shall break no bone of it. [this reberth on Christ the true Paschal Lamb, who had no bone broken, *John* 19. 33. 36.]

47. The whole congregation of Israel shall do it. [i. e. Prepare and eat the Passover, as the LORD commanded it: he that neglected it, was cut off, *Numbers* 9. 13.]

48. Now when a stranger sojourneth with you, and shall keep [Heb. do] the Passover to the LORD, let all that is made be circumcised by (or with) him, and then let him come to it for to keep it: and he shall be as an in-born of the land: [i. e. he shall enjoy the same right and benefit, which the Natives do] but none uncircumcised shall eat thereof.

49. One manner of] law be to the in-born and the stranger, that sojourneth as a stranger in the midst of you.

50. And all the children of Israel did it: according as the LORD had commanded Moses and Aaron, so did they.

51. And it happened on the self-same day, that the LORD led forth the children of Israel out of the land of Egypt, by (or according to) their hosts.

CHAP. XIII.

God commands all the first-born to be hallowed or consecrated, v. 1, &c. that the day of the going forth out of Egypt, shall be had in remembrance, 3. that the feast of unleavened bread shall be kept in the land of Canaan, 6. and that they shall tell their children the reason thereof, 8. that the firstlings of the beasts shall be set apart for the LORD, 12. that they shall make memorials, 16. which way God did lead them into the wilderness, 17. they take Josephs bones along with them out of Egypt, 19. Israel campeth at Etham, 20. God conducteth them with a pillar of cloud and a pillar of fire, 22.

THE LORD spake unto Moses, saying
 1. Hallow me all the first-born [i. e. of male, i. e. command the people, that they do separate or appropriate them to my peculiar holy service, See *Lev.* 8. 10.] opening any womb [Heb. the opening of all (or every) wombs] among the children of Israel, of men and of beasts: the same is mine. [therefore namely, that I did

did spare your first-born, when I destroyed all the first-born of Egypt. See below verse 15.]

3. Moreover, Moses said unto the people 3 Remember that [some day, wherein ye went forth out of Egypt, out of the house of bondage:] for the LORD hath carried you forth hence, by a strong hand, [Hebr. in the power of the hand] therefore that which is leavened shall not be eaten.

4. This day ye go forth in the month of Abib. [This month falls partly in March, and partly in April, when in Spring-time days and nights are of an equal length. The Hebrew word Abib doth signify a green ear, whereof of this month is denominated, because the corn sowed in the ground, had green ears about that time; and in those Countries.]

5. And it shall come to pass, when the LORD shall have brought thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto your fathers to give you, a land flowing with milk and honey, [see Exod. 3. 8.] then shalt thou keep [Hebr. serve] this service [mentioned in the verses following] in this month.

6. Seven days shalt thou eat unleavened [bread]-loaves, and on the seventh day, there shall be a feast to the LORD.

7. Seven days unleavened [bread]-loaves shall be eaten: and the leavened shall not be seen with you; yea there shall be no leaven seen with you in all your borders.

8. And thou shalt make known to thy son [i.e. children] on that same day, saying 3 [this is] for that which the LORD hath done unto me, when I went forth out of Egypt.

9. And it shall be for a token upon thy hand, and for a memorial betwixt thy eyes, that the law of the LORD may be in thy mouth: because the LORD did carry thee forth with a strong hand out of Egypt.

10. Therefore keep this institution, at the appointed time [see above chap. 12. verse 6.] from year to year. [Heb. from days to days. Thus days are likewise taken for a year, Lev. 25. 29. Amos 4. 4.]

11. It shall come to pass also, when the LORD shall have brought thee into the land of the Canaanites, [understand withal here all the rest of the nations, named above verse 5. and Gen. 15. 19, 20, 21.] according as he hath sworn to thee and to thy fathers; and he shall have given it unto thee.

12. Then shalt thou come to pass over unto the LORD, [viz. from thy self unto the LORD, that thou claim no more property therein, but it remains the LORDS own.] what openeth the womb, [Hebr. all opening of the womb, above verse 2.] also whatever openeth [the womb] of the fruit [Heb. preparation, or, increase] of the beast which thou shalt have: the males shall be the LORDS.

13. Tell whatsoever openeth [the womb] of the sheeps, [Hereby understand likewise all other beasts, that were unfit for sacrifice] the same thou shalt redeem with a lamb; [understand either a kid or lamb, as above ch. 12. verse 5.] now, if thou redeem it not, thou shalt break the neck of it. [To the end, that what once is appropriated to the LORD, may not be used for other ends and services.] but all the first-born of man among thy sons, thou shalt redeem: [viz. with five shekels of the sanctuary, Num. 18. 16.]

14. When it shall come to pass, that thy son shall ask thee to morrow, [See above chap. 6. verse 10.] saying, What is that? [i.e. what signifies that] then thou shalt say unto him: The LORD hath carried us forth out of Egypt, out of the house of bondage with a strong hand.

15. For it came to pass, when Pharaoh had said himself to let us go, that the LORD slew all the first-born in the land of Egypt, from the first-born of man, to the

first-born of the beasts: therefore do I sacrifice [or slay] unto the LORD, the males of whatsoever openeth the womb, yet all the first-born of my sons I do redeem.

16. And it shall be for a token upon thy hand, and for frontlets betwixt thy eyes: [it should seem they were some written schedules of remembrance, which were fastened to the fore-head, to have the law of the LORD in remembrance: [see Deut. 6. verse 8.] for the LORD hath carried us forth out of Egypt by a strong hand.

17. And it happened, when Pharaoh led the people go, that God led them not [up] the way of the Philistines land, although that was the nearer 3 [viz. to come into the land of Canaan] for God said [viz. by himself, see Gen. 8. 21.] that the people do so, [i.e. left peradventure, spoken after the manner of men.] repent, [viz. of having abandoned the land of Egypt] when they shall see the combat, and return to Egypt.

18. But God led the people about, through the way of the desert of the Red Sea: [understand the wilderness of Etham, verse 20. and Num. 33. 8.] Now the children of Israel went [or, marched] forth out of Egypt by fives. [Heb. fives, i.e. by fives, five a breath, or, in five bodies, or brigades: Oth. armed, or, equipped, as Jobh. 1. 14. and 4. 12. Jobh. 7. 11.]

19. And Moses took Josephs bones with him: for he had adjured the children of Israel with an heavy oath, [Heb. adjuring, adjured, i.e. sworn them with solemnity and strictly] saying 3, God shall assuredly visit you, [Heb. visiting visit you.] I carry my bones then up with you from hence.

20. Thus they journeyed out of Succoth, and they camped in Etham, at the end of the wilderness.

21. And the LORD went before their face, [Ch. 14. 19. he is called the Angel of God. This was the eternal Son of God, 1 Cor. 10. 9.] by day, in a cloud-pillar, [Psalm 105. 39. it is said, that this pillar was spread forth as a covering, so that it shaded the Israelites against the heat of the Sun.] to lead them upon the way, and by night in a fire-pillar, to light them; so that they went in advance day and night.

22. He removed not the cloud-pillar by day, nor the fire-pillar by night, from the face of the people.

CHAP. XIV.

God shows the Israelites the way which they are to go, v. 1. viz. Pharaoh pursues them, 5. They are mightily frightened hearing of it, and murmur, 10. Moses comforteth and encourageth them, 13. The Angel of the LORD shows them the way by the cloud-pillar, 19. Moses divides the Sea asunder, 21. The children of Israel pass it dry foot, 22. The Egyptians follow after them, 23. God commandeth Moses to stretch forth his hand again over the Sea, 26. which returns and drowns Pharaoh with all his host, 27. so that there remained not one of them over, 28.

Then the LORD shake to Moses, saying: 2. Speak to the children of Israel, that they return and camp themselves before Pihahiroth, [Oth. before the mouth of Chirah, i. e. before the bright, or entry among the hills of Chirah] betwixt Migdol, [the name of a City of Egypt, Jer. 44. 1.] and betwixt the Sea: before Baal Zephon, over against which ye shall camp your selves at the Sea. 3. Then Pharaoh shall say of the children of Israel, [viz. When he shall hear, that ye are returned back, and he camped in a very inconvenient place] They are entangled in the land; the wilderness hath shut them in. [Hebr. the wilderness hath shut up over them.] 4. And I will stop the heart of Pharaoh, that he pursue after them, and I shall be glorified upon Pharaoh and all

with his host: [God acquires himself honour and glory, as well in punishing of the wicked, as in shewing mercy to his chosen, Exod. 28. 22. Rom. 9. 22, 23.] so that the Egyptians shall know, [viz. as well those that shall now perish in the Sea, as those that shall remain alive at home.] that I am the LORD: and they did so. [i.e. they marched back, according as the LORD commanded.]

5. Now when the King of Egypt was told, that the people fled: then the heart of Pharaoh and of his servants was altered against the people, and said, Why have we said thus, that we let Israel go, that they should not serve us? [Heb. from serving us.]

6. And he made ready his chariot: and took his people with him.

7. And took six hundred choice chariots, yea, all the chariots of Egypt; [which could be gotten together in the land of Egypt, and the Captains over them all. [The Hebr. word chosen Captain is deduced from another signifying three, of which, to some time do understand here, those of the third sort, or order and rank with the King.]]

8. For the LORD justified the heart of Pharaoh the King of Egypt, that he pursued after the children of Israel: yet the children of Israel were gone forth by an high hand: [i.e. through the power of God, compare Exod. 13. 16. Oth. openly, conspicuously; in good order, see Exo. 13. 18. and in the sight of the Egyptians, Num. 33. 3.]

9. And the Egyptians pursued after them, and overtook them, where they had camped themselves by the Sea, at the border of Pharaoh [and] chariots, and horsemen, and his host: before Pihahiroth, before Baal Zephon.

10. When Pharaoh was come near, the children of Israel lifted up their eyes, and beheld, the Egyptians marched after them [Oth. Egypt went, or, journeyed on, i. e. the Egyptians.] and they were sore afraid: then the children of Israel cried unto the LORD.

11. And they said to Moses: Hast thou therefore taken us away, because there were no graves in Egypt, that we should die here in this wilderness? wherefore hast thou done that to us, that thou hast carried us forth out of Egypt?

12. Is not this the word, which we spake unto thee in Egypt, saying; Keep off from us [or, let us alone] and let us serve the Egyptians: for it had been better for us, to serve the Egyptians, than to die in the wilderness.

13. Yet Moses said to the people, Fear not, stand firm [i.e. wave and stagger not in your heart] and behold [the salvation of the LORD, which he shall do (or, they) unto you: [i.e. the victory which God shall work for you. See Gen. 49. 18.] for the Egyptians, whom ye saw this day, [Oth. 4 ye have seen them to day] ye shall not see them again in eternity. [or, for ever.]

14. The LORD shall fight for you, and ye shall be still, [As if he should say, Ye shall be merely passive, and do nothing at all towards the subduing of your enemies, neither in words, nor deeds, the LORD shall fight and defeat them himself. Or, it may imply, be ye but quiet, and forbear to murmur against God and me.]

15. Then said the LORD to Moses, why dost thou cry unto me? tell the children of Israel, that they march on.

16. And thou, lift up thy staff, and stretch forth thy hand over the Sea, and cleave it, that the children of Israel may go through the midst of the Sea, on the dry [ground].

17. And I, behold I shall [Oth. As touching me, behold, I shall] stupify the heart of the Egyptians, to go in after thee [viz. into the Sea.] and I shall be glorified upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18. And the Egyptians shall know, that I am the

LORD, when I shall be glorified upon Pharaoh, upon his chariots, and upon his horsemen.

19. And the Angel of God [Exod. 13. 21. he is called the LORD] that went before the host of Israel, withdrew, and went behind them: the cloud-pillar likewise withdrew from their face, and stood between them.

20. And it came betwixt the camp of the Egyptians, and betwixt the camp of Israel, and the cloud was, both darkness, and lightened the night: [darkness to the Egyptians, coming after, and lightning the Israelites; that went before.] so that the one did not approach to the other all that night.

21. When Moses stretcht forth his hand over the Sea, then the LORD made the Sea to pass away, by a strong East-wind, all that night, and broke the Sea dry, [Heb. set the Sea to drought] and the waves were cleft.

22. And the children of Israel went in, into the midst of the Sea, on the dry [ground]: and the waters were a wall to them, on their right and on their left hand. [The children of Israel were in a readier way before, and could have gone a more convenient one, then by the Red Sea, but that God was pleased to make them take this way, that he might drown Pharaoh in the fame with all his host, and make his own power and judgements known.]

23. And the Egyptians pursued after them, and went in after them, all Pharaohs horses, his chariots, and his horsemen, into the midst of the Sea.

24. And it came to pass in that morning-watch, that the LORD, [The Prophet David relates this with many circumstances, Psalm 77. 18, 19. scilicet, that the LORD shewd himself with lightnings and thunder, and rain, against the Egyptians.] in the pillar of fire and cloud, [this pillar was fiery and light before, but cloudy and dark behind,] toek upon the camp of the Egyptians: [i.e. caused his power to be seen in extraordinary manner, out of the pillar of fire wherein he was.] and he terrified [or, troubled, discomfited, disordered] the camp of the Egyptians.

25. And he thrust off the wheels of their chariots [Heb. of his] and made them slip [Hebr. him, or, it, i.e. each one, or the camp.] to draw heavily: [Heb. he led them with heaviness] then the Egyptians said, Let us [Hebr. the Egyptians said, let one] flee from the face of Israel, for the LORD fights for them against the Egyptians. [Here is that fulfilled which was foretold, ab. v. 18.]

26. And the LORD said to Moses: Stretch forth thy hand over the Sea: that the waters may return over the Egyptians; over their chariots, and over their horsemen, [to the LORD did by a mighty wind, Exodus 15. 10.]

27. Then Moses stretched forth his hand over the Sea, and the Sea returned against the approach of the morning. Heb. against the face, [or, return] of the morning, i.e. against day-break.] into his force, [i.e. unto his usual course; for before it was bound up.] and the Egyptians fled against it: [viz. against the Sea, i. e. which way soever they turned themselves to flee, the Sea came still against them.] and the LORD overthrew [Hebr. shook, cast, or, flung them out] the Egyptians into the midst of the Sea. [this was a righteous judgement of God upon the Egyptians, who had cast and flung the poor infants of the Israelites into the water to drown and perish there, without remorse.]

28. For when the waters returned, [viz. By falling off and recoiling from that height and heap they were run up to before] they covered the officers and the horsemen of all the host of Pharaoh, that had followed them. [viz. the Israelites] into the Sea: there was not one of them left over.

29. But the children of Israel went upon the dry [ground] in the midst of the Sea: and the waters were a wall

dem, on their right and on their left hand.
 30. Thus the LORD delivered Israel on that day, out of the hand of the Egyptians: and Israel saw the Egyptians dead [with dying] on the shore of the Sea. [Heb. lip.]
 31. Also Israel saw the great hand [i. e. the mighty and glorious work of the LORD, as Psalm 109. 7.] which the LORD had shewed [Heb. don.] upon the Egyptians: and the people feared the LORD, and believed in the LORD, and on Moses his servant. [i. e. they believed the word which Moses did speak unto them in the name of the LORD, as Exod. 19. 9. and 2 Chr. 20. 20. the phrase rendered here, believing in and believing on - is one and the same in the Hebrew Text; the difference expressed is taken from the nature of the thing.]

CHAP. XV.

The Song of Praise sung by Moses and the children of Israel upon their deliverance, and Pharaoh's drowning in the Sea, v. 1. etc. Miriam and the rest of the women of Israel answer therunto, likewise praising the LORD for his deliverance, 20. In the wilderness they come to Sur, where they find no good water to drink, 22. At Marah they meet with bitter water, 23. The people murmur, 24. A tree is shewed to Moses to sweeten the water with, 25. The LORD gives laws to them, and makes fatherly promises to them, 26. At Elim they find twelve wells of water, and seventy palm-trees, 27.

Then Moses and the children of Israel sang this Song unto the LORD, and said, saying: I will sing unto the LORD, for he is highly exalted, [Heb. exulting exalted] the horse and his rider, he hath thrown into the Sea.
 2. The LORD is my power and song [i. e. the matter and subject of my song] or, he that hath given me cause to sing praises to him] and he hath been a salvation to me: [see above chap. 14. verse 13.] this is my God, therefore I will make him a pleasant habitation [for barely, an habitation. Oth. I will glorify him] he is my fathers God, therefore I will exalt him.
 3. The LORD is a man of war: LORD is his Name. [See Gen. 2. 4. and Exod. 3. 15. and chap. 6. 2.]
 4. He hath thrown Pharaoh's chariots and his host into the Sea, and the choice of his Captains are drowned in the red Sea, [i. e. the Red Sea.]
 5. The abysses (depths) have covered them: [i. e. the high waters which stood raised up like unto high walls, are fallen down upon them, Exod. 14. 22.] they sunk into the depths like a stone.
 6. O LORD, thy right hand hath been made glorious in power: thy right hand, O LORD, hath broken the enemy:
 7. And through thy great excellency, [Heb. through the greatness of thy highness,] thou hast overthrown them that rose up against thee. [i. e. them, that rose up against thy people: for that which is done against the people of God, God accounts of as done against himself. See Zech. 2. 8. Math. 25. 45. Acts 9. 4.] Thou hast sent forth thy binning wrath, which hath consumed them as stubble. [this is an abrupt speech, and may be supplied or completed thus. Which hath consumed them, as the stubble is consumed by the fire.]
 8. And through the blast of thy nose [A description of the wind: See Exod. 14. 21.] the waters have been heard up, the firmans have stood upright like a heap: the abysses were grown stiff [or, propt up] in the heart of the Sea. [i. e. in the greatest depth, or, in the middle of the Sea: as Psalm 18. 16. and 46. 3. and Eccl. 28. 2. Compare Job. 31. 14.]
 9. Thy voice, O LORD, I will pursue, I will overtake, I

will divide the spoil: [This useth to be done with a great deal of rejoicing, Isa. 9. 2. Pharaoh and his men promised themselves an easy and full victory, but it failed them.] My soul shall be filled of them; [i. e. as some likewise do render it, my lust shall be satisfied upon them. See Job 16. on verse 10.] I will draw forth my sword, [Heb. I will empty (or, void) my sword] my hand shall destroy them. [or, bring them back into (my) possession, or, make them poor.]
 10. Thou didst blow with thy wind, the Sea covered them: they sunk down like lead in mighty waters.
 11. O LORD, who is like thee among the Gods? who is like thee, glorified in holiness [i. e. adorned and surrounded with incomparable holiness. Terrible is the glory of praises, [he that ought to be worshipp'd, honoured and praised with a great measure of filial fear, reverence, and awfulness:] doing wonders?
 12. Thou didst sit upon thy right hand, the earth swallowed them up, [i. e. the bottom of the Sea.]
 13. Thou didst through thy kindness lead thy people, that thou hast redeemed: thou carriedst them softly through thy strength, to the pleasant habitation of thy holiness, [undefeated land of Canaan; where God would give unto his people, his holy worship. See Psalm 78. v. 52, 53, 54.]
 14. The Nations heard it, they shall tremble: [See the fulfilling, Num. 22. 3, 6. and Job. 2. 10, 11. and 5. 1. Psalm 68. 3.] Who hath seized the inhabitants of Palestine.
 15. Then the Princes of Edom shall be abashed, quaking shall seize the mighty ones of the Moabites: all the inhabitants of Canaan shall melt away.
 16. Terror and fear shall fall upon them; through the greatness of thy arm they shall become dumb, like a stone: until thy people, O LORD, pass thorough, until thy people pass thorough, which thou hast purchased.
 17. Thou shalt introduce, and plant them upon the Mount of thy Inheritance [i. e. In the Mountain-country, such as Canaan is, Deut. 11. 21.] Others understand here Mount Moria, whercon the Temple was built afterwards.] at the place, which thou hast made, O LORD, thine habitation: the Sanctuary, which thy hands consecrated, O LORD.
 18. The LORD shall reign in eternity and evermore. [i. e. Both here and hereafter, world without end.]
 19. For Pharaoh's horse, with his chariot, with his horsemen, came into the sea, and the LORD hath made the waters [which just before stood up like mighty walls on both sides, chap. 14. 22.] to return over them: but the children of Israel went on dry (ground) in the midst of the sea.
 20. And Miriam the Prophetess, Aarons sister, [She was likewise sister to Moses, but having lived a long time with Aaron, during Moses his absence, she is therefore called, (as she was most taken notice to be) Aarons sister.] took a Tabret into her hands: and with dancing, [Oth. with flutes, or, pipes.]
 21. Then Miriam [Together with other women] answered them; [or, the men, who sung before, as before verse 1.] the women singing the same thing over again after the men.] Sing unto the LORD; for he is highly exalted, [as above verse 1.] the horse and his rider he hath thrown into the sea.
 22. After this Moses made the Israelites to march on from the Red sea off; and they went forth into the wilderness of Sur, [the Name of a Desert, betwixt Egypt and Arabia. See Gen. 16. verse 7.] and they went three days in the wilderness, and found no water.
 23. Then they came to Marah, [When Moses came to this place with the Israelites, the name of it was not Marah yet, but it got that name then first, from the bitter-

ness of the water there, Marah signifying bitterness:] as the Text it self sheweth] yet they were not able to drink the water of Marah, for it was bitter; therefore the name of it was called Marah.
 24. Then the people murmured against Moses, [To murmur, is to conceive evil thoughts of God, his words, and works in the heart, and to speak unworthily thereof with the tongue.] saying; Why shall we drink of this water?
 25. Then he cried unto the LORD, and the LORD shewed him a Tree (or piece of wood) which he threw into the water, then the water became sweet: [This water became sweet for the use and service of the Israelites, for a time only, and remained not always sweet after; as appears by Plinius Natural History, lib. 6. chap. 29. making mention of those bitter waters in his time. See 2 Kings 2. 21.] There he [or, God] set (the people) [or, of Israel] an Infinitum and Right, and there he proved the same;
 26. And said; if so be, that thou wilt earnestly hearken [Heb. hearing heart.] to the voice of the LORD thy God, and do what is right in his eyes, and incline thine ears to his Commandments, and keep all his Institutions; then shall I lay none of the diseases upon thee, which I laid upon the land of Egypt, for I am the LORD thy healer, (or, Physician) [i. e. I am he that is able to heal and help thee in body and soul, and to keep and preserve thee from all hurt and misery present and to come.]
 27. Then they came to Elim, and there were twelve water-fountains, and seventy palm-trees: and they camped themselves there by the waters.

CHAP. XVI.

The children of Israel come into the wilderness of Sin, v. 1. etc. they murmur for having no bread, 2. God doth promise and give them bread from Heaven, 4. and quails too, 8. Manna is not found on the Sabbath day, 25. whence Manna had the name; the form of it, 31. A Gomer of it is laid up for posterity, 32. how long this Manna continued, 35. what a Gomer is, 36.
 When they were gone from Elim, the whole congregation of the children of Israel came into the wilderness of Sin, which is between Elim and betwixt Zin: [Before they went from Elim towards Sin, they had been once again at the Red Sea, of which Journey Moses makes no mention here, but recordeth it, Num. 33. 10, 21.] Sin is the name of a wilderness in Arabia the-Roxy, where was the eighth camping or league-place of the Israelites, Num. 33. 10, 11. Mount Zin is otherwise called Horah, the same whercon Moses received the Law.] on the fifteenth day of the second month after that they were gone forth out of the land of Egypt.
 2. And all the Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderness.
 3. And the children of Israel said to them: O that [Heb. who shall give thee:] Compare Deut. 5. verse 29.] we had died in the land of Egypt, by the hand of the LORD, when we ate by the flesh-pots, when we did eat bread to satiety (ad satietatem) for you have led us forth into this wilderness to kill this whole Assembly with famine.
 4. Then said the LORD to Moses, Behold, I will rain bread for you, [i. e. something called Manna] wherof the Israelites afterwards made bread [out of heaven,] [i. e. it shall fall down from Heaven in the manner of a rain] and the people shall go forth, and gather each day (a measure) on his day, [Heb. word, or thing which signifies here such a quantity or proportion, as was needful for one mans daily sustenance,] that I may prove them, whether they go in my Law, or not.

5. And it shall come to pass on the first day [or, the day before the Sabbath] that the Israelites were to prepare and make ready their meat for the Sabbath day, on which they were allowed no manner of work, not so much as the kindling of a fire, as may be seen, Exod. 35. 3.] that they shall make ready that they shall have brought in: the same shall be double [see below ver. 22.] above what they shall gather daily. [Heb. day, day, as Gen. 39. 10.]
 6. Then said Moses and Aaron to all the children of Israel: in the evening, [See verse 13.] then shall ye know, that the LORD hath led ye forth out of the land of Egypt. [not we, of our own device, and purpose, as the people ever and anon upbraided them: See verse 3. and above chap. 14. 11.]
 7. And to-morrow ye shall see the Glory of the LORD, because he hath heard your murmurings against the LORD: for what are we, that ye murmur against us?
 8. Moreover, said Moses, when the LORD shall give you flesh in the evening, and in the morning bread unto satiety, it shall be, because the LORD hath heard your murmurings, which ye murmur against him: for what are we? your murmurings are not against us, but against the LORD. [Meaning, it was not against them alone; or, not so much against them, as against the LORD. See the like phrases, Gen. 32. 28. and 1 Sam. 8. 7. Job 21. 44.]
 9. After that, Moses said to Aaron: Say to the whole Congregation of the children of Israel; Draw near before the face of the LORD, [i. e. assemble together before the cloudy pillar, in and by which the LORD did manifest his glorious presence, ver. 10.] for he hath heard your murmurings.
 10. And it came to pass, when Aaron spake to the whole Congregation of the children of Israel, and that they turned themselves toward the wilderness, then beheld, the Glory of the LORD appeared in the cloud.
 11. Also the LORD spake unto Moses, saying;
 12. I have heard the murmurings of the children of Israel: speak to them, saying; Behold, the two evenings, [see Exod. 12. 6.] ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know, [finding it verified by your own experience,] that I am the LORD your God.
 13. And it came to pass in the evening, [or, of that day] that there came up quails, [Heb. the quail: So Exod. 8. ver. 6. the frog, for frogs.] and covered the camp, [Heb. there was a laying of dew.]
 14. Now when the dew that lay, was gone up, [or, into the air, evaporating through the heat of the Sun:] The Manna lay covered and hidden under the dew, which went upwards with the rising of the Sun. See Num. 11. 9.] behold, then there was over the wilderness [Heb. upon the face of the wilderness:] a small [Heb. thin:] round thing, small as the hour-spoon upon the earth.
 15. When the children of Israel saw it, they said the one to the other, [Heb. the man to his brother.] it is MANNA; [i. e. it is food, or gift prepared and appointed for us. Oth. What is this? for they knew not what it was: Moses then said unto them; this is the bread which the LORD hath given you to eat.
 16. This is the Word, which the LORD commanded:] Gather of it every one, according as he [and his whole family] may eat: [Heb. according to the mouth of his food, i. e. according to what his own and families sustenance requireth,] a Gomer for an head, [Heb. pate or brain, i. e. person,] after the number of your souls; every one shall take for these that are in his Tent. [These words declare the fore-going, in this ver.]
 17. And the children of Israel did so, and gathered the one much, the other little. [Heb. multiplying, and diminishing.]

18. Yet when they measured it with the Gomer, [See above, verse 35.] he that had gathered much, had nothing over, and he that gathered little, had no lack: [The fence is, every one brought home what he gathered, and then the father, or head of the family measured it out, and gave every one his Gomer, or due share and proportion, so that none got more than his due and ordinary allowance: every one gathered as much as he could eat. [Heb. according to the mouth of his eating, or food, as verse 16.]

19. And Moses said to them; Let no man leave (ought) of it to the morning.

20. Yet they hearkened not to Moses, but some men left of it to the morning: [This they did, some out of a fruitless care, and diffidence, and others it may be, out of curiosity, to try and see whether the Manna would keep so long.] then there grew worms in it, and it became stinking; for which Moses was very wrath with them.

21. This now they gathered every morning, [Heb. in the morning, in the morning.] every one according as he could eat: for when the Sun grew hot, it melted, [viz. that which remained lying on the ground; so that here is rendered the reason, why they gathered it always in the morning.]

22. And it happened on the first day, that they gathered double bread, two Gomers for one: and all the chief of the Congregation came, and acquainted Moses with it. [For they doubted whether the people did well or ill, Mofch having commanded, that there should be gathered but a Gomer a piece.]

23. Then he said unto them, This is that which the LORD hath spoken: To morrow is the rest, the holy sabbath of the LORD: That which ye shall bake, [viz. against to morrow] bake that, and boil, what ye shall boil, and all that which remaineth over, [viz. on the first day; the moiety of the double Gomer which they had gathered on the first day, remained over] lay it up for you in custody, until to morrow.

24. And they laid the same up, until to morrow, as Moses had commanded, and it stank not, [As it happened before, when they had laid it up, against Moses his command. See above, verse 20.] nor was there any worm in it.

25. Then said Moses, Eat that to day [Moses here teacheth the people, what they ought to do, no: only on that day, but from week to week, on every Sabbath day, as long as it should rain Manna] for to day is the sabbath of the LORD: [Moses spake the words of this verse and the next, on that evening, when the Sabbath began, or was entering, which we, according to our custom, use to call Saturday-evening; for the Sabbath day began with the evening of the first day, and ended with the evening of the seventh.] ye shall find none in the field to day.

26. Six days ye shall gather it: but on the seventh day is the sabbath; on the same there shall be none.

27. A it came to pass on the seventh day, that some of the people went forth to gather (Manna) [These believed neither God himself, nor Moses his servant.] yet they found nothing.

28. Then the LORD said to Moses: [i. e. He commanded him to say unto the people.] How long do ye refuse to keep my Commandments, and my Laws? [One kind of transgression, is let down here as the transgression of all Commandments.]

29. Behold, therefore, because the LORD hath given you the Sabbath, he gives you the first day two days bread: Let every one remain in his place, that none go forth out of his place on the seventh day. [viz. for to gather Manna, or to do any other works, Lev. 23. 3.] they were charged to repair to the holy Assembly, and Act. 1. 12. mention is made of Sabbath-days Journey.]

30. So the people rested on the seventh day.

31. And the house of Israel, called its name MAN; and it was like Coriander-seed, [viz. For shape and bigness, but it was white like Beldah or coryll, Num. 11. 7.] white, and the taste of it, was like honey-cakes, [viz. being taken up from the ground, unrefined; but when it was caked, it tasted like fresh oil, Num. 11. 8.]

32. Moreover, Moses said, This is the Word, which the LORD commanded: Fill a Gomer thereof, to keep [viz. in the Tabernacle, which shall be set up for your Generations (or, posterity) that they may see it for a Remembrance] that I have given you to eat in this wilderness, when I led you forth out of the land of Egypt.

33. Moses likewise said to Aaron, Take a pot [Heb. 9. 4. it is called the golden vessel. Oth. dish, plate,] and put a Gomer full [Heb. the fulness of a Gomer] of Man into it: and set it before the face of the LORD: [who manifested his presence above the Ark of the Covenant:] to be kept for your Generations.

34. According as the LORD commanded Moses, so Aaron set it (up) before the Testimony [Understood before the Ark of the Covenant, wherein the Tables of the Law of God were kept: See Exod. 25. 16, 21.] which are called the Testimony, because they witnessed or testified the will of God. The Ark indeed was first commanded to be made upon Mount Sinai; (after the giving of the Law) but Mofch here contracteth the matter, for to conclude the History of the Manna therewith:] to be kept.

35. And the children of Israel did eat Man forty years, until they came into an inhabited Country: [This is said in opposition to the wilderness, wherein they lived all this while] they did eat Man, until they came to the borders of the land of Canaan.

36. Now a Gomer is the tenth (part) of an Ephah: [This is a measure of dry wares, containing as much as four hundred thirty two hen-eggs-twells; so that the Gomer, as some conceive, was twice as large as the ephah, Rev. 6. 6. being a corn or grain-measure, holding as much as would be to feed a man a day. See Lev. 5. 11. and 19:36. Deut. 25. 14, &c.]

CHAP. XVII.

The people murmured at Raphidim for water, v. 1, &c. Moses crying unto the LORD, getteth water out of the stone at Horeb, 4. the place is called Massa and Meriba, 7. Amalek fighteth against Israel, 8. as long as Moses prayeth with his hands lifted up, Israel prevaileth, 11. God commandeth the destruction of Amalek, 14. Moses buildeth an Altar, which is called, The LORD is my Banner, 15.

After that, the whole Congregation of the children of Israel went, according to their journeyes out of the wilderness of Sin, [Their Journeyes were these; from Sin, to Dopkha; from Dopkha, to Alus; from Alus, to Raphidim, Num. 32. 12, 13, 14.] Mofch doth not make mention in this Chapter of all the Journeyes, and resting-places of the people; but only of those, in which there happened something extraordinary:] upon the Commandment of the LORD: [Heb. upon, or, after the mouth of, &c.] and they camped themselves at Raphidim: [this is a place in the wilderness, by Mount Horeb; this was the first camping, or leaguer-place.] now there was no water for the people to drink.

2. Then the people contended with Moses, and said; Give us water ye [viz. ye Moses and Aaron] that we may drink: then Moses said to them; what contend ye with me? why do ye tempt the LORD? [viz. by your unbelief; for they doubted till whether the LORD was among them, verse 7. which they would have him make to appear by Miracles. This is to tempt God, P[er]f. 18. 19. Mat. 16. 1.]

3. Now

3. Now when the people thirsted after water, then the people [undistand not all, but some ill-disposed ones among them] murmured against Moses, and said; Why hast thou made us go up out of Egypt, to make me, and my children, and my catel die of thirst?

4. Then Moses cried unto the LORD, saying; What shall I do to this people? there wants not much, but they will stone me. [Heb. yet a little, and they will stone me: the like he was threatened with, Numbers 14. 10.]

5. Then the LORD said to Moses: Go (thy ways) before the face of the people; [viz. unto Mount Horeb.] and take with thee of the eldest of Israel, [that they may be witnesses of what shall happen there.] and take thy staff into thy hand, wherewith thou smote the River, [i. e. wherewith thou didst command Aaron to smite the same.] and go (thy ways.)

6. Behold, I shall stand there before thy face, upon the Rock in Horeb, and thou shalt smite upon the Rock, then water shall issue, that the people may drink. Now Moses did thus, before the eyes of the eldest of Israel.

7. And he called the name of that place Massa, [i. e. tempting, or co[m]p[er]ation] and Meriba, [i. e. strife, contention. See of another Meriba, Num. 20:3.] because of the contention of the children of Israel, and because they had tempted the LORD, saying; Is the LORD in the midst of us, or no?

8. Then Amalek [i. e. The Amalekites, the plenty of Eliaz, Jacobs brother, Gen. 36. 15, 16. that which is related here, happened when Mofch was marching with the Israelites towards Horeb. See Lev. 25. 17, 18.] came and fought against Israel [i. e. the Israelites] in Raphidim.

9. Then Moses said to Joshua: Choose us out men, and go fight against Amalek: to morrow I will stand upon the height (or top) [Heb. head] of the hill; and the staff of God [i. e. that staff, wherby God wrought so many and great wonders.] shall be in my hand.

10. Joshua now did as Moses had said unto him, fighting against Amalek; yet Moses, Aaron, and Hur, [This Hur is to be distinguished from Hur the father of Bezalel, and the son of Caleb, 1 Chron. 2. 19.] did climb (or get) up, on the top of the hill.

11. And it came to pass, while Moses held up his hand, that Israel prevailed; but while he let down his hand, Amalek prevailed.

12. Yet Moses his hands were heavy, therefore they took a stone, and laid the same underneath him, that he sat thereon, and Aaron and Hur under-pressed his hands, the one on this, and the other on the other (side). [Heb. hence one, and thence one.] So his hands were [viz. till the Sun went down.]

13. So that Joshua discomfited [or, maled, i. e. infected, broke] Amalek and its people, [It seems, that by Amalek here is to be understood the King, or, chief leader of the Amalekites, and by his people, their camp or army: others understand by Amalek the Amalekites, and by his people, other Nations, that were come in to their assistance.] by the edge of the sword, [Heb. the mouth of.]

14. Then said the LORD to Moses; Write this for a Remembrance in a Book, [viz. Wherewith thou shalt describe the History of the Israelites.] and lay it (up) in the ears of Joshua: [i. e. repeat it often,] imprint it well in thy successful apprehension, by his ears. that I will utterly extirpate [Heb. extirpating extirpate] the remembrance of Amalek, from under Heaven. [i. e. every where, as far as the Heaven doth extend it self.]

15. And Moses builded an Altar, and he called its name; The LORD is my Banner. [Heb. tebezah Niff.] Thus Moses called this Altar, in remembrance of the victory over Amalek.

16. And he laid; Because the hand is upon the throne of the LORD, the war of the LORD shall be against A-

malch, from generation to generation. [Understand by the Hand here, the Hand of God, i. e. his great and mighty power, which he stretcheth forth from Heaven (that being his Throne) for the Protection of his people, and the suppression of his enemies. By the Throne there may likewise be understood the Church of God. Some interpret it of Gods swearing an oath. Others read it, Because the hand (viz. of Amalek) is against the throne of the LORD, i. e. was against him, and his people; the place is somewhat obscure.]

CHAP. XVIII.

Jethro brings Moses his wife and his two sons, v. 1, &c. Moses relates unto Jethro, what great things the LORD had done for Israel, 7. Jethro blesseth God, and offers sacrifice unto him, 10. He counselleth Moses, to let up Judges for the judging of small matters, 13. Moses followeth this counsel, 24. Jethro returneth to his own Country, 27.

Then Jethro, the Priest of Midian, Moses his father in Law, heard all what God had done to Moses and to Israel: that the LORD had carried Israel forth out of Egypt.

2. So Jethro Moses his father in law, took Zippora Moses wife (after that he had sent her back) [Heb. after her (sending back).]

3. With her [viz. Zippora's] two sons, wherof the one name was Gerson, [for he said, [viz. Mofch, when he gave the child that name.] I have been a stranger in a strange country.] [to wit, in Midian.]

4. And the name of the other was Eliezer, for [said he] the God of my father hath been my help, and hath delivered me from the sword of Pharo.

5. Now when Jethro, Moses his father in law came to Moses, with his sons and his wife, into the wilderness, at the Mount of Gods, [This was Mount Horeb, whercon God gave the law to Mofch.] where he had camped himself.

6. Then said he to Moses: [i. e. He sent word to him by some Maligner before his arrival,] thy father in law come unto thee, with thy wife, and both her sons with her.

7. Then Moses went forth, to meet his father in law, and he bowed himself, and kissed him, and they asked the one the other [Heb. the man his neighbour, or companion] of the welfare: [Heb. peace. See Gen. 27. 14.] and they went to the Tent. [to wit, that of Mofch.]

8. And Moses related to his father in law, all that the LORD had done to Pharo, and to the Egyptians, for Israels sake: [all the roit that had met [Heb. found] them upon that way, and that the LORD had delivered them.]

9. Now Jethro rejoiced over all the good, which the LORD had done to Israel: that he had delivered them out of the hand of the Egyptians.

10. And Jethro said; Blessed be the LORD, that redeemed you out of the hand of the Egyptians, and out of the hand of Pharo; was redeemed this people from under the hand of the Egyptians.

11. Now I know that the LORD is greater, then all gods: [Understand here the Idols of the Heathen nations, called Gods by name, but being none in deed.] for in the thing wherewith they dealt proudly, [the sense of these words is, that when the Egyptians conceived, that through the help of their Gods, they would foin suppress and destroy the people of God, they were by God precipitated into the Red Sea, to the scorn and shame of all their Idol-Gods, in whom they trusted.] he was above them. [i. e. he prevailed against, subdued and destroyed them.]

12. Then Iethro, Mosheh his father in Law, took burnt-offerings, and flay-offerings to God, [i. e. to offer them up in sacrifice to God.] and Aaron came, and all the chief of Israel, for to eat bread with Mosheh his father in Law [to eat bread doth here signifie, to be at a festi- vall meal together.] before the face of God. [i. e. in the fear of the LORD: having the LORD before their eyes, or, before the Majesty of God appearing in the cloudy pillar. Compare Deut. 12. 7. and 27. 7.]

13. It happened on the next day, that Mosheh sat to judge the people: and the people stood before Mosheh, from the morning to the evening.

14. When Mosheh his father in Law saw all that he did to the people; [i. e. How he did carry and demean him- self towards them] he said; what thing is this, that thou doest to the people? why doest thou sit thy self alone, [without any assistants, and assistants in Judgement.] and all the people stand before thee from the morning to the evening?

15. Then said Mosheh to his father in Law: because the people comes to me, to ask counsel of God. [Oth. to seek God, i. e. they enquire, what doth agree with the will and command or Law of God; see 1 Sam. 9. 9.]

16. When they have a cause, then they come to me, to judge between the man and his neighbour: and that I may make known [unto them] Gods institutions and his laws.

17. Ter Mosheh his father in Law, said to him: the thing is not good which thou doest. [To wit, in that manner, that thou doest all alone thus.]

18. Thou wilt wholly decay [This is a phrase compara- tively taken from flowers, leaves, or herbs; see Luc. 1. 9.] 12. Iethro's meaning is, That Mosheh wore himself out, hearing and judging all business of the people him- self: the people likewise was tired and ill-satisfied, with wearisome attendance, before they could be admitted and heard. Oth. wear away, fall away, faint. Hebr. thou shalt withering wither.] both thou, and this people; [Heb. also thou, also this, &c.] that is with thee: for this thing is too heavy for thee; thou alone art not able to do it.

19. Hear now my voice, I will counsel thee, and God shall be with thee: let thou be for the people with God, and bring thou the things before God. [As if he should say, it is enough, that thou be employed in great and weighty affairs, wherein Gods own advice or decision must be had, whereof we read, Numb. 15. 33, 34. and 27. 5, 6. other smaller matters may be dispatched by others.]

20. And declare unto them the institutions and the laws; and make known unto them the way wherein they are to walk, and the work which they are to do.

21. Yet looke thou about among all the people, for valiant men, [Oth. strong, able, courageous men; see Gen. 47. 6.] fearing God, true men, [Heb. men of truth, or faithfulness;] having excellent names; [unto these qualifica- tions required in Governours of Nations, Cities, and Coun- tries, Mosheh adds some others, yet, Exod. 23. 6. Deut. 1. 16. and 16. 18. see likewise 2 Chron. 10. 7. and 14. 33. 15.] let them over thee, chief of thousands, chief of hundreds, chief of fifties, chief of tens;

22. That they may judge thy people at all times; yet so, that they bring all great matters to thee, but that they judge all small matters: thus cast thy self, and let them bear with thee.

23. If thou do this thing, and God command it thee, then shalt thou be able to subsist; then shalt likewise all this people come to their place in peace. [vix. Into the land of Canaan, or each one to his own home, getting their business dispatched, without that tedious attend- ance from morning to night. Thus a mans house is called his place, Judg. 7. 7. and 9. 55. and 19. 28, 29.]

24. Mosheh now hearkned to the voice of his father in Law: and he did all that he had said. [vix. After that God had commanded him the same, Numb. 11. 16. and having likewise propounded it unto the people, Deut. 1. 14.]

25. And Mosheh chose out valiant men, out of all Israel, and made them heads over the people: [What Instru- ction and charge Mosheh gave unto these men, see Deut. 1. 16, 17.] Chieftains of thousands, Chieftains of hun- dreds, Chieftains of fifties, and Chieftains of tens.

26. That they should judge the people at all times; bringing the hard matters to Mosheh, but judging them- selves every small matter.

27. Then Mosheh let his father in Law depart; and he went to his Countrey, [vix. Into Midian.]

CHAP. XIX.

The Israelites come into the desert of Sinai, in the third month after their coming forth out of Egypt, v. 1. &c. Mosheh went up to God upon that mount, 3. There God cryed him what to say unto the people, 3. The people promise to obey the words of God, which Mosheh reports again unto the LORD, 8. The people is hallow- ed against the third day, 10. they must not approach the mount, 12. The dreadful and terrible presence of God upon the mount, 16. God speaks with Mosheh, 19. the people, 21. yet and the Priest too are again forbidden to approach the mount, until they were hallow- ed, 22. Mosheh and Aaron only are commanded to go up to the LORD, 24. which also they do, 25.

IN the third month [or, (new moon) called Sivan by the Hebrews, falling partly, in our May, and partly, in June. This was four hundred and thirty years after the Covenant established with Abraham, Gen. 15. and 17.] after the going forth of the children of Israel, out of the Land of Egypt: on that same day [vix. when they broke up from Raphidim, which was the first day of the month;] (Compare Exek. 46. 1. 6.) forty five days after the Passover, or coming forth out of Egypt: they came into the wilderness of Sinai. [This is a Mountain in Arabia, Gal. 4. 25. lying in a wilderness, Acts 7. 30, 38.]

1. For they went from Raphidim, and came into the wilderness of Sinai, and they camped themselves in the wilderness: now Israel camped themselves there, over- against that Mount, [vix. Sinai.]

2. And Mosheh went up to God, [i. e. To the pillar of cloud upon the Mount] and the LORD called unto him from the Mount, [i. e. from the top of it, Mosheh being yet in a lower part thereof.] saying; Thus shalt thou speak to the house of Jacob, and declare unto the chil- dren of Israel.

3. To have seen, what I have done to the Egyptians; how I have born you upon Eagles wings, [Implying, that like unto an Eagle, bearing her young ones upon her back, so God had carried them both speedily and safely out of Egypt. See Deut. 32. 11.] and brought you to me. [i. e. to the place of my presence, and conveyency of serving me.]

4. Now then if ye will carefully obey [Heb. obeying obey] my voice, and keep my Covenant, ye shall be my peculiar (people) out of all nations; for all the earths mine, [vix. with all that is therein contained.]

5. And ye shall be unto me a Kingdom, [Heb. a Kingdome of Priests, i. e. a Kingdome consisting of Priests and Kings.] and an holy people, [i. e. dedicated to the service of God.] These are the words, which thou shalt speak to the children of Israel.

6. And Mosheh came, [vix. down from the mount un- to the people] and called the eldest of the people, and put before

before their faces all these words [or, things, matters] which the LORD had commanded him.

7. Then all the people answered with one accord, and said; All that the LORD hath spoken we will do: and Mosheh brought the words of the people back unto the LORD.

8. And the LORD said to Mosheh, I shall come unto thee in a thick cloud, [Heb. in the thicknes of the cloud] that the people may hear when I speak with thee, and that likewise evermore [i. e. all their lifetime] they may believe thee: [see above Chap. 14. 31.] for Mosheh had declared the words of the people unto the LORD.

9. Also the LORD said to Mosheh, Go unto the people, and hallow [or, sanctifie] them, [i. e. command them, and looke thou and the eldest of the people carefully to it, that they do holily prepare themselves for the receiving of my Commandments: see further, Lev. 11. on verse 45.] to day and to morrow, and let them wash their clothes;

10. And be ready against the third day: for on the third day, [This was the fiftieth day after the Passover, which therefore is called Pentecost by the Greeks, i. e. the fiftieth day.] the LORD shall come down [appearing in the pillar of cloud, verse 9. and 16.] before the eyes of all the people upon mount Sinai.

11. And set bounds to the people round about, saying; Beware of ascending the mount, and touching his end: [or, pale, border.] every one [or, every thing] that toucheth the mount, shall assuredly be put to death. [Heb. dying he made to die.]

12. No hand shall touch him, but he [man or beast, that shall have touched the mount] shall surely be stoned, or surely slain through, [implying, that if he be near, he shall be stoned, but if further off, he shall be shot.] whosoever it be a man, or a beast, he shall not live: when the rains-born [there was no rains-born but there was heard a Sound, like unto that of a rains-born.] yetch slowly, [i. e. found a long unison, as is usual in the end of Misch-song.] then they shall go up on the mount, remaining nevertheless upon the foot or lower part of it, [verse 17. to wit, that they might the better have the promulgation or proclamation of the Law.]

13. Then Mosheh went down from the mount unto the people: and he hallowed the people: [i. e. he commanded, that they should sanctifie themselves, as verse 10.] and they washed their clothes;

14. And he said to the people: Be ye ready against the third day, [Heb. after three days] and approach not to the wife.

15. And it came to pass on the third day, when it was morning, that upon the mount there were thunders and lightnings: & an heavy cloud, and the sound of a very living Trumpet, [see above verse 13.] so that all the people that were in the camp, were terrified.

16. And Mosheh led the people forth out of the camp to meet God: and they stood at the nethermost (part) of the mount. [yet so as they touched not the mount it self, nor transgressed the bounds, verse 12.]

17. And all the mount of Sinai smoked, because the LORD came down upon the same in fire; and the smook thereof went up, as the smook of a furnace, and all the mountain trembled much.

18. When the sound of the Trumpet was going, and grew very strong: Mosheh shak- ed, and God answered him with a voice, [or, in a voice, i. e. in a softer way than by thunder, and the terrible noise of the Trumpet. This God did to encourage Mosheh, who at first, was much terrified and frighted, Heb. 12. 21.]

19. When the LORD was come down upon mount Sinai, upon the top [Heb. head] of the mount: then the LORD called Mosheh up, on the top of the mount, and Mosheh ascen- ded.

20. And the LORD said to Mosheh, Go down, and tell- ifie unto his people, [i. e. Charge them most strictly and seriously] that they break not through to the LORD, [vix. passing the bounds which are set them.] for to gaze, and many of them shall. [i. e. be put to death by the LORD, according to the threatenings, above verse 12. See the phrase, Gen. 14. 10. 1 Cor. 10. 8, &c.]

21. And let the Priests also, [Understand here the first-born, whom God had hallowed unto himself, and who before the separating of the Tribe of Levi, for the Priesthood, used to administer that office in their families, Exod. 13. 2. and 24. verse 5, in whose stead he afterwards chose the Tribe of Levi, Numb. 8. 14, &c.] who draw near unto the LORD, [see Lev. 10. 3.] sancti- fie themselves; that the LORD break not forth against them.

22. Then Mosheh said unto the LORD: The people shall not be able to get up on the mount; for thou hast testi- fied unto us, saying; Set bounds to the mount, and hallow it. [i. e. Let the people know, that they are to hold this mount holy, by reason of my presence, and that there- fore they ought to forbear approaching the same.]

23. The LORD then said unto him, Go (thy way), and descend, [vix. to acquaint the people with my inhibi- ction, after which thou and Aaron shall return up to me.] then thou and Aaron with thee shall get up: yet let not the Priests and the people break thence, for to get up to the LORD, lest he break out against them.

24. Then Mosheh descended to the people, and told it them. [To wit, that which the LORD had command- ed him.]

CHAP. XX.

God gives Mosheh the ten Commandments upon mount Sinai, v. 1. &c. with thunder, lightning, sound of Trumpet, &c. wherewith the people are terrified, 18. Mosheh cleaves them up, 20. God forbids them all Idolatry, 2. wherewith they are terrified, 23. what kind of Altar God will have built unto himself, 24.

THEN [vix. After that Mosheh and Aaron were gone up the mount. See above Chap. 19. 24.] God spake all these words, [i. e. these following ten Command- ments] saying;

1. I am the LORD thy God, that led thee forth out of the land of Egypt, and out of the house of bondage: [Heb. out of the house of the servants, or bond-mens, slaves.]

2. Thou shalt have no other Gods before my face, [Oth. no other God, &c.]

3. Thou shalt make no carved Image, nor any likeness to thy self [for this Law is not repugnant, that Mosheh, on Gods command, caused the Cheubims, Exod. 25. 18. and afterwards the brazen Serpent, Numb. 21. 8, &c. to be made; the same being not at all made to exhibit any divine worship unto them] (of that which is above in the Heaven, [as Sun, Moon, Stars, Fowls, Deut. 4. 19. understand likewise hereby the Angels, Col. 2. 18.] nor of that which is beneath upon the earth, [as myn, four footed beasts, and creeping things, Deut. 4. 16, 17. Job. 44. 3. Exek. 23. 14.] nor of that which is in the waters under the earth, [as fishes, snakes, ser- pents, dragons, crocodiles, tortoises, &c. See Deut. 4. 18. and Isa. 41. 29.])

4. Thou shalt not bow down thy self before them, nor serve them; [vix. Neither the Idols themselves, nor me by them, as Exod. 32. 4. 6. they pretended to do by the golden calf; and afterwards the ten Tribes, by the two golden calves, 1 Kings 12. 28.] For I the LORD thy God am a jealous God, [God is called the husband of his people, Jer. 2. 2. Hof. 2. 19. Idolatry is called Whore- dome and Adultery, Deut. 31. 16. Judg. 2. 17. Jer. 3. 9, 20.]

9, 20. therefore the wrath and displeasure of God for that sin, is called *Featouie*. [*thou visit the iniquity of the fathers upon the children* [i. e. their posterity, to wit, such as walking in their fathers footsteps, do commit the sin of Idolatry likewise.] on the third and on the fourth (*menber*) [or, generation] of them that hate me.

6. And do (or, shew) compassion on thousands of them that love me, and keep my Commandments.

7. Thou shalt not vainly use the Name of the LORD thy God [*Heb. take up vainly the Name, &c.* See *Plalm 15. 3.* and *16. 4.* and *50. 16.*] for the LORD shall not hold guiltless [or, clean, pure] him that doth vainly use his Name.

8. Remember the Sabbath day, that thou allowest the same, [i. e. Separate that day from thy usual and common employment, or daily labour, such as belongs to thy temporal life] and bestow the same in serving God with holy works, tending more eminently to the glory of God, and thy own spiritual life and everlasting welfare.

9. Six days thou shalt labour, and do all thy work :

10. But the seventh day is the Sabbath of the LORD thy God : (then) thou shalt do no work, thou, nor thy sons, nor thy daughter, (nor) thy man-servant, nor thy maid-servant, nor thy cattle, [as, Oxen, Asses, Horses, Camels, Elephants, &c.] nor thy stranger, that is in thy gates :

11. For in six days the LORD made the Heaven and the Earth, the Sea and all that therein is, and he rested the seventh day ; therefore the LORD blessed the Sabbath day, and hallowed the same. [See *Gen. 2. 3.*]

12. Honour thy Father and thy Mother, that thy days may be lengthened, [*Oth. that they may lengthen thy days :*] to wit, thy father and thy mother, by thy prayer, or blessing, which prevail much with God, as on the contrary their curse is seldom in vain.] in the land which the LORD thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery. [Or, break wedlock.]

15. Thou shalt not steal.

16. Thou shalt speak [*Oth. answer*] no false witness against thy neighbour. [By the word neighbour here are to be understood all men, all mankind, as *Gen. 11. 3.* *Eph. 1. 19.* *Prov. 18. 17.* See *Luke 10. 29.* nor thy very enemy accepted.]

17. Thou shalt not covet (or, desire) thy neighbours house, [Compare, *Deut. 5. 21.*] thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor ought that is thy neighbours.

18. And all the people saw the thunderings and the lightning, [*Propely, Lumps, torches, i. e. lightning.*] and the sound of the trumpet, and the smoking mountain : when the people saw that, they withdrew, [*viz.* from the mount] and stood afar off.

19. And they said to Moses : speak thou with us, and we will hearken : and let not God speak with us, lest we die.

20. And Moses said to the people ; Fear not, for God is come to prove you, [*viz.* to know whether you will obey his Commandments, as you promised to do, above chap. 19. 8.] See *Gen. 22. 1.*] and that his fear (or, dread) may be before your face, that ye sin not.

21. And the people stood afar off : But Moses drew near the darkness where God was.

22. Then the LORD said to Moses : Thus shalt thou say to the children of Israel : Ye have seen that I have spoken with you from Heaven, [*viz.* upon mount Sinai. See *Deut. 4. 36.* and *Nehem. 9. 13.*]

23. Ye shall make no silver Gods besides me, neither shall ye make you golden Gods.

24. Make me an Altar of earth, and offer thereupon thy burnt-offerings, [See *Gen. 8. 20.*] and thy thank-offerings, [See *Lev. 3. 1.*] thy sheep, and thy oxen : in every place, where I shall set up the remembrance of my Name, [*Heb. where I shall cause my Name to be remembered.*] will I come unto thee [*viz.* to manifest my love and favour to thee,] and will bless thee.

25. But if thou wilt make me an Altar of stone, towards the Altar was made of Sittim-wood, *Exod. 27. 1.* and after that of Copper, *1 Kings 8. 64.*] thou shalt not build the same of hewn stone, [*if thou wilt thy graving tool over it, thou wilt un-blessow, or profane*] it.

26. Neither shalt thou ascend with steps unto my Altar, [And yet this Altar was to be three cubits high, *Exod. 27. 1.* and Salomons Altar was ten cubits high, *2 Chron. 4. 1.* there were no steps indeed made to ascend, but the ground was raised, so that the Priests went up to the Altar higher and higher, insensibly as it were, as upon a raised bank, or natural small hill, where they might be seen of every one present] that thy fanatic (or, nakedness) be not uncovered before it. [*viz.* before the Altar. Afterwards the Priests were ordered by God to wear linen drawers, *Exod. 28. 42. 43.*]

CHAP. XXI.

Laws concerning bond-men, or slaves, v. 1, &c. Servants bored through the ear, 5. Ordinances for bond-women, 7. of murderers, 12. of men-stealers, 16. of them that curse their parents, 17. of strikers, 18. of them that hurt a woman with child, 22. of a master of a family, that strikes one in an eye or tooth of his man- or maid-servant, 26. of a pushing eye, 28. of them that hurt their neighbours ox, by digging a pit, 33.

These now are the Rights (or, Ordinances) [i. e. Civil Constitutions and Orders, according to which the Judges were to judge the people of God.] which thou shalt put before them. [*viz.* before the people of Israel, and especially the Magistrates.]

2. When thou shalt buy an Hebrew servant, [Man- or maid, as appears by *Deut. 15. 12.* and *Jer. 34. 9.*] Observe, that none might buy an Hebrew servant in Israel, but such as sold themselves, or their children for poverty, *Deut. 15. 12.* *Lev. 25. 39.* or that the Magistrate sold any for their committed, when there could be made no restitution or recompense, *Exod. 22. 3.*] the same shall serve six years : but in the seventh year he shall go out free, for nothing.

3. If thy slave shall be come in with his body, [i. e. In his person only, without a wife] he shall go out with his body : if he was a married man, [*Heb. a wives Lord.* See *Gen. 14. 13.*] his wife shall go out with him.

4. If his Master have given him a wife, [*viz.* A Heathen, or, forcin slave, or, bond-woman, for only such might be kept in bondage, *Lev. 25. 44.* but with an Hebrew woman they could not deal thus, as appears by *verse 7.*] and she shall be born him sons or daughters, the wife and her children shall be her Masters, and he shall go out with his body. [For the children born of a bond-woman, were likewise subject to bondage, as appears, *Gen. 21. 10.* *Gal. 4. 24. 25.* &c.]

5. But if the servant shall roundly say, (or, declare) [*Heb. saying shall say*] I love my Master, my wife, and my children : I will not go out free.

6. Then his Master shall bring him to the Gods, [i. e. Before the Magistrate, Judges, Governours, as *Plalm 82. 1, 6.* and elsewhere.] after that, he shall bring him to the door, [*viz.* of his masters house,] or to the post : and his master shall bore his ear through with an awl,

[*shewing*

[*showing thereby, that he was made fast, and tied unchangeably thereunto, to serve & obey the master of that house.*] and he shall serve him for ever. [See *Deut. 15. 16.*]

7. Now if any shall have sold his daughter [*Heb. if a man, &c.* understand this of an Hebrew] for a bond-woman : she shall not go out as the bond-men go out. [of whom see before, *verse 6.*]

8. If she be ill-pleasing [*Heb. if she be evil*] in the eyes of her Master, that he hath not betrothed her [*Oth.* after that he betrothed her to himself] he shall cause her to be redeemed : to sell her to a strange people, he shall not be able, because he dealt unfaithfully with her.

9. But if he betroth her to his son : he shall do with her, according to the right of daughters. [i. e. He shall give her a dowry, or matrimonial goods, such as fathers were wont to give unto their daughters, *Exodus 22. 16.*]

10. If he take an other for himself, he shall not withdraw from this, her fool, [*Heb. her flesh, i. e. her soul, or alimony*] her covering, nor her marriage-duty. [*See 1 Cor. 7. 3. oth. matrimonial co-habitation.*]

11. And if he do (or, perform) not these three things unto her, [*viz.* whereof the former ver. spake] then she shall go out for nothing, without money.

12. Who so strike any, that he die, the same shall surely be put to death. [*Heb. dying be made to die.*]

13. He that layeth out in wait for (him), [*viz.* with malicious intent and purpose, seeking and watching opportunity to do him mischief.] but God made him to meet his hand, I shall appoint thee a place, whither he may flee. [*of the Cities of refuge, whither such as committed a murder at unawares, might betake and save themselves ; see Numb. 35. 11. Deuteronomy 19. 2. Jof. 20. 2.*]

14. But if any have dealt wilfully against his neighbour, to slay him craftily, then thou shalt take him from before mine Altar, [i. e. Although he should have taken sanctuary at my own Altar, to save himself, thou shalt not spare, nor attempt to take him thence : see *1 Kings 2. 25.*] that he may die. [*viz.* by cause of law, and according to the sentence of the Magistrate.]

15. So he that strike his father or his mother, shall surely be put to death.

16. Moreover, who so smiteth a man, [*Deut. 24. 7.* it is, a son of Israel, i. e. any Israelite.] whether he have sold him, or, that he be found in his hand, he shall surely be put to death.

17. Who so likenise smiteth his father, or his mother, he shall surely be put to death.

18. And if men strive together, and one smite the other, [*Heb. a man (i. e. any one) strike his neighbour*] with a stone, or with a fist : and he die not, but keepeth his bed :

19. If he rise again, and go in the street with his staff, he that struck him, shall be guiltless ; [i. e. he shall not be punished by death] only he shall give that which he neglected, [*Heb. his fitting, i. e. all the damage he sustained,*] by being disabled to go about his labour or employment ; the meaning is, he shall give him satisfaction, for having been kept so long from following his business, and earning his daily bread and livelihood,] and he shall get him perfectly healed. [*Heb. recovering recover, or, healing heal.*]

20. Also when any strike his man-servant, or his maid-servant, with a stick, [This is meant of such a servant, as he bought with his money, wherefore also in the next verse the same is called his money ; with an Hebrew servant, the condition differed much, as you may see, *Lev. 25. 38, 39, 40.*] that he die under his hand ; [*viz.* while he is beating of him] the same shall surely be avenged. [*viz.* by the Magistrate, who is Gods avenger, *Rom. 13. 4.*]

21. Nevertheless if he keep up [*Heb. if he stand*] a day, or two days, he shall not be avenged, for it is his money. [i. e. His master bought him with his own money, and therefore he is his own, which makes it probable, that he intended not to kill, but only to chastise him. *Oth.* as he is his money, i. e. being such a servant, as was bought with his own money.]

22. Now when (any) men strive, and strike a woman with child ; [Whether both together, or one or either of them do it.] that she bring forth her children, [*Oth.* as he is his money, i. e. being such a servant, as was bought with his own money.] she shall be punished, [*Heb. punishing be punished*] even as the husband of the woman layeth upon him, and he shall give it by the Judges. [i. e. according to the sentence of the Judges.]

23. But if there shall be a mortal mischief [*viz.* Either to mother, or child] thou shalt give soul for soul : [i. e. life for life.]

24. Eye for eye ; tooth for tooth ; hand for hand ; foot for foot :

25. Burning for burning ; wound for wound ; sore for sore.

26. Also when any strikes his man-servants eye, or his maid-servants eye, and spoileth it ; he shall let him go free for his eye. [i. e. He shall let him at liberty from his bondage.]

27. And if he strike out his man-servants tooth, or his maid-servants tooth ; he shall let him go free for his tooth. [The like is to be understood of the maiming, laming, or spoiling of other members and parts of the body.]

28. And when an ox doth push a man or woman ; [Under the name of an ox ought to be understood likewise, bulls, cows, heifers, bullocks, goats, rams, hounds, asses, and other beasts, which may hurt a body by their horns, teeth, heels, claws, &c.] that he die ; the ox shall surely be stoned, [*Heb. stoning stoned ;*] God avengeth the blood of man upon the very beasts, *See Gen. 9. 5.*] and his flesh shall not be eaten ; but the master of the ox shall be guiltless. [*viz.* if so be that he knew not the pushing condition of his ox.]

29. But if the ox were pushing before, [*Heb. from yester-day and ere-yester-day.*] so v. 26. and elsewhere,] and it was testified to his master, and he had not guarded him, and he kill a man or woman, that ox shall be stoned, and his master shall likewise be put to death, [*not having hindered, or prevented the death of his neighbor, as well he might have done.*]

30. If (a) yonson be laid upon him, [*viz.* by the Judges, they having narrowly examined all the circumstances, and finding cause to save his life, and to fine him] he shall give for the redemption of his soul, according to all that shall be laid upon him.

31. Whether he had pushed a son, or pushed a daughter, it shall be done to him, according to that right.

32. If the ox push a man-servant, or a maid-servant : he [*the owner of the ox*] shall give unto his master [i. e. that mans, or maids master] thirty shekels. [See *Gen. 20. 16.*]

33. And when any one openeth a pit, or, when any diggeth a pit, and he covers it not : and an ox or ass [*understand likewise any other beast or cattle*] fall into the same ;

34. The master of the pit shall recompense it, he shall return the money to its master : [*viz.* So much as the Judge, or Umpire shall estimate the beast that fell into the pit] yet the dead (beast) shall be his. [*viz.* the matters or owners of the pit.]

35. Now when any ones ox doth hurt his neighbours ox, that he die, the living ox shall be sold, and the money thereof divided half and half, and the dead shall

shall

shall likewise be divided half and half.
 36. Or, as it is known, that the same ox was pushing forward, and his master hath not guarded him, then he shall by all means recompence [Heb. recompencing recompence] owe for an ox, yet the dead (one) shall be his. [to wit, his whole ox did kill the other.]

CHAP. XXII.

Of theft, v. 1, &c. of the hurt any ones beast doth in another mans ground, 5. of hurt coming by fire, 6. of hurt coming to goods, committed to ones trust, or keeping, 7. of hurt befalling things borrowed, 14. of a maid seduced to commit whoredome, 16. of forcery, or witchcraft, 18. of uncleanness with beasts, 19. of idolatry, 20. that none shall hurt strangers, widows, and orphans, 21. of usury, 25. of pawnning clothes, 26. of honouring Magistrates, 28. of the first-fruits, 29. of eating flesh torn by beasts, 31.

When any one stealeth an ox, or small cattel, and flyeth it, or selleth it, the same shall give back five oxen for one ox, and four sheep for (one of) the small cattel.

2. If a thief be found in digging thorns, [As Mat. 24. 57. Heb. in the digge of thorns, or, with a thorn-row-digging; (under-minning instrument) and he come to be beaten, that he die, it shall be no blood-guiltines to him [Heb. it shall be no bloods (in the plural, Singulines) to him. To him, viz. that killed the thief: it shall not be imputed to him, he shall not answer, nor suffer for it, as if he had committed a murder. Thus the word Bloods (Janguines) is taken, Num. 35. 27. and elsewhere.]

3. If the Sun be risen over him, [viz. Over the thief while he is beaten] then it shall be blood-guiltines to him: [viz. that killed him: The meaning is, If it be bright day, or the Sun be fully up once, when the thief is breaking in; who kills him then, his blood must be shed again] he shall perfectly restore it: [Heb. restoring restore; He, viz. the thief mentioned, verse 1. whose case is prosecuted here] if he have nothing, he shall be sold for his thievory.

4. If the theft be surely found, [Heb. being found he found] alive in his hand; [i. e. with him, whether it be in his house, or stable, or ground, before he have slain or sold it] be it ox, or ass, [Heb. from the ox to the ass] or small cattel, he shall restore it double.

5. When any cumberth a field or vineyard to be eaten up, [Understand this likewise of gardens, orchards, nurseries, meadows, and the like] and he drive his beast (into it), that it may feed in another mans (field), he shall make restitution of the best of his (own) field, and of the best of his vineyard.

6. When a fire cometh out, and seitheth [Heb. findeth] the thorns, [or, straw, or hay, or some such like combustible matter] so that the corn-stack, or the standing corn, or the field, shall be consumed: he that set it on fire, shall restore it completely.

7. When any one giveth his neighbour money or vessels [i. e. any kind of household-stuff] in custody, (or, to keep), and it (cometh to) be stolen out of that mans house; [if the thief be found, he shall restore it double.]

8. If the thief be not found, the master of the house shall be brought to the Gods, [i. e. The Magistrates, as Exod. 21. 6.] whether he have not laid his hand on his neighbours goods. [Understand, to search and try it]

9. In all cases of wrong, about an ox, about an ass, about small cattel, about clothes, about every lost (thing) which any one saith (or, claimeth) to be his: [or,]

who saith that it is that, or, he is it] the case of both [plaintiff and defendant] shall come before the Gods: he whom the Gods do sentence, (or, convince), he shall restore it double to his neighbour.

10. When any one grieveth an ass, or ox, or small cattel, or any beast in custody to his neighbour; [viz. for money] and it (cometh to) die, or to be hurt, or driven away, that none seeth it [i. to witness the fact.]

11. Then the oath of the LORD [i. e. The oath whereby God is called upon as witness] shall be betwixt them both, whether he have not laid his hands on his neighbours goods: and the master thereof shall accept (of the same), [i. e. content himself, and rest satisfied with that oath] and he [viz. the keeper, that had the goods in custody] shall not restore it.

12. But if it be surely stolen by him, [Heb. stealing stolen] he shall restore it to its master.

13. If it be surely torn, let him bring it [i. e. something, or part of that which is torn, as Amos 3. 12.] for witness: then he shall not restore what is torn.

14. And when any one, defraith something of his neighbour, [Understand, and that his neighbour les him have it, or lends it him] and it (comes to) be hurt, or die, its master not being by, he shall restore it completely. [Heb. he shall restoring restore it; i. e. pay it and make it good.]

15. If his misser were by it, he shall not restore it: if it were hired, it came for his hire. [i. e. he that hired it ought to be free, paying the conditioned hire.]

16. Now, when any one enticeth a maid, that is not betrothed, and he lie with her, [To wit, with a betrothed one was death, Dent. 22. 23.] he shall without delay give her a dowry, for to be his wife.

17. If her father utterly refuse [Heb. refusing refuse] to give her unto him, then he shall give money, [Heb. weigh, according to the custome of those days, weighing their payments one to another] according to the dowry of Virgins. [This was fifty silverlings, or shillings of silver, Dent. 22. 29. about twelve Rix-dollars, and an half, (two pound sixteen shillings three pence.)]

18. The Witch thou shalt not suffer to live. [Nor the man that practiseth witchcraft, Dent. 18. 10]

19. Whosoever lieth with a beast, he shall surely be put to death. [Lev. 20. 15. God commands that beast likewise to be put to death.]

20. He that sacrificeth to the Gods, [Under the name of offering sacrifice, there must be understood likewise all manner of other service and worship, Dent. 17. 3.] besides the LORD alone, the same shall be exempted, (or, anathematized). [i. e. he shall be held accursed, and he shall be destroyed, or rooted out.]

21. Neither shalt thou over-burthen the stranger, nor oppress him: for ye have been strangers in the land of Egypt.

22. Ye shall afflict no willow, nor fatherless.

23. If thou afflict them any way, [Heb. afflicting afflicting them] and if they cry unto me in any kind, [or earnestly; Heb. crying cry] I shall surely hear [Heb. hearing hear, (exaudiendo exaudiam)] their cry. [or, his cry.]

24. And my anger shall be kindled, and I shall lay you with the sword: and your wives shall become widows, and your children fatherless.

25. If thou lend money to my people that are poor with thee, thou shalt not be towards the same, as an usurer: thou shalt lay no usury [The Hebrew word Nejkheh hath its signification from biting; usury biting; consuming and devouring poor people] upon the same.

26. If in any sort thou take in pawn [Heb. if taking in pawn thou take in pawn] the garment [Under-stand

stand likewise the covering] of thy neighbour; [understand withal, if he be no poor, that he have but one garment to put on or cover himself with, as appears verse 27. and Dent. 24. 12, 13.] thou shalt restore it to him, before, [or, against, the sun] the sun goeth down. [Heb. goeth in; viz. into her bed-chamber as it were, as David expelleth it, Psalm 19. 6.]

27. For that only is his covering, it is his garment over his skin: wherein should he lie? it shall come to pass then, when he crieth to me, thus I shall bear it, for I am gracious.

28. Thou shalt not curse the Gods: [See Exod. 22. 6. and understand hereby the Heads and Governours as well Ecclesiastical as Civil of that time: as appears by the words of Paul, Acts 23. 3.] and the chief in thy people, thou shalt not revile.

29. Thy fulness [i. e. Thy fully-ripe fruits, or the fruits being full and ripe, as Num. 18. 27.] and thy reins [thus the wine and oil is called, because of their trickling and running forth, being press'd] thou shalt not put off: [Understand, but thou shalt pay, or offer them to me in due time] The first-born of thy sons thou shalt give unto me. [or, redeem him with five shekels of silver, which were to be given to the Priests of the LORD, Num. 18. 16.]

30. The like shalt thou do with thine ox, (an) which thy sheep: seven days they shall be with their mother, (or, dam) on the eighth day thou shalt give them unto me.

31. Ye now shall be holy (folk) unto me: [Heb. Men of holines; i. e. a people leading a more holy, and pious life than all other people and nations] therefore ye shall eat no flesh, that is torn in the field. [Lev. 17. 15. there is added herunto, such beasts as die of themselves.] ye shall cast it to the Dog.

CHAP. XXIII.

Of false report and witness, v. 1, &c. Right must not be wrested, 2. Men ought to do good to their enemies, 4. Judges may take no bribes, 8. nor oppress the strangers, 9. of the seventh year, which was to be a year of rest, 10. Of the Sabbath-day, 12. The Name of other Gods should not be named, 13. Of the three high feasts in the year, 14. No sacrifice was to be offered with leavened bread, 18. God promiseth the people, that an Angel should go before them, whom they were to obey, 20. the honouring of strange Gods forbidden, 23. God promiseth to bless them that serve him, 25. The Hornets should expel the enemies of the Israelites, 28. The Borders and Limits of the Land of the Israelites, 31. they are forbidden to make a Covenant with the Heathen, or their Gods, 32. or to let them inhabit among them, 33.

Thou shalt take up [Or, receive, carry forth, spread] no false report: [Heb. no report of lying, or no bearing of falsehood] nor set thy hand with the wicked, [i. e. be not of their company, join not with them, to help them carry on their wicked enterprise] for to be a witness for violence, [Heb. of violence.]

2. Thou shalt not follow the multitude [Heb. many, or, the mighty, the great, or powerful] for evil things: and thou shalt not speak in a striving cause, (or, controvorsie) continuing after the multitude, to bow (or, melt) (the right).

3. Neither shalt thou advance [Heb. glorifie, honour] the mean (one), in his controversie.

4. When thou meetest thine enemies ox, or his striving ass, thou shalt by all means bring the same back to him. [Heb. bringing back, bring back.]

5. When thou seest thy haters ass to lie under his

burthen, shaldest thou be negligent then, for to neglect thy own for him? [Or, thou shalt forbear to let him lie in the same there, and forsaking shalt forsake it with him, i. e. no sooner than he himself forsaketh the same] thou shalt by all means forsake it with him. [Heb. forsaking thou shalt forsake. Or, thou shalt by all means get it up (or, raise it) with him. Compare Nehem. 3. 8. and 4. 2. The meaning is, As he that hateth the mult neglect his other bufiles, to refuse his ass, so thou shalt likewise neglect thy own, to help it up again, together with him.]

6. Thou shalt not wrest the right of thy poor, [viz. Sitting as Judge of the people, in Judgement] in his controversie.

7. Be far from false matters: [or, words] and the guiltless and righteous thou shalt not put to death, [i. e. not sentence, cast, or condemn him to die, for the speech here is to Magistrates] for I will not justify the wicked, [viz. a wicked and unjust Judge, that pronounceth an unrighteous Judgement over a guiltless person.]

8. Altho thou shalt take no gift; [viz. From persons, pleading in Judgement, or having any cause before the Judge] for the gift blindeth the seeing, and perverteth the cause [or, words] of the righteous.

9. Neither shalt thou oppress the stranger: for ye do know the mind (or, soul) of the stranger. [Or, ye know, how a strangers heart stands affected] having been strangers your selves in the land of Egypt.

10. Altho thou shalt sow thy land six years, and gather its increase, (or, revenue.)

11. But in the seventh thou shalt let it rest and lie fallow, [i. e. Remain until'd, and unmanured. Compare Jer. 17. 4.] that the poor of thy people may eat, [that namely, which shall grow in the seventh year of it self, Lev. 25. 5, 6. understand, that they may eat, together with thee and thine, in regard that such a years provision was to grow, without any humane labour, by Gods especial blessing.] See Lev. 25. 6, 7.] and the remainder thereof the beasts of the field may eat: thus thou shalt (likewise) do with thy vineyard, (and) with thy Olive-trees.

12. Six days thou shalt do thy works; but on the Seventh day thou shalt rest, that thy ox and thy ass may rest, and that the son of thy maid-servant, [i. e. the servant of thy bond-woman] and the stranger, may draw breath.

13. In all that I have said unto you, ye shall be upon your guard: and the Name of other Gods ye shall not mention: it shall not be heard out of your mouths. [neither in oaths, nor to any such like purpose.]

14. Three times in the year shalt thou keep me (a) Feast.

15. The Feast of the unleavened (breads) shalt thou keep, [The Feast of the Passovers, and the Feast of the unleavened bread, is one and the same indeed: only there is this difference betwixt them, that that day only is called the Passover, in which the Paschal Lamb was eaten, the other seven days were called the days of unleavened bread.] seven days shalt thou eat unleavened (bread); (as I commanded thee) at the appointed time, in the month of Abib; [see Exod. 12. 2. and 13. 4.] for in the same thou didst go forth out of Egypt, yet one shall not [this is only spoken to men, as appears verse 17. and Dent. 16. 16.] appear empty before my face, [i. e. without some gift, or offering.]

16. And the Feast of the Harvest, [Understand the Wheat-harvest here. This feast was afterwards by the Grecians called Pentecost, falling fifty days after the Passover, Lev. 23. 15. 16. Dent. 16. 9. Acts 2. 1. During the time of this Feast, God gave the ten Commandments, Exod. 19. and after he sent the Holy Ghost, at the same time of the year, upon his Apostles, Acts

27. *Thrice a year* [viz. On the forefaid three solemn and festival times] all thy males [unlets they have some lawful impediment, as sickness, dotage, and other the like infirmities or disabilities] shall appear before the face of the LORD. [which afterwards was the Temple at Jerusalem, 1 Kings 14. 21.]

28. *Thou shalt not suffer the blood of my sacrifice with any leavened (bread):* [i. e. having any leavened bread at home in your houses, Exod. 12. 15.] nor shall the fat of my feast [i. e. of the sacrifice of my feast, viz. of the lamb that was to be sacrificed then] be kept till the morning.

29. *The firstlings of the first-fruits* [Heb. the beginning of the first-fruits] of thy land; thou shalt bring into the house of the LORD thy God: [i. e. into the Tabernacle at first, 1 Chron. 9. 29, and afterwards into the Temple at Jerusalem. See Deut. 26. 3, 2, &c.] Thou shalt not cook (or, dress, boil) the kid in his mothers milk.

30. *Behold, I call an Angel before thy face,* [Ex. 13. 21. The same is called the LORD, viz. Christ, whom the Israelites provoked in the wilderness, Co. 10. 9. He is called an Angel, that is to say, a messenger, because he is sent by the Father] for to guard thee upon this way, and for to bring thee to the place which I have prepared. [viz. into the land of Canaan.]

31. *Take heed before his face,* [i. e. by reason of his presence with you] and be obedient to his voice, and exasperate him not: for he shall not forgive your transgressions; for my Name is in the midst of him. [i. e. he is true God together with me, being likewise called JEHOVAH. See Jer. 23. 6. John 10. 30, 38. and 2 Cor. 5. 19. and Heb. 1. 8. Item, compare John 14. 10.]

32. *But if thou diligently obey* [Heb. hearing hear] his voice, and do all that I shall speak; then will I be thine enemies enemy: and thine adversaries adversaries.

33. *For my Angel shall go before thy face, and he shall bring thee in, to the Amorites,* [i. e. into the land of the Amorites, &c.] and Hethites, and Pherephites, and Canaanites, Hewites, and Jebusites: and I will destroy them.

34. *Thou shalt not bow down before their Gods, nor serve them;* also thou shalt not do after their works, but thou shalt wholly break them down, [Heb. breaking down break down] and utterly bruise [Heb. bruising bruise] their flaming images:

35. *And thou shalt serve the LORD thy God, when he will bless thy bread and thy water: and I will keep off sicknesses out of the midst from thee.*

36. *There shall be no misferrying nor barren (female) in thy land: I will fulfill the number of thy days:* [Those namely, which are according to the course of nature, thou art to live; whereas the wicked man shall not live out half his days, Psalm 55. 24.]

37. *I will send my terror* [i. e. A very great one] or, a terror, which I myself shall bring upon them: See examples thereof, Gen. 35. 5. 1 Sam. 14. 15. and 2 Chron. 10. 29.] *Before thy face, and make all the people, to whom ye come, faint-hearted; and I will*

cause all thine enemies to turn the neck [i. e. their back] to thee. [Heb. I will give all thine enemies the neck to thee-wards.]

28. *I will likewise send hornets before thy face;* the same shall expel the Hewites, the Canaanites, and the Hethites, [Understand likewise, the rest of those Nations mentioned before, verse 23:] *From before thy face.*

29. *I will not expel them from thy face in one year,* that the land be not laid waste, [i. e. destitute of inhabitants] and the wilde beasts be not multiplied above thee.

30. *I will drive them out from thy face by degrees;* till thou be grown, and inherit the land.

31. *And I will set thy borders, from the Sea Zoph to the sea of the Philistines, and from the wilderness, [understand the wilderness of Sin, in the way to Egypt] unto the River:* [viz. of Euphrates] *for I will give the inhabitant of that land into your hands, that thou mayest drive them out before thy face.*

32. *Thou shalt make no Covenant with them, nor with their Gods.*

33. *They shall not dwell in thy land, that they do not make thee sin against me: if thou serve their Gods, it will assuredly be a snare unto thee.*

CHAP. XXIV.

God commanded Moseh, Aaron, Nadab and Abihu, to come to him upon the mount, v. 1, &c. the people promise obedience to the Laws of the LORD, 3. Moseh buildeth an Altar, and twelve pillars, 4. He sprinkles the Altar with the blood of the sacrifices, 6. Moseh and the elders of the people see the LORD, 9. God promises to give Moseh the two Tables of stone, 12. Aaron and Hur are to take care in the mean time of the people, 14. God appears upon the mount as a consuming fire, 16. Moseh remains forty days and forty nights upon the mount, 18.

1. *After that, He* [viz. God] *said to Moseh; Ascend* [viz. After that thou shalt have acquainted the people with the above-mentioned Commandments] *unto the LORD.* [i. e. to me] *thou and Aaron, Nadab and Abihu,* [the two eldest sons of Aaron, which were afterwards devoured by the fire of the LORD, Lev. 10. 1, 2, for offering strange fire to the LORD] *and seventy of the Eldest of Israel, and bow your selves down afar off.*

2. *And let Moseh alone draw near to the LORD;* but let not them draw near: neither let the people climb up with him, [viz. With Moseh: or, with the elders; the people was to remain below at the foot of the hill. The Elders went about half way up, and saw the glory of God in some sort, more evidently, verse 9, 10. but Moseh went up to the very top of the mount into the dark cloud, verse 18.]

3. *When Moseh came* [viz. down from the hill, into the camp] *and related unto the people all the words of the LORD, and all the rites: then all the people answered with one voice; and they said; All these words, which the LORD hath spoken, we will do.* [This the people spake, not knowing the impossibility of keeping the Law, which is sick through the flesh, Rom. 8. 3.]

4. *Now Moseh described all the words of the LORD,* [viz. After that he had made them known to the people by word of mouth, verse 3.] *and rose up early in the morning, and he built an Altar, [viz. for a Memorial, or in remembrance of the Covenant made between Moseh and the people, as Gen. 31. 45.] beneath at the mount* [i. e. at the foot of the mount:] *and*

twelve pillars, [to put them in minde of the Covenant:] according to the twelve Tribes of Israel.

5. *And he sent the young men of the children of Israel,* [i. e. The first-born, who were the Priests and Officers, until the Levites (who came to supply the place of the first-born, Numb. 3. 41.) were ordained for the Priestly function. The Hebrew word rendered young-men (or, youth) here, doth not always signify such as are young of years, but often likewise such as are fit and able to do good and special services, whether it be in Ecclesiastical, Civil, or Military affairs, or for their parents or friends] *and offered thank-offerings unto the LORD of young oxen.* [and likewise other beasts, Heb. 9. 19.]

6. *And Moseh took the moiety of the blood* [viz. of the beasts there slain to be sacrificed] *and put it into basins, and the moiety of the blood he sprinkled upon the Altar.* [and upon the book also, Heb. 9. 19.]

7. *And he took the book of the Covenant.* [See verse 4.] *and he read it before the ears of the people: and they said; All that the LORD hath spoken, we will do and obey.*

8. *Then Moseh took that blood,* [To wit, the other moiety of the blood] *and sprinkled it upon the people: and he said; Behold, (this is) the blood of the Covenant, which the LORD hath made with you, over all these words.* [viz. which are written in the book of the Covenant.]

9. *Moseh now and Aaron went upwards,* (as) *also Nadab and Abihu and seventy of the eldest of Israel.*

10. *And they saw the God of Israel,* [To wit, some tokens of the presence of God, verse 15, 16. for no man ever saw God in his Essence, Exod. 33. 20. and 1 Tim. 6. 16.] *and under his feet like a work* [i. e. structure, fabrick] *oth. like the work of a pavement] of sapphire-stones; and as the likeness* [Heb. of the body] *of Heaven, in (his) brightness.*

11. *Yet did he not stretch forth his hand* [i. e. He did destroy none of them that were come up on the mount at this time, as he had threatened above, chap. 19. verse 12. for that now they were come up by his particular command, verse 1. and 9.] *to the separated of the children of Israel:* [understand the eldest of the people, of whom mention is made, verse 1. and 9. oth. Priests, Christians] *but they did eat and drink after they had seen God;* [i. e. they remained alive, and in good health and temper, testifying the fame by their eating and drinking.]

12. *Then the LORD said to Moseh; Come to me upon the mount, and be (or, stay) there: and I will give thee Tables of stone, and the Law and the Commandments, which I have written, for to instruct thee.*

13. *Then Moseh arose, with Joshua his servant; and Moseh went up, on the mounts of God.* [to wit, upon mount Sinai.]

14. *And he said to the eldest, [viz. When he was ready to go forth out of the camp, and to ascend the mount] Tarry ye at here; until we return unto you: and behold, Aaron and Hur are with you; He that hath any business, [Heb. he that is master of words, or, business] let him come to them.*

15. *When Moseh was gone up to the mount; a cloud did cover the mount.* [This was a token of the presence of God; although it happened not without some terror and afflictment: 2 Ghr. 6. 1. Heb. 12. 18. See likewise Exod. 19. 9.]

16. *And the glory of the LORD dwelt upon mount Sinai, and the cloud covered him six days;* [Either the he called Moseh out of the midst of the cloud [viz. Moseh] all alone: so that Moseh had not Joshua himself with him, when God spake unto him.]

17. *And the regard of the glory of the LORD, was as a consuming fire;* [This served to terrifie the transgressors of the Laws, Deut. 4. 24.] *upon the top* [Heb. head] *of that mount, in the eyes of the children of Israel.*

18. *And Moseh went into the midst of the cloud, after that he had gone up into the mount; and Moseh was upon that mount forty days and forty nights,* [viz. without eating and drinking, Exod. 34. 28. Deut. 9. 9.]

CHAP. XXV.

The LORD bids Moseh to take up a free-will heave-offering to set up a Sanctuary, v. 1, &c. God chargeth him, how and whereof to make the Ark, 20. as also the cover of expiation, with the Cherubims, 27. The Table for the shew-bread, and other vessels, 17. The golden Candlestick with its employments, 31. All was to be made according to the pattern which Moseh had seen upon the mount, 40.

1. *Then the LORD spake unto Moseh, saying;* 2. *Speak to the children of Israel, that they take* [i. e. Take and give, or offer] *me* [i. e. for my service and worship] *an heave-offering:* [i. e. an offering, which they used to elevate at the giving, or presenting thereof: Heb. an elevating, or lifting up, or separating; severing; it being a gift separated, or set apart from the rest, and consecrated to the LORD] *from every man whose heart shall freely move him, shall ye take my heave-offering.* [Ye, viz. Thou Moseh and the rest of the men, whom I commanded, above ch. 24. 1. to come up on the mount.]

3. *This now is the heave-offering, which ye shall take from them;* [viz. for the making and setting up of the Tabernacle, and what belongs to it] *gold, and silver, and copper;*

4. *As also, sky-colour, and purple, and scarlet;* [Hereby are understood certain stuffs of these colours, as silks, cotton, wool, flax, and the like] *and fine linnen, and goats-hair:* [whereof there was made a cover or veil to be spread over all the Tabernacle, Exod. 26. 7, 13.]

5. *And red-died rams-skins, and badgers-skins,* [Of these the uppermost, or out-molt cover of the Tabernacle was made, Exod. 26. 14.] *and Sittim-wood.* [It is conceived, that this is a kinde of Cedar-wood, not subject to Corruption. See Isa. 41. 19. and Joel 3. 18.]

6. *Oyl for the Candlestick,* [For the use of the lights that were to burn thereon, verse 37.] *spices for the anointing oyl,* [wherewith the holy things, the Tabernacle, and things pertaining to it, were to be anointed, as also the Priests themselves] *and for perfuming* [sweet smelling spices. [oth. precious herbs for perfumes.]

7. *Sardonyx-stones,* [Exod. 28. 4.] *and filling stones,* [i. e. Such as being in their ouches filled them up, Heb. stones of fullings, or, in-fillings, up-fillings] *for the Ephod,* [this is rendered by some body-cover, it being the principal and most sumptuous Priestly upper garment, unto which was fastned the breast-plate, with the Urim and Thummim] *and for the breast-plate.* [This was made of filz, gold, and precious stones, and covered the breast of the High Priest.]

8. *And they shall make me a Sanctuary,* [i. e. A holy habitation, commonly called the Tabernacle, which was the place, where the publique worship of God was to be celebrated then, as afterwards in the Temple of Salomon] *that I may dwell in the midst of them.*

9. *According to all that I shall show thee for a pattern of this Tabernacle, and for a type of all the furniture thereof, even so shall ye make the same.*

10. Thus shall they [viz. The artificers, or workmen] make an Ark of Sittim-wood: two elts [or, cubits] and an half [See Gen. 6.15.] shall be the length of it; and an ell and an half the breadth thereof, and an ell and an half the height thereof.

11. And thou shalt overlay it with fine gold; with-in and without shalt thou overlay it: and thou shalt make a golden garland [or, border, list, crown] round about the same [viz. the Ark].

12. And call for it, [viz. for the Ark] four golden rings, and set them [Heb. give them] on the four corners of it; so that there may be two rings on the one side of the same, and two rings on the other side of it.

13. And make hand-bars [Oth. bearing-ors, supporting-lives] of Sittim-wood; and overlay them with gold.

14. And put the hand-bars into the rings, which are at the side of the Arks [There were two rings on the one side of the Ark, and two rings on the other side, through which the hand-bars were to be put] that they may bear the Ark therewith. [They, viz. the Levites, who, and none else were to carry the same upon their shoulders, Num. 7. 9. 2 Chron. 35. 3. See likewise 1 Chron. 13. 7, 10, 11. and 15. 12, 15.]

15. The bearing-bars shall be in the rings of the Ark, they shall not be taken out.

16. Also that shalt thou lay into the Ark the Testimony, which I shall give thee [viz. The two Stone Tables where the ten Commandments were written upon; 3 being an express testimony of the will of God, whence the Ark was called, the Ark of the Testimony, below ver. 22. and elsewhere frequently.]

17. Thou shalt likewise make an expiation-cover of pure gold: two elts and an half shall be the length thereof, and an ell and an half its breadth.

18. Thou shalt also make two Cherubims of gold: of massy [gold] shalt thou make them, out of both ends of the expiation-cover. [As if he should have said; The Cherubims shall be coming forth at both ends of the cover, as if they were growing forth thence; so that the Cherubims and the Cover were to be all of a piece, without being in-laid, or lathered together.]

19. And make thee one Cherub, out of the one end on this side, and the other Cherub out of the [other] end on the other side: so shall make the cherubims out of the Expiration-Cover; out of both the ends thereof.

20. And the Cherubims shall spread forth both their wings on high, covering with their wings the Expiration-cover; and their faces shall be over against one another; [Heb. the man to his brother] the faces of the Cherubims shall be towards the Expiration-Cover.

21. And thou shalt put the Expiration-Cover above upon the Ark, after that thou shalt have laid the Testimony, [i. e. the Tables of the Covenant] which I shall give thee, into the Ark. [To the end that the Ark should not be opened afterwards, the LORD commands, that the Testimony should be put into the Ark, before he commands the making of the Cover, ver. 16.]

22. And above I will come unto thee, and I will speak with thee from above the Expiration-Cover, from between the two Cherubims, [which shall be upon the Ark of the Testimony] all that I shall command thee to do the children of Israel.

23. Thou shalt likewise make a Table of Sittim-wood: [This Table stood in the holy place, that is to say, within the tabernacle under the Vail] two elts shall be the length of it, and one elt the breadth of it; and one elt and an half shall be the height thereof.

24. And thou shalt overlay it with pure gold; also thou shalt make a golden garland, [or, fringe] at it, round about it.

25. Thou shalt likewise make a list at it [viz. At

the said Table; Heb. to it] round about, an hand-breadth; and thou shalt make a golden garland, round about the list thereof.

26. Also thou shalt make four golden rings on it; and thou shalt set for the four rings on the four corners, which shall be at the four feet thereof.

27. The rings shall be over against the list, for the plates [Heb. for boules] for the hand-bars to bear the Table.

28. These hand-bars now thou shalt make of Sittim-wood, and thou shalt overlay them with gold: an iltbe Table shall be born thereby.

29. Thou shalt likewise make the distes [Which were twelve in number, according to the twelve bread-loaves] Levit. 24. 5.] thereof, [viz. of the Table] and its perfume-jessels, [the Hebrew word significeth all manner of hollownesses or concavities, or vessels which are hollow, as the palm of the hand: these vessels served to put in perfumes, See Lev. 24. 7.] and the plates thereof [understand, covers, or covering-plates, as they are called, Num. 4. 7.] Heb. plates of covering, or [sprin-lings] and the pots thereof, [both before, serving to keep the Table clean] (wherever it shall be covered) [The Table namely, which was to be set or deckt with all these vessels] of pure gold shalt thou make them.

30. And thou shalt always lay the shew-bread before my face upon this Table. [The bread-loaves were to lie a week upon this Table, and to be changed every Sabbath-day, Lev. 24. 8. Heb. Bread of the face; as lying exposed there before the face of the LORD.]

31. Thou shalt likewise make a Candlestick of pure gold: of massy work shall this Candlestick be made, [i. e. It shall neither be cast, nor pieced and lathered together, but it shall be beaten with the hammer out of one piece or lump. This Candlestick weighed a talent, ver. 29.] his shaft and his veils: [i. e. arms, or branches; and so likewise in the sequel] his bowler, his knops, and his flowers, shall be out of him. [See the last Annot. on this ver.]

32. And six veils shall issue out of his side; three veils of the Candlestick out of his one side, and three veils of the Candlestick out of his other side.

33. In the one veil there shall be three bowles, [like] almond-nuts, [i. e. in the shape and form of almonds] a knop and a flower: and three bowles [like] almond-nuts in another veil: a knop and a flower: thus shall the six veils be, issuing forth out of the Candlestick, [i. e. they shall all fix of them be alike the one to the other, as is declared, ver. 35.]

34. But on the Candlestick it [self i. e. on the shaft, stem, or body of it] there shall be four bowles, [like] almond-nuts, with his knops, and with his flowers.

35. And there shall be a knop under two veils [issuing forth] out of the same; [The Parenthesis put into the Text here, is taken from the latter end of this ver.] also a knop under two veils, [issuing forth] out of the same, [Candlestick namely] yet a knop under two veils [issuing forth] out of the same: (thus shall it be) with the six veils, issuing forth out of the Candlestick.

36. Their knops and their veils shall be out of him: it shall be altogether a single massy work of pure gold.

37. Thou shalt make him seven Lamps likewise, [Heb. thou shalt likewise make his seven lamps] and they shall kindle [Heb. cause to ascend] his lamps, and make them to light [or shine] on his sides. [i. e. over against him. Heb. on the side of his faces.]

38. His snuffers, and his extinguishers shall be of pure gold.

39. Out of a Talent [or, hundred weight] understand the hundred weight of the Sanctuary, containing one

one hundred twenty five pound of gold; for an hundred weight weighed three thousand shekels, (as may be gathered, by Exodus 38. 25, 26.) which makes up the storeroad summe. (Howbeit others conceive it did weigh but one hundred and twenty pound) The civil hundred weight, is thought to have weighed about the moiety. [i. e. of pure gold shall they make the same, with all this furniture.

40. Look to it then, [Exod. 39. 43. it is said, that Moish observed all this very strictly and accurately;] that thou make it, according to their type, [i. e. the pattern, model and fashion, or likeness and resemblance] which is shewed thee upon the mount.

CHAP. XXVI.

God commandeth Moish to make the Tabernacle of ten Curtains, c. 1, &c. and a Deck over the same of eleven Curtains, made of Goats-hair, of ram-skins, and of badgers-skins. 7. The Tabernacle was to be made of Sittim-wood, 15. The feet of silver, 19. The bars of Sittim-wood, 26. The Vail, of artificial work, betwixt the holy place, and the most holy, 31. The cover at the door of the Tent, 36

The Tabernacle now thou shalt make of ten Curtains: [This Tabernacle or Habitation was made for to be the Receptacle of the Ark, the golden Table with the shew-bread and the golden Candlestick] of fine twined linen, and sky-colours, and purple, and scarlet [see Gen. 38. 28.] (with) Cherubims of the artificial work [where, the most understanding work, Heb. the work of an Artificer] shalt thou make them.

2. The length of one Curtain shall be twenty eight elts, and the breadth of a Curtain four elts: all these Curtains shall have one measure.

3. There shall be five Curtains joined together, the one to the other, [Heb. the woman to her sister: so likewise ver. 56.] again there shall be five Curtains joined together, the one to the other.

4. And thou shalt make sky-coloured loops, at the edge [or, border, self-edge. Heb. lip: as also below, ver. 10.] on the innermost, in the joining: so shalt thou do likewise on the utmost edge of the Curtains, on the second joining. [This must be understood of the two utmost Curtains, which by their loops made both the fives to be coupled together.]

5. Fifty loops shalt thou make on the one Curtain, and fifty loops shalt thou make, on the utmost of the Curtain, that is on the second joining: these loops shall take hold the one of the other, together.

6. Thou shalt likewise make fifty golden taches, and shalt join the Curtains together, the one to the other, with these taches, that it may be one Tabernacle.

7. Also thou shalt make Curtains out of Goats-hair [Heb. Curtains of she-goats] for a Tent over the Tabernacle; [i. e. for a cover or deck over it, as ver. 9, 11, 12, 13.] This was the second Cover of the Tabernacle, serving to keepe the same against winds and rain] of eleven Curtains shalt thou make the same.

8. The length of one Curtain [i. e. of every one of them] shall be thirty elts, [these Curtains were two elts longer than the other spoken of above, ver. 2.] and the breadth of one Curtain four elts: these eleven Curtains shall have one measure.

9. And thou shalt join five of these Curtains together apart, [viz. by their loops] and six of these Curtains apart; and the sixth of these Curtains thou shalt double, [i. e. fold it, or turn it about by the middle, or the one half] right before upon the Tent. [Heb. right before upon the face of the Tent.]

10. And thou shalt make fifty loops at the edge [Heb. lip. Oth. self-edge] of the one Curtain, the innermost in the joining: and fifty loops, at the edge of the Curtain, which is the second joining together.

11. Thou shalt likewise make fifty copper taches; and thou shalt put the taches into the loops, and thou shalt join the Tent together, that it may be one.

12. Now the remainder, that shoots over of the Curtains of the Tent, half of the Curtain [Understand this of the last or eleventh Curtain] that shoots over, shall hang over at the hindmost parts of the Tabernacle. [Where the most holy place was, and the Ark of the Covenant stood.]

13. And one ell of this, and one ell of yon-side of that which shall remain over of the length of the Curtains of the Tent, shall hang over at the sides of the Tabernacle, on this and on yon-side to cover the same.

14. Thou shalt likewise make a cover for the Tent of red-died ram-skins; and over that a Cover of badgers-skins. [These Covers served only to cover the roof or uppermost part of the Tabernacle.]

15. Thou shalt likewise make standing planks for the Tabernacle of Sittim-wood.

16. The length of a plank, shall be ten elts; and one ell and an half shall be the breadth of each plank.

17. Two Tenons [Heb. hands] one plank shall have, set [in] as steps in a ladder [Other, for ladder-wife, i. e. at an even distance aunder, after the manner of the steps of a ladder] the one by the other. [Heb. the woman by her sister] Thus thou shalt make it with all the planks of the Tabernacle.

18. And the planks for the Tabernacle thou shalt make [thus]: Twenty planks to the south-side Southwards.

19. Thou shalt likewise make forty silver feet under the twenty planks: [These were the feet or supporters of the planks, whereon they stood, each one weighing a Talent of silver, Exod. 38. 27.] two feet under one plank on his two tenons; and two feet under another plank on his two tenons.

20. There shall be likewise twenty planks [Each plank being one cubit and an half in breadth, ver. 16. whence it appears, that the length of the whole Tabernacle was thirty cubits] on the other side [Heb. rib] of the Tabernacle, on the North-corner.

21. With thy forty silver feet: two feet under one plank, and two feet under another plank.

22. Yet on the sides of the Tabernacle toward the West, [See Gen. 12. ver. 8. Heb. sea-ward, or toward the sea-side] thou shalt make six planks. [These six planks were nine cubits broad, each plank being one cubit and an half broad; and they were all joined together, to make the Tabernacle close and tight behind.]

23. Thou shalt likewise make two planks, for the corner-planks of the Tabernacle, on both sides.

24. And they shall be joined from beneath, (as) twins; [The meaning is, they shall be made alike fast to the planks of the sides, and to the farther end of the Tabernacle, coupling or fastning them together in this manner] they shall likewise be joined together [as] [Heb. yersell] twins at the upper end of the same, with a ring: thus shall it be with the two [planks], they shall be for two corner-planks.

25. Thou shalt the eight planks be with their silver feet, being sixteen feet: two feet under a plank; again two feet under a plank.

26. Thou shalt likewise make bars [Oth. ribs, rafters, lattices] five on the planks of the one side of the Tabernacle:

27. And five bars on the planks of the other side of

the Tabernacle: as also five bars on the planks of the file of the Tabernacle, on both the sides Westward. [Or, West-ward, (looking) to both sides.]

28. And the middlemost bar shall be in the midst on the planks, shooting through, from the one end to the other end.

29. And thou shalt cover-Ly the planks with gold, and their rings [the places for the bars] [Heb. boules for, Sec. i. c. leaving for the bars to be put through and left in them] thou shalt make of gold: the bars thou shalt likewise cover-Ly with gold.

30. Then thou shalt set up the Tabernacle [When all the parts of the Tabernacle were fitted and perfected, then there remained nothing but to bring it in a frame together, and rear up the Tabernacle, as it was to stand] according to its manner, which hath been shewed thee on the Mount.

31. After that, thou shalt make a Vail [This Vail was instead of a separation, or partition-wall, betwixt the Holy place, and the most Holy, or Holy of Holies, into which only the High Priest might enter once a year; and this is the Vail, which the Apostle, Heb. 9. 3. doth call the second Vail. There was another Vail, at the door or entrance of the Tabernacle. See likewise Lev. 4. 6.] of sky-colour, and purple, and scarlet, and fine-twined linen: [i. e. on the hooks which shall be fastened to the pillars] of Sittim-wood, over-laid with gold; their hooks shall be of gold; and thou shalt cover-Ly the Vail with Cherubims. [See Gen. 3. 24.]

32. And thou shalt hang [Heb. give, and cover. 3.] it on four pillars [i. e. on the hooks which shall be fastened to the pillars] of Sittim-wood, over-laid with gold; their hooks shall be of gold; and thou shalt cover-Ly the Vail with Cherubims. [See Gen. 3. 24.]

33. And thou shalt hang the Vail under the books, [whereof see ver. 6.] and thou shalt bring the Ark of the Testimony [i. e. on the hooks which shall be fastened to the pillars] of Sittim-wood, over-laid with gold; their hooks shall be of gold; and thou shalt cover-Ly the Vail with Cherubims. [See Gen. 3. 24.]

34. And thou shalt put the Expiation-cover upon the Ark of the Testimony, in the Holy of Holies.

35. The Tables now [Understand the Table whereon the Shew-bread was to lie] thou shalt set without the Vail, [viz. into the holy place, where the Priests administered] and the Candlestick over against the Table, on the one side of the Tabernacle, south-wards; but the Table thou shalt set on the North-side.

36. Thou shalt likewise make a cover at the door of the Tent, [This was at the entrance of the door, yea it was in a manner the door it fell at the entry of the Tabernacle, before it, where the Priests went daily in and out, to serve and administer within the holy place; but the people might not enter therein, Heb. 9. 26.] of sky-colour, and purple, and scarlet, and fine-twined linen, embroidered work.

37. And for this cover, thou shalt make five pillars of Sittim-wood, and over-lay them with gold, [not that they were to be over-laid with gold all over; but only the Chapters and the fillers thereof, Exod. 36. 38.] their hooks shall be of gold: and thou shalt cast five copper feet for them.

CHAP. XXVII.

The Copper (or, brazen) Altar for burnt-offerings with its furniture, v. 1, &c. the Court of the Tabernacle, 9. the measure of the Court, 18. oil for the lamps of the Candlestick, which the Priests daily lighted, 20.

THou shalt likewise make an Altar of Sittim-wood: five ells shall be the length, and five ells the breadth, [this Altar shall be four square] [viz. for its length and breadth, but the height of it was but three cubits] and three ells the height thereof.

2. And thou shalt make his horns [These horns served not only for an ornament to the Altar, but likewise as it seemeth, to keep things laid upon it, from falling down] on his four corners; his horns shall be out of joined [i. e. out of the same piece, not pieced-on] him [self]; and thou shalt over-lay him with copper. [This Altar was so covered with copper all over, both without and within, that there was no wood to be seen about it, for to be and remain the more free and safe from the fire upon it.]

3. Thou shalt likewise make pots for him, for to receive his ashes; also his shovels [Or, spades, oth, before] and his sprinkling basins, [therein to receive the blood of the burnt-offerings, and to make the sprinklings with it] and his sieb-hooks, [Or, forks, instruments with teeth, fit for to take up the flesh out of the pots, as 1 Sam. 2. 13, 14.] and his chafing-dishes: all his furniture thou shalt make of copper. [Heb. to, for, for] all his vessels thou shalt make (or, prepare) copper.

4. Thou shalt make him a grate of copper net-work [This was a broad copper plate, with many small holes in it, for the blood, and the ashes and small coals, on the like, to pass easily through; and this was the hearth of the Altar, whereon the fire was laid to burn] and on that net thou shalt make four copper rings, at his four ends.

5. And thou shalt lay it on under the circumference of the Altar from beneath: so that the net be to the midst of the Altar.

6. Thou shalt likewise make hand-bars for the Altar; hand-bars of Sittim-wood: and thou shalt over-lay them with copper.

7. And the hand-bars shall be put into the rings: so that the hand-bars be on both sides of the Altar, when they carry him.

8. Thou shalt make him hollow of planks, according as [Heb. the LORD] hath shewed thee upon the Mount, so they shall do, [viz. the Master-workmen, or artificers.]

9. Thou shalt likewise make the Court of the Tabernacle: [This was an open place to which the people daily resorted, to offer sacrifice, and to exercise the publique worship, Psalm 100. 4. and 116. 17, 18, 19.] At the South corner south-wards, there shall be hangings at the Court, of fine-twined linen; the length of one ells shall be an hundred ells;

10. Also his [viz. the Courts] twenty pillars [These pillars served to fasten the hangings there with five hooks; as also for ornament. Exod. 38. 17, 19. it is said that their Heads or Chapters were silvered over.] and the twenty feet thereof, shall be of copper: the hooks of these pillars and their fillers shall be of silver.

11. So the hangings on the North-corner, shall likewise be an hundred ells [long] and the twenty pillars thereof, and the twenty feet thereof, of copper: the hooks of the pillars and fillers thereof shall be of silver.

12. And in the breadth of the Courts, on the West-corner, [Heb. at the Sea-side, or, on the side of the Sea; see Gen. 12. 8.] there shall be hangings of fifty ells: their pillars, ten; and their feet, ten.

13. In the like manner the breadth of the Court on the East-corner East-wards, shall be of fifty ells.

14. So that there shall be fifteen ells of the hangings, on (the one) side, [Heb. shoulder: understand here, and in the next verse the sides of the Court]

their pillars three, and their feet three.

15. And fifteen ells of the hangings on the other side; their pillars three, and their feet three. [The length of the Court there shall be a cover of twenty ells, sky-colour, and purple and scarlet, and fine-twined linen, embroidered work: their pillars four, and their feet four.]

17. All the pillars of the Court shall be compassed round about with silver fillers: their hooks shall be silver; but their feet shall be copper.

18. The length of the Court shall be an hundred ells, and the breadth throughout fifty, [Heb. fifty and fifty, i. e. fifty on each side.] and the height five ells, [half the height of the Tabernacle, Exod. 26. 16.] of fine-twined linen: but their [viz. the pillars] feet shall be copper.

19. As for all the furniture of the Tabernacle in all the service of it: yea all the pins thereof [or nales, serving to fasten and close the whole frame, and all the parts thereof completely together.] and all the pins of the Court shall be of copper.

20. Now thou shalt charge the children of Israel, that they bring [i. e. take] the oil, i. e. take and bring, Sec. Gen. 12. v. 15. pure oil of Olives, beaten, for the Candlestick; [whereon there were seven burning lamps or lights, Exod. 25. 37.] to light (or, kindle) the lamps continually.

21. In the Tent of the Congregation from without the veil, which is before the Testimony [i. e. before the Ark of the Testimony.] Aaron and his Sons shall prepare the faces, from the evening to the morning, before the face of the LORD: This shall be a perpetual institution for their Generations, because of the children of Israel.

CHAP. XXVIII.

Aaron and his Sons are ordained for the High-Priests of-fice, v. 1, &c. their holy attire, 2. the Ephod, 6. the curious girdle, 8. two Sardonic stones, on which the names of the sons of Israel were engraven, 9. the breast-plate with twelve precious stones in it, whereon the names of the twelve Sons of Israel were engraven, 15. golden chains at the breast-plate, 22. and golden rings on them, 23. The Trim and Thummim, 30. The cloak of the Ephod, 31. the golden plate whereon was engraven, THE HOLINESS OF THE LORD, 36. The Coat full of eyes; the Hat, the Girdle, the Coats of Arons Sons, their Girdles and Caps, and their Linen drawers, 39, &c. The garments Aaron and his Sons were to put on, when they served in the Holy place, 41.

After that, [viz. when the Tabernacle and furniture thereof shall be made ready and accomplished] thou shalt cause Aaron thy brother, and his children, to draw near unto thee, out of the midst of the children of Israel, for to administer the Priestly office unto me: namely, Aaron, Nadab, and Abihu, Eleazar, and Ithamar, the Sons of Aaron.

2. And thou shalt make holy Garments for thy brother Aaron: [i. e. such Garments as he shall put on and wear, when he goeth about to administer his Priestly office in the Sanctuary. Heb. clothes of holiness.] for Glory and for Ornament.

3. Thou shalt speak likewise to all that are wise of heart, [See Job 9. 4.] whom I have filled with the spirit of wisdom: that they make garments for Aaron to sanctify him, that he may administer the Priestly office unto me.

4. These now are the Garments which they shall make: A breast-plate (or, stomach) and an Ephod, [or body-coat, waist-coat, see above chap. 25. 7.] and a cloak

[or, upper-veil, upper-garment, whereon the bells hung, see ver. 32.] and a Coat full of eyes, [understand, curiously wrought with imbelliments, in fashion of eyes. This is held to be the under-coat, being longer than the former and upper, turned cloak.] a hat, [this was a cover which was as it were wound round about the head, after the manner of the Turkish Turbans or Tullibands.] it was the head-cover and ornament for Kings and Priests.] and girdle: they then shall make holy garments, for thy brother Aaron and his Sons, to administer the Priestly office unto me.

5. They [viz. the wise men, or skillful artificers, spoken of ver. 3.] shall likewise take that gold, [which the children of Israel shall have freely brought in, whereof mention is made above chap. 25.] and sky-colour, and purple, and scarlet, and fine-twined linen.

6. And shall make the Ephod of gold, [The golden Ephod was only to be worn by the High Priest; but there were likewise ephods made of linen, which other Priests and other people also did wear. See 1 Sam. 22. 18. and chap. 2. 18. and 2 Sam. 6. 14.] sky-colour, and purple, and scarlet, and fine-twined linen, of most artificial work.

7. It shall have two joyning shoulder-bands on both ends thereof, whereby it may be joined together.

8. And the artificial girdle of his Ephod [viz. whereby the Ephod was to be girded about. Whether this Ephod did hang from the shoulder both before and behind down to the loins, and under this girdle, or else, whether it hung only back-ward, down to the girdle, or upon, or over it: or, whether being open before and behind, and fastened to the shoulder, it hung from the loins down to the feet:] Opinions do much vary: Yet the latter is embraced by the most Learned Hebrew Rabbies; which is upon him, shall be like its work of the same, [i. e. of the same piece] of gold, sky-colour, and purple, and scarlet, and fine-twined linen.

9. And thou shalt take two Sardonic-stones, and engrave the names of the sons of Israel thereon.

10. Six of their names upon the one stone; and the six remaining names upon the other stone, according to their births.

11. According to (the) Engravers work, as the seals are graven, [Heb. the graving of a seal] so shall thou engrave these two stones, [i. e. as neatly and completely as may be done by the art of man.] with the names of the sons of Israel: thou shalt make them to be compassed about in ounces of gold, [thus the concavities, or hollow places are called, in rings, or jewels, wherein precious stones use to be set for to be seen.]

12. And thou shalt [i. e. the two stones on the shoulder-bands of the Ephod, being stones for Remembrance, to the children of Israel:] and Aaron shall bear their names on both his shoulders, for remembrance before the face of the LORD. [The sense of these words is, that Aaron standing before God with these stones upon his shoulders, it would make God, as it were, still mindful of the children of Israel.]

13. Thou shalt likewise make ounces of gold. 14. And two small chains of pure gold; a like-ending thou shalt make them, [i. e. of a like size and length] and to be below, ver. 22.] turned works [Or, wreathed, or wreathed work, and the turned (or wreathed) chains thou shalt fasten to the ounces.]

15. Thou shalt likewise make a Breast-plate of Judgement. [Thus called, because the High Priest put it on, when there fell out any thing of great weight and concernment, which was very doubtful and difficult, for to ask Gods advice and direction in the same] of most artificial work, like the work of the Ephod [thou shalt make it] of gold, sky-colour, and purple, and scarlet, and fine

fine twined linnen shalt thou make the same.

16. It shall be four-square, and doubled: a span shall be its length, and a span its breadth.
17. And thou shalt fill filling stones therein: four rows of stones: one row [i. e. The first, as Gen. ch. 1. 5. and chap. 22. 11. of a Sardis, [about the interpreting of the names of these stones the most Learned Translators differ much: we followed the most and chiefest, both ancient and modern] a Topaz, and a Carbuncle; this is the first row.
18. And the second Row, of an Emerald, a Saphir, and Diamond.
19. And the third Row, of a Hyacinth, Agat and Amethyst.
20. And the fourth row of a Turquois, and a Sardonyx, and a Jasper. [The Hebrew names of all these twelve stones stand thus; 1. row. Odem, Pirdis, Barkechib, 2. row. Nophach, Sappir, Fshabim, 3. row. Lefchem, Schemo, Achlamah, 4. row. Tawshibh, Scheman, Fshafce] They shall be encompassed with gold in their settings. [i. e. in the ouches wherein they shall be set. Compare above chap. 25. on verse 7.]
21. And these stones shall be with the twelve names of the sons of Israel, by their names: they shall be engraven like seals, each one with his name; they shall be for the twelve Tribes.
22. Thou shalt likewise make for the breast-plate little chains all-cutting of turned (or, wreathed) works of pure gold.
23. Thou shalt likewise make two golden rings on the breast-plate, and thou shalt set the two rings on the two ends of the breast-plate.
24. Then shalt thou put the two turned golden (chains) into the two rings, on the ends of the breast-plate.
25. But the two ends of the two turned (chains) [Heb. of both the turnings, or, wrappings, wreaths] thou shalt put to the two ouches, and thou shalt set them on the shoulder-bands of the Ephod, right upon the fore-woolf side [Heb. face] of the same.
26. Thou shalt make two golden rings yet, and shalt set them on the two ends of the breast-plate; inwardly on the edge [Heb. lip] thereof, which shall be at the side of the Ephod.
27. Yet shalt thou make two golden rings, which thou shalt set on the two shoulder-bands of the Ephod, beneath, on the fore-most side, over against its jointure [or, joining together] above the artificial girdle of the Ephod.
28. And they shall tie the breast-plate with its rings to the rings of the Ephod upwards; with a sky-colour string, that it may be upon the artificial girdle of the Ephod; and the breast-plate shall not be separated from the Ephod.
29. Thus Aaron shall bear the names of the sons of Israel on the breast-plate of Judgement, upon his heart, when he is to go into the holy (place), for (2) remembrance before the face of the LORD continually.
30. Thou shalt likewise set the Itrim and Thummim [These words might be rendered, lights and perfections: God was pleased by them to impart his clear and perfect answers to the high Priest: Nevertheless what they were, is uncertain. We read no where, that God commanded Moses to make the same, much less how and whereof they were made. Compare Lev. 8. 8.] into the breast-plate, that they may be upon the heart of Aaron, when he is to go in before the face of the LORD: thus Aaron shall bear that Judgement of the children of Israel upon his heart continually, before the face of the LORD.
31. Thou shalt likewise make the cloak of the Ephod, [To wit, the cloak or coat, which was to be worn under the Ephod.] altogether of sky-colour.
32. And the top-hole of it, [i. e. The open place above, whereby it was to pass the Priests head, to hang

or fit on his shoulder. Heb. the mouth of its head] shall be in the midst thereof: this hole shall have a leam round about of woven work: as the hole of a coat of mail shall it be thence, that it may not be vent, [i. e. the hole, others make it relate to the Ephod.]

33. And on its seams thou shalt make pomegranates, of sky-colour, and of purple, and of scarlet, on its seams round about: and golden bells round about between them, [Osh, in the midst of them.]

34. That there be a golden bell, after that a pomegranate (3) again) a golden bell and a pomegranate: on the seams of the cloak round about.

35. And Aaron shall have the same on to for, serve; that his sound may be heard, [Understand the sound or noise of his bells] when he goeth into the Holy (place) before the face of the LORD, and when he goeth forth, that he die not. [to wit, being smitten by the LORD.]

36. Moreover thou shalt make a plate [Heb. a flower, which is fair in the eye] of pure gold, and thou shalt engrave thereon, as they grave the seals: [Heb. with the engraving of a seal.] THE HOLINESS OF THE LORD. [oth. Holiness to the LORD.]

37. And thou shalt fasten the same with a sky-colour string, so that it be on the hat; [See above verse 4.] it shall be on the foremost part of the hat.

38. And it shall be on the fore-head of Aaron, the sign of holiness of the holy things, which the children of Israel shall have hall use, in all the gifts of their hallowed things; [Here Aaron is a type of Christ who by his own Holiness hath taken away the sins of his people, which they do frequently commit, even in their most holy acts and services, John 1. 29. and 2 Cor. 5. 19. and 1 John 2. 1.] and it shall be upon his head continually; [Understand whatsoever the high Priest was to wear his hat, seeing, and administering his office] for to make them acceptable before the face of the LORD.

39. Thou shalt likewise make a coat full of eye-lets, of fine linnen; also the hat thou shalt make of fine linnen; but the girdle thou shalt make of embordered work.

40. Into the sons of Aaron, thou shalt likewise make coats, [or, of fine linnen, as those of the high Priest were, Exod. 39. 27. understand this likewise of their hats, caps, or bonnets, which were not much different from the high Priests] and thou shalt make them girdles; thou shalt make them caps also [or, raised caps, which were bound to, or wound about the head, Lev. 8. 13.] for glory and ornament.

41. And thou shalt draw them on to thy brother Aaron, and his sons also; [Heb. with him] and thou shalt anoint them, [or, with the holy oil, which God commanded to be made. See Exod. 30. 23. and 29. 7.] and fill their hands, [see Lev. 8. 33.] and hallow them, that they administer unto me the Priests office.

42. Make them likewise linnen drawers, to cover the flesh of the same; [or, nakedness] they shall be from the loins to the thighs.

43. Aaron now and his sons shall have them on, [Heb. And they shall be upon Aaron and upon his sons] when they go into the Tent of the Congregation; or when they shall step to the Altar, for to serve in the holy (place), that they may bear up iniquity [i. e. no punishment of, or for iniquity, see Lev. 5. 1.] and die: (This) shall be an everlasting Institution to him, and to his seed after him.

CHAP. XXIX.

Of the consecration of Aaron and his sons, v. 1. &c. how the bullock of the sin-offering was to be offered, 10. and the one ram of the burnt-offerings, 15. also the other ram for the hallowing of the Priests, 19. Aaron and his sons did eat the flesh of the ram, whereunto they

they were consecrated; 32. The Altar was to be expanded for the space of seven days, 36. Two Lambs were daily to be offered for burnt-offering, 38. God promised to hallow the Tabernacle, and Aaron likewise with his sons, 44. and to dwell in the midst of the children of Israel, 45.

This now is the thing, which thou shalt do for to hallow them, that they may administer (or serve) the Priests office unto me: Take one bullock, a young one, and two perfect Rams: [See Exod. 12. 5.]

1. And unleavened bread, and unleavened cakes, mixed with oil, and unleavened wafers, ribbed over with oil: [Understand here, oil of olives] of wheat-flower shalt thou make the same.

2. And thou shalt put them into one basket, and shalt bring them on [Or, offer them] in the basket with the bullock, and with the two rams.

3. Then shalt thou make Aaron and his sons to approach to the door of the Tent of the Congregation; and thou shalt wash them with water. [Or, of the holy Laver, Exod. 30. 18.]

4. After that thou shalt take the garments, [To wit, the holy or hallowed garments, spoken of before, chap. 28.] and put on Aaron the coat and cloak of the Ephod, and the ephod and the breast-plate; and thou shalt gird him about, with the artificial girdle of the Ephod.

5. And thou shalt set on his head: the crown of holiness; thou shalt set on the hat. [The Hebrew word rendered Crown here, Nezer, doth properly signify separation, setting apart. This Crown is called thus, because the same was a token of separating Aaron from all other men; and therefore also the Crown of Kings is called Nezer, 2 Sam. 1. 10. and Psalm 89. 40. Here it is the ornament of the high Priest, to show his dignity, Exod. 28. 36. Lev. 8. 9. it doth appear, that the Plate there mentioned, and this Crown, are one and the same thing.]

6. And thou shalt take the anointing oil, [Whereof see below, Exod. 30. 23.] and pour it upon his head: [that it may run down by his beard, Psalm 133. 2.] thus shalt thou anoint him.

7. Then thou shalt cause his sons to approach, and shalt make them put on the coats.

8. And thou shalt gird them with the girdle, (name-) by Aaron and his sons, and thou shalt binde them on the caps, that they may have the Priesthood, for an everlasting institution. [i. e. until the Messiah his coming: for then Aarons service together with all the ceremonies were finished] Moreover thou shalt fill the hand of Aaron, and the hand of his sons. [See Lev. 7. on 37. and Lev. 8. from verse 22. to 35.]

9. And thou shalt bring the bullock near before the Tent of the Congregation: and Aaron and his sons shall lay their hands [Heb. lean with their hands] upon the bullocks head.

10. And thou shalt slay the bullock before the face of the LORD, [See Lev. 1. verse 2.] before [or, by] the door of the Tent of the Congregation.

11. Thus thou shalt take of the blood of the bullock, and with the finger do (it) upon the horns of the Altar, and all the blood [i. e. all the rest of the blood, as also below, verse 10.] thou shalt pour forth on the bottom of the Altar, [where there was a sink or hole, through which it ran away.]

12. Thou shalt likewise take all the fat which covers the bowels, and the cawl over the liver, and both the kidneys, and the fat which is thereon: and thou shalt kindle the same (or, make it to smoke) upon the Altar.

13. But the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire, without the Camp: it is a sin-offering.

14. Then thou shalt take the one ram, and Aaron and

his sons shall lay their hands on the rams head:

15. And thou shalt slay the ram: and thou shalt take his blood, and sprinkle round about upon the Altar.

16. And thou shalt divide that ram into his parts, [or, cut him into his pieces, viz. after that his skin shall be cleared off, Lev. 1. 6.] and thou shalt wash his innards, and his legs, and lay (them) upon his parts, and upon his head.

17. And thou shalt kindle the whole ram upon the Altar: it is a burnt-offering to the LORD, for a pleasant smell; it is a fire-offering to the LORD. [It is a sacrifice, which is wholly to be consumed by fire, see Lev. 1. 9.]

18. After that, thou shalt take the other ram: and Aaron and his sons shall lay their hands upon the rams head.

19. And thou shalt slay the ram, and take of his blood, and do (it) upon the (right) ear-tip of Aaron, and upon the right ear-tips of his sons: (as) also upon the thumb of their right hand, and upon the great toe of their right foot: and that blood [See above verse 12.] thou shalt sprinkle upon the Altar round about (it).

20. Then thou shalt take of the blood that is upon the Altar, and of the anointing oil, [described, Exod. 30. 22.] and thou shalt sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: that he may be hallowed, and his garments, likewise his sons, and his sons garments with him.

21. After that thou shalt take the fat from the ram, together with the tail, also the fat which covereth the innards, and the cawl of the liver, [i. e. that, which is upon, or over the liver, as above, verse 13.] and both the kidneys, with the fat that is on them, and the right shoulder; for it is a ram of the fill-offerings. [Heb. of the fillings, replenishings, and so in the sequel; see Lev. 7. 37.]

22. And one loaf of bread, and one cake of oiled bread, [i. e. tempered with oil] and one wafer; out of the basket of the unleavened (bread) which shall be before the face of the LORD.

23. And lay them all upon the hands of Aaron, and upon the hands of his sons; and wave them for (a) wave-offering [see Lev. 7. 30.] before the face of the LORD.

24. After that take them off of their band, and kindle them upon the Altar. [Or, beside, by the Altar.] upon the burnt-offering, for a pleasant smell before the face of the LORD; it is a fire-offering to the LORD. [See above, verse 18.]

25. And take the breast of the ram of the fill-offering, which is Aarons, [i. e. shall serve for his consecration] and wave it for a wave-offering before the face of the LORD: and it shall be for a part to thee. [Or, for Moses. See Lev. 8. 25.]

26. And thou shalt hallow the breast of the wave-offering, [See Lev. 7. on verse 30.] and the shoulder of the wave-offerings, [see Exodus 25. 2.] which shall be waved, and which is heaved up, of the ram of the fill-offering, of that which is Aarons, and of that which is his sons.

27. And it shall be Aarons and his sons, for an everlasting institution; because of the children of Israel, [i. e. that which shall be offered (in this kinde) by the children of Israel, shall belong to Aaron and his sons] for it is a wave-offering; and the breast-offering because of the children of Israel, shall be of their thank-offerings; for their wave-offering shall be for the LORD.

28. Now the holy garments [Whatsoever is used for the service of God, is called holy] which shall have been Aarons, shall be his sons [understand one of his sons, to wit, his, who shall be high Priest after him] after him, [i. e. after his decease and death] that they may

be anointed therein, and that their hand may be filled [i. e. that they may be consecrated, vs. verfe 22.] in the Linc.

30. Seven days shall he of his sons, this shall be Priest after him, [viz. high Priest] put them on in his head: [understand that the successor was to wear their garments seven days, one after the other; there being so many days required for his Consecration. See v. 35.] who shall go into the Tent of the Congregation to serve in the holy place.

31. Thou shalt take the rams of the offerings, and thou shalt boil his flesh in the holy place, [To wit, at the door of the Tent of the Congregation, as it is left down verfe 32. and Lev. 8. 31. Here every one might come in, and those that offered the sacrifice, did eat their part.]

32. Aaron now and his sons shall eat this rams flesh, and the bread that shall be in the basket, at the door of the Tent of the Congregation.

33. And they shall eat those things wherewith the expiation shall be made, for to fill their hand, (and) to hallow them; but a stranger [viz. any one that is not of the progeny or posterity of Aaron; the Levites themselves were not allowed to eat thereof. See Lev. 10. 14.] shall not eat the same; for they are holy. [i. e. holy food, consecrated to God. Heb. Holiness.]

34. And if there shall remain (ought) over of the flesh of the fill-offerings, or of this bread, until the morning; then thou shalt burn the remainder with fire: it shall not be eaten, [The Priests themselves might not eat of such remainders] for it is holy.

35. Thus then thou shalt do to Aaron to his sons, according to all that I commanded thee: seven days shalt thou fill their hand.

36. Thou shalt likewise prepare a bullock of sin-offering a day, for the propitiation, and thou shalt un- (or, expiate, cleanse, mundify) the Altar, [or, thou shalt make expiation for the Altar, with the sin-offering; see further, Lev. 8. on verfe 15.] by making the expiation over the same: and thou shalt anoint it for so hallow it.

37. Seven days shalt thou make expiation for the Altar, and shalt hallow it, [viz. with the holy oil] when shalt the Altar be a Holiness of Holinesses, [as being not only hallowed it self, but hallowing likewise the gifts offered on it; and in this regard the Altar was greater than the Sacrifices, as Christ testified, Math. 23. 19.] all that [Oth. all who, or whatsoever, and so below, chap. 30. verfe 29.] touch the Altar, shall be holy. [To wit, Ceremonially.]

38. This now is it that thou shalt prepare upon the Altar; two lambs a day which are a year old, continually.

39. The one lamb thou shalt prepare; [viz. for to be offered, or sacrificed] but the other lamb thou shalt prepare betwixt the two evenings, [See Exodus 12. verfe 6.]

40. With a tenth part [viz. of an Ephah, i. e. with a Gomer; see Exod. 16. 36.] meal-flower, mixt with a fourth part of a Hin [i. e. as much as eighteen Hen-egg-shells do contain] of beaten oil, [see above chap. 27. 10.] and for drunk-offerings, a fourth part of a Hin of wine for the one Lamb.

41. The other lamb now thou shalt prepare betwixt two evenings; thou shalt do therewith as with the morning-meat-offering, and as with the drink-offering of the same, for a pleasant smell, it is a fire-offering to the LORD.

42. It shall be a continual fire-offering with your generations, at the door of the Tent of the Congregation, [Here stood the Altar for burnt-offerings, Exod. 40. 29.] before the face of the LORD: where I shall come (together) with you, to speak with you there,

43. And there I shall come (together) to the children of Israel; that they [Heb. be, i. e. every one of them; or, the people of Israel] may be hallowed through my glory.

44. And I will hallow the Tent of the Congregation: [To wit, by my glorious presence and apparition] together with the Altar: I will likewise hallow Aaron and his sons, that they may administer the Priests office unto me.

45. And I will dwell in the midst of the children of Israel: and I will be a God unto them.

46. And they shall know that I am the LORD their God, that hath carried them forth out of the land of Egypt, that I might dwell in the midst of them: I am the LORD their God.

CHAP. XXX.

God commands the making of the Incense-Altar, v. 1. &c. wherupon the high Priest was to kindle Incense (or perfumings) every morning, 7. and to make expiation once a year upon the horns of the same, 10. All the children of Israel were to give every one half a shekel for the expiation of their souls, 12. The Copper Laver is commanded to be made with his foot, and water to be put into it, that the Priests should daily wash their hands and feet there, 17. How the holy anointing oil was to be made, 22. what was to be anointed therewith, 26. None might make the like, 32. the preparing of the Incense, 34. How it was to be used, 36. None was allowed to make the like for himself, 37.

Thou shalt likewise make an Incense-Altar (for) Incense: [For to kindle daily Incense upon it. This Altar stood in the fore-molt part of the Tabernacle, before the Vail. It was indented peculiarly made for the Incense: yet sometimes there was also expiation made upon it with blood, as appears, below verfe 10. and Lev. 4. 7.] of Sittim-wood that thou make it.

2. An ell shall be the length of it, and an ell its breadth (it shall be four square) and two ells the height thereof: out of the same shall be his horns.

3. And thou shalt overlay it with pure gold, [Numb. 4. 11. it is called the golden Altar, but Exek. 41. 22. the wooden Altar] its roof and the walls [i. e. the sides, for as by the roof is understood the cover or upper-plank of the Altar, where the Incense was set, so by the walls here must be understood the sides of this Altar] thereof here must be understood the sides of this Altar] thereof golden garland round about.

4. Thou shalt likewise make two golden rings thereon, underneath its garland, on the two sides thereof that thou make the same, on both sides thereof; and they shall be places for the hands-bars; [i. e. to put them through those rings; to wit, when the Tabernacle was to be removed, or brought to another place, Num. 4. 5. 1. 15.] that they may carry it [viz. the Altar] thereby.

5. The bearing-bars now thou shalt make of Sittim-wood; and thou shalt overlay them with gold.

6. And that shalt set it before the Vail, that shall be before the Ark of the Testimony, [This Vail was a partition betwixt the place where the Priests officiated, and the Holy of Holies where the Ark stood] before the expiation-over, which shall be above the Testimony, whether I shall come together with thee.

7. And Aaron shall kindle [Heb. cause to smok] sweet-smelling spices, every morning, [Heb. in the morning, in the morning] when he shall have well prepared the Lamps, he shall kindle the same.

8. And when Aaron shall kindle the Lamps betwixt the two evenings, he shall kindle that: [viz. the Incense] it shall be a continual Incense, [or, perfumings, smoking

[smoking] before the face of the LORD with your Generation.

9. Te shall kindle no strange Incense [i. e. brought from any place else, or prepared otherwise then is appointed, verfe 34. 35. and 36.] upon the same; neither burnt-offering, nor meat-offering: [for the burnt-offering or meat-offering, that Altar was ordained; wherof mention was made, Exod. 27. 1.] also ye shall pour no drink-offering thereon.

10. And Aaron shall once a year [viz. on the tenth day of the seventh month, which is therefore called the day of expiation, Lev. 23. 27.] make expiation [or, the expiation] over the horns of the same, with the blood of the sin-offering of the expiations: [i. e. of the sin-offering whereby the expiation is made] once in the year shall be make expiation thereupon (or in) your Generations: it is the Holiness of Holinesses to the LORD.

11. Moreover the LORD spake to Moses, saying 3
12. When thou shalt take up the sum [Heb. the head] of the children of Israel, according to the numbered (among) them; [i. e. according to those which of them are to be numbered] then every one shall give [viz. once for all, not yearly, or every year] the expiation [i. e. the price wherby every one saved his life] of his soul [i. e. of his life, or of his person, and so in the sequel] to the LORD, when thou shalt sell them; that there may be no plague among them, when thou shalt sell them.

13. This they shall give every one that passeth over to the numbered [viz. from them which are to be numbered, unto those which are numbered] the moiety of a shekel, according to the shekel of the Sanctuary, [of the value wherof, see Gen. 30. 16.] [This Sikel is twenty Ger] [see Lev. 27. 25.] the moiety of a shekel is an heave-offering to the LORD.

14. Every one that passeth over to the numbered, from twenty year old [Heb. a son of twenty year, i. e. entering the bodies of Aaron, and his sons, and their posterity] Thou shalt likewise make one like, according to the making thereof: it is Holiness; it shall be Holiness unto you.

15. The rich shall not enlarge, and the poor shall not diminish of the moiety of the shekel, when ye give the heave-offering of the LORD, to make expiation for your souls.

16. Then thou shalt take the money of the expiations from the service of Israel, and shall lay it (up) for the work of the Tent of the Congregation, [Or, for the work, or, furniture, &c. see below, chap. 38. 27. 28.] and it shall be for (a) remembrance to the children of Israel, before the face of the LORD, to make expiation for you souls.

17. And the LORD spake to Moses, saying 3
18. Thou shalt likewise make a copper laver, [This was made of the womens looking-glasses, Exod. 38. 8.] with its copper foot, for to wash: and thou shalt set it betwixt the Tent of the Congregation, and betwixt the Altar, [viz. the Altar of burnt-offerings, mentioned above chap. 27.] and thou shalt put water into it.

19. That Aaron and his sons may wash themselves out of it, their hands and their feet.

20. When they are to go into the Tent of the Congregation, they shall wash themselves with water, that they die not; [i. e. lest God put them to death, as afterwards he did the sons of Aaron, Lev. 10. 1, 2.] or when they approach to the Altar, for to serve, kindling the fire-offering to the LORD.

21. Then shall they wash their hands and their feet, that they die not: and this shall be an everlasting institution to him [viz. to Aaron] and his seed, by their generations.

22. Moreover the LORD spake to Moses, saying 3
23. Take thee now the principalst spices, [Heb. head-spices; i. e. of the very best and principal sorts,

so also Cant. 4. 14. Exek. 27. 22.] the purest myrrhe [Heb. myrrhe of freedoms, i. e. upright, and unflinching; free and clear of all impurity. It is a gum, flowing forth out of the myrthe-tree, the most excellent weight of so many] five hundred [shekels] [i. e. the moiety of that, viz. of the five hundred shekels] (namely) two hundred and fifty [shekels] also spice-cinnamon half so much, [Heb. calamus two hundred and fifty (shekels).]

24. Likewise Cassia, five hundred, according to the shekel of the Sanctuary: and oil of Olive trees a Hin. [See Lev. 19. 36.]

25. And make thereof an oil of holy ointment, an ointment very artificially made, according to Apothecaries work: [Oth. oil preparers, ointment-makers, see 1 Chron. 19. 30.] it shall be an oil of holy anointing.

26. And with the same thou shalt anoint the Tent of the Congregation, and the Ark of the Testimony.

27. And the Table with all the furniture thereof, and the Candlestick with his furniture, and the Incense-Altar:

28. And the Altar of the burnt-offering, with all his furniture, and the laver with his foot.

29. Thou shalt so hallow them [viz. by or with the oil spoken of before, verfe 23. 24. 25.] that they may be Holiness of Holinesses: all that toucheth them shall be holy.

30. Thou shalt likewise anoint Aaron and his sons: and thou shalt hallow them, [viz. by anointing them with the holy oil] for to administer unto me the Priests office.

31. And thou shalt speak to the children of Israel, saying: This shall be an oil of holy anointing unto one by your generations.

32. It shall be poured on no mans flesh; [To wit, besides the bodies of Aaron, and his sons, and their posterity] Thou shalt likewise make one like, according to the making thereof: it is Holiness; it shall be Holiness unto you.

33. That man that shall make such an ointment as this, or that puts of it upon any strange (thing) [Oth. any stranger] the same shall be destroyed out of his people.

34. Moreover the LORD said to Moses, Take unto thee sweet smelling spices, Filice of Myrrhe, [Oth. Balm-drop] and Orycha, [a sort of spices used in perfumings] and Galban's (these) sweet smelling spices, and pure frankincense: let each be apart, [Heb. that alone be alone; i. e. every ingredient, is to be beaten apart, without being intermixt with any other liquid matter, and being pure thus, to be mixed together afterwards into one mass.]

35. And thou shalt make [Moses namely, who made the first] an Incense of ointment thereof, according to the work of the Apothecary, mixed, [Oth. suited, or tempered] pure, holy.

36. And of the same thou shalt beat very small powder, and thereof thou shalt lay before the Testimony [i. e. upon the Incense-Altar, that stood before the Ark of the Testimony] whether I shall come unto thee: it shall be Holiness of Holinesses unto you.

37. For according to the making of this Incense, which thou shalt have made, you shall make none for your selves: it shall be Holiness to you, [viz. to both Priest and people] for the LORD, [i. e. for the service of the LORD.]

38. The man that shall make the like for to smell thereon, [i. e. to have and keep it for his own private use in perfuming] he shall be destroyed out of his people.

CHAP. XXXI.

Brezael and Aboliab are called by God for the making of the Tabernacle, the whole frame and furniture of it, v. 1, 2, the halloving of the Sabbath day is commanded again, 12. Moshe receiveth the two Tables of the Law, 18.

After that the LORD spake unto Moshe, saying:—
2. Behold, I have called by Name, Brezael the son of Ahi, the son of Hur, of the Tribe of Guleb. [i. e. I have chosen this man before all the rest, and fitted him for this employment; as below, chap. 35. 30.]

3. And I have espoused him with the Spirit of God, with wisdom, and with understanding, and with knowledge. [i. e. with the gifts of the Spirit of God, such as are related here; whereby it doth plainly appear, that skill in honest handicrafts and manufactures, is a special gift of God.] namely, in all handicraft. [i. e. in all kind of manner of the same, and to velle 5.]

4. For to devise understanding labour: [Heb. devisings] to work in gold, and in silver, and in copper.

5. And in artificial stone-cutting, [Understand this of precious stones] for to set them, [Heb. to fill] and in artificial wood-cutting; for to work in all (or every) hand-craft.

6. And I, behold, I have joined to him [Heb. given with (or by) him] Aboliab the son of Abisumach, of the Tribe of Dan, and into the heart of every one that is wise of heart, I have given wisdom, [i. e. understanding and ability in the art which they profess and practise] and they shall make all that I do command thee.

7. (Nancy) the Tent of the Congregation, and the Ark of the Testimony, and the expiation-cover, that shall be thereupon: and all the furniture of the Tent.

8. And the Table with the furniture thereof, and the pure candlestick, [That is, which is to be made of pure gold; see Exod. 25. 31:] with all his furniture, and the Incense-Altar.

9. Also the burnt-offering-Altar, with all his furniture; and the Laver with its foot.

10. And the officiating garments, and the holy garments, [Understand by them, not only the Priests habits and cloaths, but also the Tapestry and Hangings of the Tabernacle, whereof mention is made, above ch. 26. and below, chap. 36. Item, the coverings whereof they used to cover the Table, the Ark, the Altar, and other holy furniture, and utensils, winning and wrapping them about, when the Camp broke up, and the Tent was to be removed: see Num. 4. 5, 9, 11, 12.] of Aaron the Priest, [i. e. the high Priest] and the garments of his sons, for to administer the Priestly office. [i. e. those which they put on, and wore; whilves they were administering the Priestly office.]

11. Likewise the anointing oil, and the Incense of sweet smelling spices for the Sanctuary: according to all that I commanded thee shall they make it.

12. Further the LORD spake unto Moshe, saying;

13. Speak now unto the children of Israel, saying; However, ye shall keep my sabbaths: [Instituted for my service. The meaning here is, That although the business of the Tabernacle was to be dispatched and complicated out of hand, nevertheless ye shall not labour about it on the Sabbath day] for this is a token betwixt me and betwixt you, in your generations: that men may know that I am the LORD that sanctifyeth you.

14. Keep the Sabbath then, because it is holy to you. [Heb. Holiness] He that prophaneeth it shall surely be

put to death; for every one that doth any work upon the sabbath, that soul [i. e. person] shall be destroyed. [see Gen. 17. v. 14.] out of the midst of her people.

15. Six days shall men do the work, but on the seventh day is the Sabbath of Rest, a Holiness of the LORD: that doth labour on the Sabbath-day, shall surely be put to death.

16. Let the children of Israel then keep the Sabbath; observing the Sabbath in their generations for an everlasting Covenant. [See Gen. 17. v. 7.]

17. It shall be betwixt me, and betwixt the children of Israel, a token in eternity; [Compare Gen. 17. 11.] because the LORD in six days made Heaven and Earth, and on the seventh day he rested, [see Gen. 2. 2.] and refreshed himself, [God, being a Spirit, grows never weary; therefore this is but a comparison taken from men, who after long and much pains taking, use to breathe and refresh themselves, by rest.]

18. And he [scilicet the LORD] gave unto Moshe, when he had made an end of speaking with him on Mount Sinai, the two Tables of the Testimony, [i. e. the Law, wherein God testifieth how he will be honoured, served, and worshipped by the people.] Tables of stone inscribed by the finger of God. [The finger of God doth here signify the power and work of God. Compare above chap. 8. verse 19. Luke 11. 20. compared with Matth. 12. 28. and elsewhere.]

CHAP. XXXII.

The people causeth Aaron to make a golden calf, v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

When the people saw, that Moshe delayed to come down from the Mount, then the people gathered themselves together, [Understand here a great party, but not all the people; for those are not to be counted of the number here, who afterwards on Moishs command, did put the Idolaters to death, verse 26. see 1 Cor. 10. 7.] to Aaron, [Oth. against] and they said to him, Arise, make us Gods, [i. e. a visible Token, or Image of the invisible God, as verse 4.] that may go before our face; for this Moshe, that said, that carried us forth out of Egypt, we know not: what happened to him.

2. Aaron now said unto them, pluck off the golden ornaments, (ear-ornaments) which are in the ears of your wives, of your sons, and of your daughters, and bring the to me. [It is probable, Aaron did conceive the Israelites would rather have forgiven the golden calf, than to deliver up their precious jewels in this manner; and he was much deceived.]

3. Then all the people pluck off their golden pendants, which were in their ears, and they brought them to Aaron.

4. And he took them out of their hands, and cast it [scilicet the calf] with a graver, [scilicet; as Isa. 8. 1. the meaning seems to be, that Aaron first projected or drew the figure and shape of a calf, by a pen, or pencil, or graver upon some other matter, to hold it forth unto the people, and to ask them how they liked it.] And he made

made a molten calf out of it: [Heb. he made it a calf of founting. Oth. a molten ox. The Idol Apis is worshipped by the Egyptians, in the shape of an ox, or a calf; and this it should seem the Israelites here imitated.] Then they said, These are thy Gods, Israel, which brought thee up out of the land of Egypt.

5. When Aaron saw this, [viz. that the people was ready to yield divine worship to the calf] he built an Altar for the same: and Aaron proclaimed, and said; Tomorrow (there) shall be a feast to the LORD. [Aaron here makes use of the Name of the true God, as intending to serve him by this calf; and yet all was Idolatry in Gods account.]

6. And they rose up early the next day, and offered burnt-offering, and brought thank-offering to it: [viz. to the Altar newly set up, i. e. they offered and sacrificed to the calf] and the people sat them down to eat and to drink; after that, they rose up for to play. [See on ver. 19.]

7. Then the LORD spake unto Moshe; Go, get thee down, for thy people [God doth disdain to call the Israelites his people any more, having made themselves a calf for their God] whom thou hast carried forth out of Egypt, hath spoiled (or, corrupted) it. [Oth. hath corrupted it (scilicet), or, have corrupted themselves, i. e. they have by their Idolatry undone and brought destruction upon themselves.]

8. And they are soon departed [viz. immediately after the Covenant made with them; Exod. 19. and 24 chap.] from the way which I had commanded them; They made themselves a molten calf, [Aaron made it, or caused it to be made, verse 4. at the instance, or at the command of the people, verse 1.] and they have bowed themselves down before the same, and have made sacrifice to it, [viz. to the calf, and not to me, whatever they pretend to the contrary, as if they did it to the LORD, verse 5.] and said; These are thy Gods, Israel, which carried thee up out of the land of Egypt.

9. Moreover the LORD said to Moshe; I have seen this same people, and behold it is a stiff-necked people, [i. e. willful, obstinate, unruly, that will not bow nor bend his neck to the Laws and will of the LORD. It is a comparison taken from such beasts, as use to stretch forth or keep up their neck so stiff, that they will not bend nor bow to him that would lay on the yoke upon them, or rule and govern them with bit or bridle. See Deut. 10. 16. Prov. 29. 1. Acts 7. 51.]

10. And now permit me, [And hinder me not by thy intercession, for the prayer of the faithful prevaileth much with God, Jam. 5. 16.] that my wrath may kindle against them, and consume them: then shall I make thee a great people.

11. Yet Moshe adored the face of the LORD his God: and said, O LORD: Why should thy wrath kindle against thy people, which thou hast carried forth out of the land of Egypt with great power and with a strong hand?

12. Why should the Egyptians speak, saying; In evil is thy face with subtil and ill intent. Oth. for evil, or mischief, i. e. to their ruine and destruction] hath he carried them forth, that he might put them to death on the mountains, and that he might destroy them from the face of the earth, [i. e. from remaining any longer upon the earth] turn off from the fervency of thy wrath, and let it repent thee over the evil of thy people. [Moshe prayeth here, that God would repent, i. e. that he would not let the evil, i. e. the punishment which they had deserved, and he threatened, to light upon them. See Gen. 6. verse 6.]

13. Remember Abraham, Isaac, and Israel thy servants; [i. e. remember the promises which thou hast made to Abraham, &c.] to whom thou hast sworn by thyself, [God having gone greater to swear by, he sweareth

by himself, Heb. 6. 13, 17.] and hast spoken unto them, I will multiply your seed as the stars of Heaven; [see Gen. 15. 5.] and this whole land, wherof I spake, i. e. promised; I will give unto your seed, that they shall possess it hereditarily for ever.

14. Then it repented the LORD over the evil, which he had spoken to do unto his people. [i. e. he did not destroy the people, according as he had threatened, but contented himself with the slaying three thousand onely of them.]

15. And Moshe turned him (scilicet) about, and went down the Mount, with the two Tables of the Testimony in his hand: these Tables were inscribed on both their sides, they were inscribed upon the one and upon the other side. [Heb. from hence and from thence.]

16. And these Tables were Gods work, the writing also was Gods writing (scilicet) given in the Tables.

17. Now when Joshua [Who remained upon the mount with Moshe, Exod. 24. 13.] heard the voice of the people; when it shewed: he said to Moshe, There is a flourish of war in the camp.

18. But he [viz. Moshe] said; It is no voice of the cry of Victory, it is no voice neither of the cry of Defeat: [Heb. it is no voice of the crying of strength, and it is no voice of the crying of weakness.] I hear a voice of singing by turns.

19. And it came to pass, when he drew near to the Camp, and saw the Calf, and the dance; [Understand such a dance, whereat there was piping and sporting, according to the manner of the Heathen] that wrath incensed Moshe, and that he threw the Tables out of his hands, and brake the same [viz. before the peoples eyes] beneath at the Mountain.

20. And he took that Calf which they had made, and burnt it in the fire [i. e. he melted the Calf, and reduced it into a lump again] and ground it till it was small, and scattered it upon the water, and made the children of Israel to drink it. [That thereby they might learn to understand the vanity of such Gods, that could be swallowed up thus; as also to mind the Israelites, that they had delivered to drink up the curse and wrath of God. See Num. 5. 18.]

21. And Moshe said to Aaron; What hath this people done to thee, that thou hast brought such a great sin-offering (or, upon) the same.

22. Then Aaron said; Let not the anger of my Lord kindle: thou knowest this people, that it (is) in evil.

23. They then said to me; Make us Gods, that may go before our face; for this Moshe, that man which carried us up out of Egypt, we know not what happened to him:

24. Then I said to them, Whoso hath gold, let him pluck it off, and give it me: [Oth. and they gave it me] and I cast it into the fire, and there came this Calf forth. [Aaron doth not confute his own sin up rightly and plainly, as she had done the peoples transgression: he speaketh of the Calf here, as if it had been made and produced, rather by accident, than by his design and forecath; but above verse 4. the matter is described far otherwise. See Deut. 9. 20. Aarons excuse here, is much like to Adams, Gen. 3.]

25. When Moshe saw, that the people was made bare, (or stupid) [Not lo much of their ornaments, as of Gods protection, being now as so many naked and disarmed men, who might easily in that case be surprised and destroyed by their Enemies. Compare this with Gen. 3. 10. Rev. 3. 18. and 16. 15.] [for Aaron had made them bare] [this making and exposing the people bare thus is ascribed unto Aaron, for that he not only gave his consent to the wicked desire of the people, but likewise furthered and advanced it] (an) undervalue among those that might have risen up against them.

26. Then *Mosch* stayed in the gate of the Camp, [The Camp was surrounded with a Trench, or Pallisado, or some such way, and had its gates here and there. Otherwise gates were also the places of Judicature, as Gen. 24. 20. Deut. 17. 5. *Rind* 4. 1. 11.] and said, *W'ho* be long to the LORD, let him (come) to me: [or, to me who is the LORDS. *Mosch* speaking in zeal and haste, and leaving out words of circumstance. See the like, Gen. 13. 9. and 23. 13, &c.] then (there) gathered themselves unto him all the sons of Levi. [i. e. almost all; for some had likewise defiled themselves with this Idolatry, even Aaron himself. See ver. 29. and Deut. 9. 20. and chap. 33. 9. Oth, and they which gathered themselves unto him, were all (of them) children of Levi, who having staid at home, and remained in their Tents, committed no Idolatry in worshipping the Calf.]

27. And he said unto them; Thus saith the LORD, the God of Israel, [viz. the true God of Israel, not the Calf, whereof they said, above ver. 5. These are thy Gods, Israel.] Every one put his sword upon his thigh: go thorough, and turn again from gate to gate in the Camp, and every one kill his brother, every one his friend, and every one his neighbour. [i. e. let every one of you slay the next man he meets with, sparing no relation of either brother, friend, or neighbour.]

28. And the sons of Levi did according to the word of *Mosch*; and there fell [viz. by the edge of the sword] of the people on that day, about three thousand men.

29. For *Mosch* had said; [Here is shewed, what it was that made the Levites so stout and un-daunted, that they spared not their next and very friends; namely, because they had understood by *Mosch*, that they should do God an acceptable service, and that thereby they should acquire and receive a special blessing at his hands.] Fill your hands to day unto the LORD; [i. e. hallow or consecrate to day unto the LORD; that is to say, perform this holy service unto him. See Lev. 7. 37. God doth witness here, that the executing of Justice and punishment upon the evil doers, is as acceptable to him, as service. See 1 Sam. 15. 18. 22.] This action of the Levites *Mosch* repeateth, Deut. 33. 9. [for every one shall be against his son, and against his brother; and this, that he [viz. the LORD] may give to day a blessing over you.]

30. And it came to pass the next day [viz. after the slaying of these three thousand men] that *Mosch* said to the people; To have sinned a great sin; yet now I will go up to the LORD, peradventure I shall make an expiation for you.

31. So *Mosch* returned to the LORD, [Moses stayed again forty days upon the Mount, without food, praying for the people to the LORD, Deut. 9. 18.] and said, Ah, this people hath sinned a great sin; that they made themselves golden Gods. [Oth. A God of gold, i. e. the golden Calf.]

32. Now then if thou wilt forgive their sins: [Understand then it is well. Compare this abrupt manner of speaking, with Luke 13. 9.] but if not, then blot me out of thy Book, which thou hast written. [Being once chosen by God for eternal life, there is no calling out again: But *Mosch* sheweth by his words his inward zeal for the glory of God, and his great love to the people of Israel. Compare herewith the zeal of Paul, Rom. 9. 3. The Book of God is otherwise called the Book of Life, being that therein listed recorded all those whom God hath ordained for eternal life, Phil. 4. 3. Rev. 3. 5. and 20. 12. and 21. 27. and Psalm 69. 29. yet this is spoken of God after the manner of men: for by this Book there is nothing else to be understood, but his eternal Council, and unalterable Decree of Election.]

33. Then the LORD said to *Mosch*: Him I should blot out of my Book, that sinneth against me. [Understand hereby, if to be that any one might be blotted out

thence. Oth. him I shall, or, will blot out.]

34. Yet go (thy way) now, lead this people, whether I told thee, [viz. towards the Land of Canaan.] Behold, my Angel shall go before thy face: [thus God threatneth an Angel; whereof see farther, chap. 33. on verse 2.] on the day of my visiting, shall I visit [see Gen. 21. verse 1.] their sin [especially this sin of Idolatry committed with the golden Calf.] upon them.

35. Thus the LORD plagued this people: [Other, smote, &c. by the sword of the Levites, verse 28.] for having made that Calf, with Aaron made, [i. e. for that they had solicited and pressed Aaron thus to make them this Calf. That which one doth by another, is all one as if he did it himself; though in the mean time, he be not guilty, that suffers himself to be made by an Instrument.]

CHAP. XXXIII.

The LORD refused to go with the people, as he had promised formerly, v. 13, &c. the people mourned over it, and laych by their ornaments; 4. *Mosch* causeth the Tabernacle to be brought forth without the Camp. He goeth in, and God speaketh with him in it, 9. He prayeth the LORD, to show him his way, 12. and that he would be pleased to go with the people, 15. which God doth promise again unto him, 17. He desireth to see the glory of God, 18. God promiseth to proclaim his Name abroad, 19. But his face could be seen no man, 20.

Moreover the LORD spake to *Mosch*, Go, get thee hence, thou and the people which thou hast brought up out of the land of Egypt, to the land which I have sworn to Abraham, Isaac, and Jacob, [i. e. promised unto them by oath; whence also the Land of Canaan was called the land of promise.] saying, [viz. to each one of those three Patriarchs in particular, and at several times] into thy face will I give it.

2. And I will send an Angel before thy face, [He doth not speak here of the Son of God, as before, Exod. 23. 20. but of another created Angel] and I will drive out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites; [Understand likewise the G'og'sites, expressed, Deut. 7. 1.]

3. Unto the land that floweth with Milk and Honey; for I shall not go up in the midst of thee; [i. e. I will not conduct you henceforward any longer; a visible token of my presence, as hitherto I did by the cloudy pillar: nevertheless God of his goodness was entreated again, and did continue marching along before and with his people as formerly] for thou art a stiff-necked people, that I consume thee not upon this way.

4. When the people heard this evil word, they mourned, and none of them put on his ornament.

5. And the LORD had said to *Mosch*, Say unto the children of Israel, Thou art a stiff-necked people; at a moment I should go up in the midst of thee, and should destroy thee; [Oth. in a moment, if I did go up in the midst of thee, should I destroy thee. The sense is, If ye should chance to trespass once again so abominably against me, as ye did with the setting up of the golden Calf, I should assuredly destroy you altogether on a sudden.] yet now, put off thy ornaments from thee, and I shall know what I shall do.

6. Then the children of Israel bereaved themselves of their ornaments, (as far off) [This parenthesis is inserted here out of the next verse] from Mount Horeb.

7. And *Mosch* took the Tent, [Oth. a Tent: not the Tent where the people was to assemble together, for the exercise of the publique worship; for the same was not made

made yet, as appears by Exodus 36. But this was *Mosch*'s his own Tent, or an other, which was made of purple for *Mosch* to take up his abode for a time in the same, where the people might repair unto him, until they should be reconciled with God. And pitched him (the same) without the Camp, removing far off from the Camp. God being departed from the Camp, verse 3. *Mosch* would not remain there neither; and he called it, the Tent of the Congregation; and it came to pass, that every one that sought the LORD [or, enquired counsel of the LORD, viz. by *Mosch*] went forth to the Tent of the Congregation, which was without the Camp.

8. And it came to pass, when *Mosch* went forth to the Tent, [viz. out of the Camp, to his new-erected Tent without the Camp, to intercede with God for the people] all the people stood [Heb. they stood] up, and every one put himself in the door of his tent: and they looked after *Mosch*, until he was entered into his Tent.

9. And it came to pass, when *Mosch* was entered into the Tent, that the cloud-pillar came downwards [viz. from the Mount] and stood in the door of the Tent: and He [viz. the LORD, as verse 11.] spake with *Mosch*, [viz. out of the cloud-pillar, which was an assured token of Gods grace and favour, Psalm 99. 7.]

10. When the people [saw the cloud-pillar] stand in the door of the Tent; then all the people rose up, and bowed themselves, every one in the door of his Tent.

11. And the LORD spake to *Mosch* face to face, [i. e. familiarly, plainly, by a clear and articulate voice] this was a special privilege, which no other Prophets had, Deut. 5. 4. and chap. 34. 10. and Num. 12. 6, 7, 8.] even as a man speaketh with his friend: after that, he [viz. *Mosch*] returned again to the Camp; yet his servant Joshua, the son of Nun, that young man, departed not out of the midst of the Tent [i. e. he came not into the midst of the Camp, but remained constantly in the tent without the Camp.]

12. And *Mosch* said to the LORD; Behold, Thou sayest to me, [Above verse 1.] Carry this people up, [Thou tellest me not know, whom [Oth. what] Thou wilt send with me; whereas Thou hast said; I know thee by name, [i. e. I have known and chosen thee in love before others, and take a very particular care of thee; Compare Gen. 18. 19. Exod. 31. 2.] and likewise Thou hast found grace in mine eyes. [see Gen. 6. 8.]

13. Now then, I pray, if I have found grace in thine eyes, then let me know thy way now, [i. e. shew me the means, whereby Thou intendest to guide and guard this people, or, how Thou wilt deal with them] and I shall know thee, that I may find Grace in thine eyes: [Oth. because I found grace, &c. or, that I may find grace, &c.] and regard, that this Nation is thy people.

14. Then he said, Milt my face go along, for to see thee at rest? [Oth. My face shall, &c. by the face of God here, is understood the visible token of his gracious presence, such as was the cloud-pillar, and the fire-pillar.]

15. Then he [viz. *Mosch*] said to him; If thy face shall not go along, do not make us go up hence.

16. For whereby should it be made known now, that I found grace in thine eyes, and thy people? is it not thereby, that Thou goest with us? thus shall we be separated, I and thy people from all the people that is upon the face of the earth.

17. Then the LORD said to *Mosch*: This same thing likewise which thou hast spoken, I will do: [i. e. I will go up along with you] because thou hast found grace in mine eyes, and I know thee by name. [see above verse 12.]

18. Then said he, shew me now thy glory.

19. But he said; I will cause all my goodness to pass

by before thy face, and will proclaim the Name of the LORD [or, the Name JEHOVAH; let the fulfilling of this to whom I will be gracious, and I will have mercy on whom I will have mercy.]

20. He said moreover; Thou shalt not be able to see my face: [i. e. my own Essence and proper Being, nor my Glory in its perfection, by reason of thy sinfulness, Rom. 3. 23. We cannot see God in this mortal and corruptible life. See Gen. 16. 13. but heretofore we shall see him as he is, 1 Cor. 13. 12. and 1 Jo. 3. 2.] for no man shall see me, and live. [Hence arose the common opinion among the Israelites, that they must die, if they should see the LORD, Deut. 5. 24, 25. Jud. 13. 22. Isa. 6. 5. Dan. 10. 8. and Rev. 1. 7.]

21. The LORD said further; Behold, there is a place by me, [viz. upon Mount Sinai, or Horeb] there thou shalt place thy self upon a Rock.

22. And it shall come to pass, when my Glory shall pass by before thee, [i. e. when I shall pass by thee there in the glory of my Glory] then I will set thee in a cleft of the rock: and I will cover thee with my hand, until I shall be passed by.

23. And when I shall have taken away my hand, then shalt thou see my hindmost parts, but my face shalt not be seen. [See above verse 20.]

CHAP. XXXIV.

God commanded *Mosch* to hew two Tables of stone, where-in he was ready now to write his Law again, v. 1. &c. with these two Tables *Mosch* goeth up into the Mount, 4. The LORD comes down in a cloud, and proclaimeth his Name abroad, 5. *Mosch* prayeth the LORD that he would go with them, 8. which he promiseth, and makes a Covenant with them, and he warneth them to beware of the Idolatry of the Canaanites, and of marrying with them, 10: The Commandment touching unclean bread, and the first-born is renewed, as also that for the Sabbath and other feasts, 18. Some other laws yet, 26. After that *Mosch* had been there forty days upon the Mount, he cometh down with the two Tables, 28. His face shined; which he covereth; 29. He acquainted them with all that the LORD had spoken with him, upon Mount Sinai, 32. *Mosch* was fain to have his face covered, while he spake with the people, 33.

Then the LORD said to *Mosch*, Hew thee two stone-Tables, as the first were: and I shall write upon the Tables the same words, which were upon the first Tables, which thou hast writ.

2. And be ready again the morning; that in the morning Thou come up on Mount Sinai, [This is the second time, that *Mosch* was upon Mount Sinai, continuing each time forty days and forty nights there] and put thy self there before me on the top of the Mount. [Heb. head, &c.]

3. And now shall come up with thee, [When *Mosch* went up into the mount the first time, there were with him Aaron, Nadab and Abihu, together with seventy more of the Elders of Israel; but now they were grown stinking before the LORD; by reason of the Idolatry they had committed with the golden Calf] also let none be seen upon the Mount; neither shall the small cattle, nor the oxen feed over against this Mount.

4. Then he did hew two stone-Tables, like unto the first, and *Mosch* arose early in the morning, and went up on Mount Sinai, according as the LORD had commanded him; and he took the two stone-Tables into his hand.

5. Now the LORD came down in a cloud, [To wit,

wir, that cloud, which was a sure token of the presence of the LORD [and put himself there by him: and he [with] the LORD, [see above chap. 33. 19.] proclaimed the Name of the LORD.

6. Now when the LORD passed by before his face, then he [with] the LORD cried, LORD, LORD, God, merciful and gracious, long-suffering, [1. Heb. long of wrathfulness, i. e. flow to anger, not hasty to execute his wrath; 2. Num. 14. 18. Eccl. 7. 8, &c. the contrary hereof is, *thou of wrathfulness*, i. e. hasty and prone to wrath, Prov. 14. 17.] and great of beneficence (or kindness) and truth, [see Gen. 24. 27.]

7. Who keepeth beneficence (or, kindness) to many thousands, who forgiveth iniquity, and transgression, and sin; who in no wise doth hold the (guilt) guiltless, [1. Heb. who doth not holding guiltless, held guiltless; visiting the iniquity of the fathers, [with] wicked and ungodly parents] upon the children, [with] walking in the wicked footsteps of their fathers, and on the children's children, in the third and in the fourth (generation) [Heb. on the third and on the fourth, Exod. 20. 6. Deut. 5. 9.]

8. Moseh now bowed, and inclined the head to the ground, and he bowed himself.

9. And he said, Lord, if now I have found grace in thine eyes, let the LORD now go in the midst of us: [with] with the cloud-pillar, concluding and refreshing us thereby [for this is a stiff-necked people, yet forgive our iniquity, and our sin, and receive us for an inheritance.

10. Then he said; Behold, I make a Covenant, Before all thy people I will do wonders, which were not created upon all the earth, nor among any people: so that all this people, in the midst whereof thou art, shall see the work of the LORD, that it is terrible, which I do with thee, [with] O Israel. Oth, with thee, [with] O Moseh.]

11. Observe thou that which I command thee this day: [Here now follow the conditions of the Covenant, which God requireth on the peoples part] behold, I shall drive out before thy face, the Amorites and the Canaanites, and the Hittites, and the Pherezites, and the Hivites, and the Jebusites, [I understand likewise the Gergasites.]

12. Take heed to thy self, that thou make not any Covenant with the Inhabitants of the Land, into which thou shalt come; that the same become not a snare-percance in the midst of thee.

13. But their Altars ye shall overthrow, and their erected images ye shall break in pieces, and their groves [with] those wherein they did commit Idolatry [thou shalt cut down,

14. (For thou shalt not bow thy self before any other God, for the LORDS Name is jealous, he is a Jealous God.)

15. Lest thou make a Covenant with the Inhabitant of that Land, and they go a whoring after their Gods, [with] by committing Idolatry, which is called spiritual whoredome, Jer. 3. 9. [see Lev. 17. on verse 7.] nor suffer sacrifice to their Gods, and be inviting thee, thou cut of their sacrifice.

16. And thou take thy sons (wives) of their daughters, and their daughters whoring after their Gods, make thy sonnes also to goe a whoring after their Gods.

17. Thou shalt make thee no molten Gods. [Understand hereby likewise the painted, pictured, heaven, cut and carved Gods. Here the molten ones are expressed by Name, in regard of the molten Cal which they had worshipped.]

18. The feast of the unleavened (bread) [see Exod. 13. 4.] thou shalt keep; seven days shalt thou eat unleavened (bread) (or, loaves) as I commanded thee, at the

appointed time, in the month of Abib; for in the month of Abib, thou didst go forth out of Egypt.

19. All that openeth the womb [Heb. all, (or, every) opening of the matrix, i. e. all, or every first-born male, see Exod. 13.] is mine: ye all thy cattle that shall be born male, opening (the womb of) the great and small cattle, [Heb. opening of the Oxe, i. e. of the Cows, or great Beasts, and of the twenty cattle.]

20. Yet the ass [or, the ass] opening (the womb) thou shalt redeem with a small beast; [The ass, whether he or she, might not be offered in sacrifice, being unclean] but if thou wilt not redeem him, thou shalt break his neck: [or, heal him; 3 or, cut his neck above] All the first-born of thy fow that shall redeem; and before my face one shall not appear empty, [i. e. without a gift or present, that which was given to the Priests, was accounted as given to God himself.]

21. Six days thou shalt labour, but on the seventh day thou shalt rest: in the plough-time, and in the harvest thou shalt rest. [with] during the Sabbath-day.]

22. Thou shalt likewise keep [Heb. do, and to Exod. 23. 16. and Deut. 16. 1.] the feast of the weeks, [understand here the Pentecost-feast, which was celebrated seven weeks after the Passover, Lev. 23. 15. Acts 2. 1.] being the feast of the firstfruits of the wheat-harvest: and the feast of the in-gathering, [i. e. at the time, when thy fruits are all gathered in by thee, and brought home out of the field] when the year is (come) about. [Heb. the running about of the year.]

23. All that is mate among you shall appear thrice a year before the face of the Lord LORD, the God of Israel.

24. When I shall expel the Nations out of possession before thy face, and enlarge thy borders: then no boy shalt desire thy Land, the whiltes thou shalt go up to appear before the face of the LORD thy God thrice in the year.

25. Thou shalt not offer the blood of my slay-offering with leavened (bread) [i. e. as long as there is any leavened (bread) in thy house] the slay-offering of the Passover-feast shall likewise be left till the morning.

26. The firstlings [i. e. the beginnings] of the first-fruits of thy Land, thou shalt bring into the house of thy LORD thy God: Thou shalt not boil the Kid in his mothers milk.

27. Moreover, the LORD said to Moseh; Write thee these words: for according to the tenour [Heb. mouth] of these words have I made a Covenant with thee, and with Israel.

28. And he was there with the LORD forty day, and forty nights; he did eat no bread, and he drank no water: [by the word bread, there is understood all manner of food, as by the word water, all manner of drink] and he [with] the LORD, as verse 1. and Deut. 10. 4, plainly shew. That God doth charge Moseh in the preceding verse, is to be understood of his writing it into the Book of the Law, as Exod. 17. 14. but not that he should write the Law into the two Tables of stone [wrote upon the Tables, the words of the Covenant, the ten words, [i. e. the Ten Commandments] as Galat. 5. 14.]

29. And it came to pass, when Moseh came down from Mount Sinai, (Now the two Tables of the Testimony were in the hand of Moseh, when he came down from the Mount) Moseh knew nor the skin of his face did shine, [i. e. was casting forth beams, like unto a sun sign; The Hebrew Verb is derived from a word signifying horns; and thence came the mistake of painting Moseh with horns] when he spake with him. [or, face he [with] the LORD] had spoken with him: or, because he had, &c.]

30. Now when Aaron and all the children of Israel looked

back on Moseh, behold, then the skin of his face did shine; therefore they were afraid to step near to him. [It should fence, that at first they did not know him peacefully, supposing it was some Angel, that appeared to them.]

31. Then Moseh called upon them: and Aaron, and all the chief [or, Princes, Governours, Rulers] in the Congregation, turned again unto him, [knowing him now the better by his voice] and Moseh spake unto them:

32. And after that [with] When the chief and eldest of the people had sutt been with Moseh, and they had seen Moseh communing with them [all the children of Israel sett near, and he commanded them all that the LORD had spoken with him, upon Mount Sinai.

33. Thus Moseh made an end of speaking with them; and he bid put a Vail (or, cover) upon his face.

34. Yet when Moseh came before the face of the LORD to speak with him, he took off that cover; until he went forth: and after that he was come forth, he spake to the children of Israel that (which) was commanded him.

35. So then the children of Israel saw the face of Moseh, that the skin of Mosehs face did shine: [Moseh felt the people like the lustre of his face, that they might give his words so much the more credit; and afterwards he put the cover on again, when he was to speak with them, that they should not turn away from, nor seek to avoid him] therefore Moseh put the cover again upon his face, until he went in to speak with him. [with] with God.]

CHAP. XXXV.

Moseh commandeth the people again to observe the Sabbath day, v. 1. 2. 3. 4. They shall bring a free-will-beave-offering to the LORD, of gold, silver, and copper, for the Tabernacle, and the Furniture thereof, 4. Men and women bring in their Jewels, and other things for the same, 20. The understanding women spin the stuff, 25. The chief of the people bring in precious stones, and spices, 27. Bezaceel and Aboliab are the men, whom God endowed with the spirit of wisdom to make this work, 30.

Then Moseh caused all the congregation of the children of Israel to assemble, and said unto them; These are the words [oth, things, matters, and so likewise, ver. 4. and elsewhere] which the LORD commanded to be done.

2. Six days work shall be done, but on the seventh day there shall be holiness unto you, [i. e. an holy day] a Sabbath of rest to the LORD; [all (or every one) that doth work therein, shall be put to death.

3. Thou shalt kindle no fire [with] for to dress meat, Exod. 16. 23. or, to work by, but the kindling of the fire for burnt-offering was lawful enough] in any of [Heb. in all] your habitations upon the Sabbath-day.

4. Moreover Moseh spake to all the Congregation of the children of Israel, saying; This is the word which the LORD hath commanded, saying;

5. Take of that which ye have [Heb. which is by, (or with) you] a beave-offering to the LORD; every one whose heart is willing, [see Job 12. on verse 21.] shall bring it for a beave-offering of the LORD: gold, and silver, and copper,

6. As also sky-colour and purple, and scarlet, and fine linnen, and goats hair,

7. And red coloured rams-skins, and badgers-skins, and Sittim-wood,

8. And oil for the Candlestick; and spices for the

anointing oil, and for perfuming sweet smelling spices,

9. And Sardonic-stones, and filling stones for the Ephod, and for the breast-plate.

10. And all (those) that are wife of heart among you, shall come, and make all that the LORD commanded.

11. The Tabernacle, his Tent, and his Cover: his books, and his planks, his bars, his pillars, and his feet.

12. The Ark, and her hand-bars, [Whereby the Ark was born up and carried or removed from one place to another] the expiation-cover, and the vail of the Cover. [This Cover was made of goats-hair, Exod. 26. 7.]

13. The Table, and its hand-bars, and all its furniture, and the shew-bread-(loaves) [see Exod. 25. 30.]

14. And the Candlestick for the light, [Oth. of the light; i. e. giving light. Thus Psalm 148. 3. Stars of the light: i. e. shining Stars] and his furniture, and his Lamps, and the oil for the light.

15. And the Incense-Altar, [Understand this of the golden Altar, Exod. 30. 1.] and his hand-bars, and the anointing oil, and the incense of sweet-smelling spices: and the cover of the door, at the door of the Tabernacle.

16. The Altar of the burnt-offering, and the copper Grate, which he is to have, his hand-bars, and all his furniture: the Laver, and its foot.

17. The hanging of the Court, its pillars, and its feet, and the cover of the gate of the Court.

18. The nails of the Tabernacle, and the pins of the Courts, [Whereby they fastned the lower ends of the Covers, and hangings to the ground, that the wind might not lift or remove them] with their ropes. [These ropes served likewise for the tying and fastening of the hangings or covers of the Tabernacle.]

19. The officiating-garments for to serve in the holy (place): the holy garments of Aaron the Priests, and his sons garments; to administer the Priests office. [with] the high Priest, his office, as Exod. 31. 10.]

20. Then all the Congregation of the children of Israel went forth from before the face of Moseh.

21. And they came every man whose heart moved [Oth. exalted, elevated] him: and every one whose spirit made him willing, They brought the LORDS beave-offering for the work of the Tent of the Congregation, and for all the service thereof, and for the holy garments. [Heb. garments of holiness.]

22. Then the men came with the women, all willing of heart: they brought books, and pendants, (or, ear-ornaments) and rings, and laces, [oth, hanging girdles] all golden vessels; and every man which offered a golden beave-offering to the LORD. [Offered, Heb. moved, (or moved) in regard that that gold which the men brought, was moved and lifted up as they offered it to the LORD, wherefore it is called a move or beave-offering both here, and Exod. 38. 24.]

23. And every man, with whom there was found [i. e. with whom there was, or that had, as Esch. 1. 5. Malach. 2. 6.] to likewise, There was no guile found in his mouth, i. e. there was no guile in it] sky-colour, and purple, and scarlet, and fine linnen, and goats (hair), and red-died rams-skins, and badgers-skins, those they brought.

24. All (or, every one) that offered a beave-offering of silver or copper, they brought it for a beave-offering of the LORD: and all, with whom there was found Sittim-wood, brought it for all the work of the service. [Understand the service of Gods public worship.]

25. And all women, which were wife of heart, did spin with their hands, [i. e. they spun themselves, and did not put it out for hire, or let their maids do it] and they brought that which was spun, the sky-colour (Blue) and

and the purple, and the scarlet, and the fine linnen,
26. And all women, whose heart moved them in wisdom, they spun the goats' (hair).
27. The Chiefs-men too (they) brought Sardoniox-flores, and filling-stones, for the Ephod, and for the breast-plate.
28. And spices, and oil for the Candlestick, and for the anointing oil; and for perfuming sweet-smelling spices.
29. Every man and woman whose heart moved them willingly to bring for all the work which the LORD had commanded to make, by the hand of Moses; [i. e. by his direction, order, and command] that the children of Israel brought (for) a free-will-offering to the LORD.
30. After that Moses said to the children of Israel; Behold, the LORD hath called by Name, Bezaleel, the son of Uri, the son of Hur, of the Tribe of Judah.
31. And the spirit of God hath filled him with wisdom, with understanding, and with knowledge, namely, in all (or, every) handy-craft.
32. And for to devise rational labour, to work in gold, and in silver, and in copper.
33. And in artificial stone-cutting, to set them in, and in artificial wood-cutting: for to work in all (or, every) rational handy-craft.
34. He hath likewise given into his heart, to instruct (others): him and Aboliab, the son of Ahisamach of the Tribe of Dan.
35. He hath filled them with wisdom of heart to make every work of a work-master, and of the most rational (crafts-man) and the embroiders in skie-colour, and in purple, in scarlet, and in fine linnen, and of the Weaver, making every work, and devising rational labour.

CHAP. XXXVI.

The stuff and materials which was brought by the children of Israel for a heave-offering to the making of the Tabernacle, is committed to the hands of Bezaleel and Aboliab, v. 1. &c. The people are forbidden to bring more, s. The Artificers' fallow-work, and make all ready that belong to the Tabernacle, as the Curtains with the Cherubims, 8. the Curtains of goats (hair), 14. the covers of the rams-skins, and badgers-skins, 19. the planks, with their tenons, and the bars, the Vail, 20. &c.

Then Bezaleel wrought, and Aboliab, and every man that was wise of heart, into whom the LORD had given wisdom and understanding so to know, how they should make all the work for the service of the Sanctuary, according to all that the LORD had commanded.

2. For Moses had called Bezaleel and Aboliab, and every man that was wise of heart, in whose heart God had given wisdom: every one whose heart moved him to step to the work, for to make the same.
3. They then took from before the face of Moses, all the heave-offering [viz. the gold, silver, copper, &c. which was offered] which the children of Israel had brought to the work of the service of the Sanctuary, for to make the same: howbeit they brought to him every morning yet [Heb. in the morning, in the morning] free-will-offering.
4. Therefore all the wife (men) came, which made all the work of the Sanctuary: every one [Heb. man, man] from his work which they made.
5. And they spake to Moses, saying; The people bring us much: [Heb. the people multiplied to bring us, multiplying the people bringeth.] more then sufficient

for the service of the work which the LORD commanded to make.

6. Then Moses commanded that a voice shall be made to go [i. e. a Proclamation should be made, a public notice given] throughout the Camp, [saying: Let no man nor woman [i. e. prepare, furnish] more work [i. e. stuff or materials for the work] for (a) heave-offering of the Sanctuary: so the people were kept back from bringing (more).
7. For of the stuff [Heb. of the work, i. e. of the stuff or materials for the work, as verse 6.] there was enough to them [viz. to the Artificers or workmen], i. e. they had stuff enough for all this work for all the work that was to be made, yet there was over.

8. Thus every one wife of heart among them which made the work, did make the Tabernacle of ten cubits: [The Tabernacle was first made, although chap. 25. the Ark, and the Table, and the Candlestick were fit mentioned; because the Tabernacle was to contain all the furniture] of fine twined linnen, and skie-colour, and purple, and scarlet, (with) Cherubims, of the most artificial work he made them.
9. The length of one Curtain was twenty eight ells, and the breadth of one Curtain for ells: all these Curtains had one measure. [viz. both for length and breadth].
10. And he joined five Curtains, the one to the other: and he joined (other) five Curtains, the one to the (other).
11. After that, he made loops of skie-colour at the edge of one Curtain, on the uttermost in the joining: (place): he did it likewise at the uttermost edge of the second joining Curtain.
12. Fifty loops he made at the one Curtain, and fifty loops he made at the uttermost of the Curtain, that was at the second joining: these loops took hold the one of the other.
13. He made likewise fifty golden (little) books, and joined the Curtains together, the one to the other, by these books: that it became one Tabernacle.

14. Moreover he made Curtains of goats (hair) for a Tent [The word Tent signifies here as much as a Roof or upper Cover] over the Tabernacle; he made it of eleven Curtains.
15. The length of one Curtain was thirty ells, and four ells the breadth of one Curtain: these eleven Curtains had one measure.
16. And he joined five Curtains together apart: again five of these Curtains apart.
17. And he made fifty loops at the edge of the Curtain, the uttermost in the joining together: he made likewise fifty loops at the edge of the Curtain of the other joining.
18. He made likewise fifty copper books, to join the Tent together, for to be one.

19. Also he made a cover for the Tent of red-died rams-skins: and over that a cover of badgers-skins.
20. He made likewise planks of the Tabernacle of standing sittiim-wood.
21. The length of one plank was ten ells: and one ell and half an ell was the breadth of each plank.
22. Two Tenons [Heb. hands] one plank had, set at degrees in a ladder, the one by the other: thus he did with all the planks of the Tabernacle.
23. He made also the planks for the Tabernacle: twenty planks to the south-side South-wards.
24. And he made forty silver feet under the twenty planks: two feet under one plank, and its two tenons; and two feet under another plank, and its two tenons.
25. He made likewise twenty planks on the other side of the Tabernacle, on the North-corner.
26. With their forty silver feet: two feet under

one plank, and two feet under another plank.
27. But on the sides of the Tabernacle towards the West, he made six planks.
28. Also he over-laid two planks, for corner-planks of the Tabernacle on both sides.
29. And they were joined together from beneath (like) twins: they were also joined together (like) twins at the upper end of the same with a ring: thus he did with them both at the two corners.
30. Thus there were eight planks with their silver feet, being sixteen feet: two feet under each plank, [Heb. two feet, two feet, under one plank].
31. He made likewise bars of Sittiim-wood: five on the planks of the one side of the Tabernacle.
32. And five bars on the planks of the other side of the Tabernacle: as also five bars on the planks of the Tabernacle on both sides of the wall.
33. And he made the middlemost bar shooting through in the midst of the planks from the one end to the other end.
34. And he over-laid the planks with gold, and their rings (the places for the bars) he made of gold: the bars he likewise over-laid with gold.
35. After that, he made a Vail, [This Vail made a partition betwixt the holy (place) and the Holy of Holies] of skie-colour, and purple, and scarlet, and fine twined linnen: of the most artificial work he made the same with Cherubims.
36. And he made four pillars for it of Sittiim-wood, which he over-laid with gold; his hooks were of gold, and he cast four silver feet for them.
37. He made also on the door of the Tent, a cover of skie-colour, [This was an other cover, distinguished from the Vail, verse 35.] and purple, and scarlet, and fine twined linnen, embroidered work.
38. And the five pillars thereof, and their hooks, and he over-laid their heads, and their fillets with gold: and their five feet were of copper.

CHAP. XXXVII.

Bezaleel makes the Ark of Sittiim-wood, v. 1. &c. and the Expiation-cover of pure gold, v. 6. also the two Cherubims of gold, 7. The Table with all the furniture thereof, 10. The Candlestick with the Lamps and other furniture, 17. the incense-altar, 25. the anointing-oil, &c. and the incense for perfuming-fluff, 29.

Thus Bezaleel made the Ark of Sittiim-wood: two ells and a half was the length of it: and one ell and a half the breadth of it, and one ell and a half the height of it.

2. And he over-laid it with pure gold within and without: and he made a golden garland to it round about.
3. And he cast for it four golden rings, at the four corners thereof: so that there were two rings on the one side thereof, and two rings on the other side thereof.
4. And he made hand-bars of Sittiim-wood, and he over-laid them with gold.
5. And he put the hand-bars into the rings, on the sides of the Arks, for to carry the Ark.
6. He likewise made an Expiation-cover of pure gold: two ells and a half was the length thereof, and one ell and a half the breadth thereof.
7. Also he made two Cherubims of gold: of mistle work he made them, out of both the ends of the Expiation-cover.
8. One Cherub out of the one end on this side, and the other Cherub out of the other end, on that side: out of the Expiation-cover he made the Cherubims, out of both the ends thereof.
9. And the Cherubims were stretching forth both the wings on high, (or aloft) covering the Expiation-cover with their wings, and their faces were over against one another: the faces of the Cherubims were towards the Expiation-cover.

10. He made likewise a Table of Sittiim-wood, two ells was the length thereof, and one ell the breadth thereof, and one ell and a half the height thereof.
11. And he over-laid it with pure gold: and he made a golden garland on it, round about.
12. He made likewise a list on it round about, a hand-breadth: and he made a golden garland round about the list thereof.
13. He cast likewise four golden rings on it: and he set the rings on the four corners, which were at the four feet thereof.
14. Over against the list were the rings for places for the hand-bars [i. e. where the hand-bars were put in] to carry the Table.
15. He made likewise the hand-bars of Sittiim-wood, and he over-laid them with gold, for to carry the Table.
16. And he made the furniture which should be upon the Table, the dishes thereof, and the performing plates of it, and the cruets thereof, and the trowers thereof (wherever with they should be covered) of pure gold.
17. He made likewise a Candlestick of pure gold, of mistle work he made this Candlestick, his stem, and his branches, his bowles, his knops, and his flowers were out of him.
18. Six branches now went forth out of his sides: three branches of the Candlestick out of his one side, and three branches of the Candlestick, out of his other side.
19. In the one branch there were three bowles (like) almond-nuts, a knop and a flower: and three bowles (like) almond-nuts, in another branch, a knop and a flower: thus were these six branches, which went forth of the Candlestick.
20. Ent on the Candlestick it self there were four bowles (like) almond-nuts, with its knops and with its flowers.
21. And there was one knop under two branches (issuing) out of the same; also a knop under two branches, (issuing) out of the same; yet a knop under two branches, (issuing) out of the same; Thus it was with the six branches, that issued forth out of the same, [Candlestick namely, as it is exprest, Exod. 25. 35.]
22. Their knops and their branches were out of him; it was altogether one entire mistle work of pure gold.
23. He made (for) it seven Lamps, and its snuffers and its extinguishers were of pure gold.
24. He made the same of one Talent of pure gold: with all the vessels thereof.
25. And he made the Incense-Altar of Sittiim-wood; one ell was his length, and one ell his breadth, four square; but two ells his height; his horns were out of him (itself).
26. And he over-laid them with pure gold; his roof and his walls round about, as also his horns, and he made him a golden garland round about.
27. He made also two golden rings thereon, under his garland, on his two corners, on both his sides, for places for the hand-bars, to carry him withal.
28. And he made the hand-bars of Sittiim-wood: and he over-laid them with gold.
29. He made also the holy anointing-oil, and the Incense of the purest fragrant spices, Apothecary-work.

CHAP. XXXVIII.

The Altar for burnt-offerings, is made of Sittiim-wood, v. 1. &c. as also the furniture thereof, 3. the copper Laver with the feet, 8. The Court and the hanging thereof, 9. The copper nails, 20. Bezaleel and Aboliab make all ready, 22. The sum of all what the people had brought and contributed, in gold, silver, copper, and what was made thereof, 24. &c.

H E made also the Altar of the burnt-offerings of Sittim-wood: five eells was the length thereof, and five eells his breadth, four square, and three eells his height.

2. And he made his horns out of his four corners; his horns were out of him; and he over-laid him with copper.

3. He made likewise all the furniture of the Altar, the pots, and the shovels, and the sprinkling-basons, and the flesh-hooks, and the chafing-dishes; all his vessels he made of copper.

4. Also he made to the Altar a grate of copper network; under his circuits, from beneath to his middle.

5. And he cast four rings on the four ends of the copper grate: for places for the hand-bars.

6. And he made the hand-bars of Sittim-wood: and he over-laid them with copper.

7. And he put the hand-bars into the rings at the sides of the Altar, to be carried by the same: he made him hollow, of planks.

8. He made likewise the copper Laver, with its copper foot of the looking-glasses of the gathering women which did gather themselves before the door of the Tent of the Congregation. [To wit, for to be employed in the service of the Tabernacle, as the women, 1 Sam. 2. 22. or, assembling there, to exercise themselves with fasting and prayer, as Hannah the Prophetess, Luke 2. 37. but especially to bring their upper looking-glasses thither at this time, for the use of this work.]

9. He made likewise the Court at the South-corner, South-wards; the curtains of the Court, were of fine twined linen, of an hundred eells.

10. The twenty pillars thereof [viz. of the hangings] and their twenty feet, were of copper, the hooks of the pillars, and their fillers were of silver.

11. And on the North-corner, an hundred eells, their twenty pillars, and the twenty feet of them were copper, the hooks of the pillars, and the fillers of the same, were of silver.

12. And on the West-corner there were hangings of fifty eells, their pillars ten, and the feet of them ten: the hooks of the pillars and their fillers were of silver.

13. And on the East-corner towards the East (there) were fifty eells.

14. The hangings on this side were fifteen eells: the pillars thereof three, and their feet three.

15. And on the other side of the door of the Court, hence and thence, [i. e. on both sides] there were hangings of fifteen eells: their pillars three, and the feet thereof three.

16. All the hangings of the Court, were round about of fine twined linen.

17. Now the feet of the pillars were of copper, the hooks of the pillars and their fillers, were of silver, and the covering of their heads was of silver, and all the pillars of the Court were encompassed with silver.

18. And the covering of the gate of the Court, was of embroidered work, of skie-colour, and purple, and scarlet, and fine twined linen: and twenty eells was the length, and the height in the breadth was five eells, over against [or, like as] the hangings of the Court.

19. And their four pillars, and their four feet, were of copper: their hooks were silver; also the cover of their heads, and their fillers, were silver.

20. And all the pins of the Tabernacle and of the Court round about, were of copper.

21. There are the numbered things of the Tabernacle, of the Tabernacle of the Testimony, which are numbered according to the mouth of Moses, [i. e. according to his saying, or, by his order and command] for the service of the Levites, by the hand of Ithamar, [see Numb. 4. 33.] the son of Aaron the Priest.

22. Bezaleel now the son of Uri, the son of Hur, of the Tribe of Judah, made all that the LORD had commanded Moses.

23. And with him Aboliab, the son of Ahimelech of the Tribe of Dan, a work-master, and rational artifer: [see Exod. 3. 35.] and an embroiderer in skie-colour, and in purple, and in scarlet, and in fine linen.

24. All the gold that was wrought off in the whole work of the Sanctuary; to wit, the gold of the wave-offering, was twenty nine Talents, [see Exod. 25. on verse 39.] and seven hundred and thirty shekels, according to the shekel of the Sanctuary. [see Num. 3. 47.]

25. The silver now of the number of the Congregation, was an hundred Talents, and 1775 shekels, according to the shekel of the Sanctuary.

26. One Beke, [i. e. a half, or a clef shekel] for each head [Heb. brain-pain; i. e. person: as Exod. 1. 16.] (that is) half a shekel, according to the shekel of the Sanctuary: of every one that putt over to the number, from 20. year old and upwards, [Hebr. a son of 20. year] (namely) six hundred thousand, and three thousand, and five hundred and fifty.

27. And there were an hundred Talents of silver, for to cast the feet of the Sanctuary, and the feet of the Pill; to an hundred feet; there were an hundred Talents, a Talent for a foot.

28. But one of the 1775. (shekels) he made the hook on the pillars, and he over-laid their heads [viz. those of the pillars] and compassed them with silver.

29. The copper now of the wave-offering, [i. e. the copper which was offered] was seventy Talents, and 2400 shekels.

30. And he made thereof the feet of the door of the Tent of the Congregation, and the copper Altar, and the copper grate it had, and all the furniture of the Altar.

31. And the feet of the Court round about: and the feet of the gate of the Court: likewise all the pins of the Tabernacle, and all the pins of the Court, round about.

CHAP. XXXIX.

The officiating garments of the Priests are made, v. 1, &c. the Ephod, 2. The Breast-plate, 8. with twelve stones therein, 10. the chains and rings thereof, 15. the cloak of the Ephod with pomegranates, and bells at the hem thereof, 27. The coats of fine linen, the hat and the girdle, 27. Item, the plate of the Crown, 30. all the work is finished, 32. and is brought to Moses, 33. when Moses saw, that all was made according to Gods command, he blessed it, 43.

They made likewise officiating garments for to serve in the holy (place) of skie-colour, and purple, and scarlet: they also made the holy garments, which were for Aaron, according as the LORD had commanded.

2. Thus he made the Ephod: of gold, skie-colour, and purple, and scarlet, and fine twined linen.

3. And they extended the thin plates of gold and cut them to threads, to put it in the midst of the skie-colour, and in the midst of the purple, and in the midst of the scarlet, and in the midst of the fine linen, of the most artificial work.

4. They made joining shoulder-bands on it: [viz. on the Ephod] on both the ends thereof, it was joined together.

5. And the artificial girdle of his Ephod, which was upon it, being like to the work thereof, of the same, of gold, skie-colour, and purple, and scarlet, and fine twined linen, according as the LORD had commanded Moses.

6. They likewise prepared the Sardonix-stones, encompassed in golden onches: graven like seal-graving, with the names of the sons of Israel.

7. And he set them upon the shoulder-bands [him, viz. the work-master, and to verse 8.] for stones of Remembrance for the children of Israel, according as the LORD had commanded Moses.

8. He made likewise the Breast-plate of the most artificial work, like the work of the Ephod: of gold, skie-colour, and purple, and scarlet, and fine twined linen.

9. It was four square; they made the breast-plate double: a span was its length, and a span was its breadth, being double.

10. And they filled therein [viz. into the breast-plate] four rows of stones; one row of a Sardis, a Topaz, and a Carbuncle; this is the first row.

11. And the second row; of an Emerald, a Saphyr, and a Diamond.

12. And the third row; of an Hyacinth, Agat, and Amethyst.

13. And the fourth row; of a Turkoise, and a Sardonix, and a Jasper, encompassed in golden onches in their fillings.

14. These stones now with the names of the sons of Israel, were twelve, by their names, with seal-graving every one by his name, according to the twelve Tribes.

15. They made likewise on the breast-plate like-ending (little) chains of turned work, out of pure gold.

16. And they made two golden onches, and two golden rings; and they set the two rings on both the ends of the breast-plate.

17. And they set the two turned golden chains on the two rings, at the ends of the breast-plate.

18. Tet the two (other) ends of the two (turned) chains, they set on the two onches: and they set them on the shoulder-bands of the Ephod, right on the foremost side of the same.

19. They made likewise two golden rings, which they set on the two (other) ends of the breast-plate, inwardly on his border, that is on the side of the Ephod.

20. Tet made they two golden rings, which they set on the two shoulder-bands of the Ephod, beneath at the foremost side of it, over against its (other) joinings, above the artificial girdle of the Ephod.

21. And they tied [Oth. lifted up, bore up] the breast-plate with its rings, on the rings of the Ephod, with a skie-coloured lace, that it was upon the artificial girdle of the Ephod: that the Breast-plate might not be severed from the Ephod; according as the LORD had commanded Moses.

22. And he made the cloak of the Ephod, of woven work, altogether of skie colour.

23. And the hole of the cloak was in the midst of it, as the hole of a coat of male; this hole had a border round about, that it might not be torn.

24. And at the hem of the cloak they made pomegranates of skie-colour, and purple, and scarlet, twined.

25. They made likewise (little) bells of pure gold, and they put the bells betwixt the pomegranates at the hem of the cloak round about betwixt the pomegranates.

26. That there was a bell, after that a pomegranate (again) abell and a pomegranate at the hem of the cloak round about: for to serve, according as the LORD had commanded Moses.

27. They made likewise the coats of fine linen, of woven work, for Aaron and for his sons.

28. And the hat of fine linen, and the decent caps of fine linen, and the linen drawers of fine twined linen.

29. And the girdle of fine twined linen, and of skie-colour, and purple, and scarlet of embroidered work: according as the LORD had commanded Moses.

30. They made likewise the plate of the Crown of Holiness of pure gold, and they wrote a writing upon it, with seal-graving, THE HOLINES OF THE LORD.

31. And they fastned a lace of skie-colour thereon, to fasten to the hat from above, according as the LORD had commanded Moses.

32. Thus all the work of the Tabernacle of the Tent of

the Congregation was finished, and the children of Israel had made it according to all that the LORD had commanded Moses, so they had made it.

33. After that brought they the Tabernacle unto Moses; the Tent and all the furniture thereof: the (little) hooks thereof; the planks thereof; the bars thereof, and the pillars thereof, and the feet thereof.

34. And the covering of badgers-skins, and the covering of badgers-skins, and the veil of the covering.

35. The Ark of the testimony and her hand-bars, and the Expiation-cover.

36. The Table with all the furniture thereof, and the show-bread-(loaves).

37. The pure Candlestick [i. e. made of pure gold] with his lamps, the lamps which were to be fitted, and all the furniture thereof, and the oil for light.

38. Moreover the golden Altar, and the anointing-oil, and the incense of sweet-smelling spices, and the cover of the door of the Tent.

39. The copper Altar, and the copper Grate it had; the hand-bars thereof, and all its furniture: the Laver and its foot.

40. The hangings of the Court, the pillars thereof; and its feet; and the cover of the gate of the Court, its ropes, and its pins; and all the furniture of the service of the Tabernacle, for the Tent of a Congregation.

41. The officiating garments, for to serve in the holy (place): the holy garments of Aaron the Priest, and the garments of his sons, to administer the Priests office.

42. According to all that the LORD had commanded Moses, so the children of Israel had made the whole work.

43. Moses now viewed the whole work, and behold, they had made it; according as the LORD had commanded, so they had made it; Then Moses blessed them. [i. e. he commended their work, and prayed for the blessing of God upon them.]

CHAP. XL.

God commandeth Moses, to set up the Tabernacle, v. 1, &c. and to put all things in order, 4. with the Court thereof round about it, 8. Item to anoint the Tabernacle with oil, and all the furniture thereof, as also the Altar and the Laver, 9. to wash, to apparel, and to anoint, and hallow or consecrate Aaron, and his sons, 12. Moses performeth all this, 16. He brings the Ark into the Tabernacle, 21. and sets the Table, 22. the Candlestick, 24. the golden Altar, 26. the copper Altar, 29. and the Laver; 30. He likewise sets up the Court, and thus finisheth the whole work, 33. A cloud covereth the Tabernacle, and the glory of God doth fill the same, 34. which was upon the Tabernacle by day, and the Fire by night, 38.

Moreover the LORD spake unto Moses, saying: 2. Upon the day of the first month, [to wit] on the first of the month: shall thou [viz. Moses, by the service of the Levites] set up the Tabernacle, the Tent of the Congregation.

3. And there thou shalt set the Ark of the Testimony, and thou shalt cover the Ark with the Pall. [The sense is, thou shalt hang the Veil before the Ark, that the same may not be seen, making a partition thus betwixt the Holy of Holies, and the holy (place) Exod. 26. 33. 34.]

4. After that, thou shalt bring in the Table, and thou shalt fit [or dispose] that which is to be fitted (or disposed) thereupon: [i. e. thou shalt feed these things orderly set and disposed; especially the show-bread-(loaves)] thou shalt likewise bring in the Candlestick there, and light his Lamps.

5. And thou shalt set the golden Altar and incense before the Ark of the Testimony: then shalt thou hang up the cover of the door of the Tabernacle.

6. Thou shalt likewise set the Altar of the burnt-offering before the door of the Tabernacle of the Tent of the Congregation.

7. And thou shalt set the Laver betwixt the Tent of the Congregation, and betwixt the Altar: and thou shalt put water therein.

8. After that thou shalt set the Court round about, and thou shalt hang up the cover at the gate of the Court.

9. Then shalt thou take the anointing oil and anoint the Tabernacle, and all that is therein: and thou shalt hallow the same, with all the furniture thereof; and it shall be a Holiness.

10. Thou shalt likewise anoint the Altar of the burnt-offering, and all its furniture: and thou shalt hallow the Altar, and the Altar shall be Holiness of Holinesses.

11. Then shalt thou anoint the Laver, and the foot of it: and thou shalt hallow it.

12. Thou shalt likewise cause Aaron and his sons to draw near, to the door of the Tent of the Congregation; and thou shalt wash them with water.

13. And thou shalt put the holy garments on Aaron: and thou shalt anoint him, and hallow him, to administer me the Priest's office.

14. Thou shalt likewise cause his sons to approach, and shalt put the coats upon them.

15. And thou shalt anoint them, as thou shalt have anointed their father, that they may administer me the Priest's office: and it shall come to pass, that their anointing shall be unto them for an everlasting Priesthood by their generations. [So namely, that it shall not be needful to renew the anointing, when their posterity shall come to be consecrated Priests, for in after-times only the high Priest was anointed at his Entrance.]

16. Moses did it: according to all that the LORD had commanded him, so did he.

17. And it came to pass in the first month, in the second year, [viz. after their coming forth out of Egypt] on the first of the month, that the Tabernacle was set up.

18. For Moses set up the Tabernacle [viz. by the hands of the Levites] and set the feet thereof, and set up its planks, and put its bars thereon: and he set up the pillars thereof.

19. And he spread forth the Tent over the Tabernacle, and he put the cover of the Tent on the top of it, according as the LORD had commanded Moses.

20. Moreover he took and laid the testimony [i. e. the two Tables of the Law of God, Exo. 25. 16.] into the Ark, and put the hand-bars on the Ark: and he set the Expiation-cover above upon the Ark.

21. And he brought the Ark into the Tabernacle, and he hung up the Pall of the cover, and covered the Ark of the Testimony, according as the LORD had commanded Moses.

22. He set likewise the Table in the Tent of the Con-

gregation, at the side of the Tabernacle towards the North: without the Vail.

23. And he fixed (or disposed) thereon the bread, in order, [Heb. the order of bread, to wit, the twelve shew-bread-loaves, representing the twelve Tribes of Israel, and by them all true believers.]

24. He set likewise the Candlestick in the Tent of the congregation, right over against the Table: on the side of the Tabernacle Southward.

25. And he lighted the Lamps before the face of the LORD; according as the LORD had commanded Moses.

26. And he set the golden Altar in the Tent of the Congregation, before the Vail. [Which made the partition betwixt the Holy and most Holy (place).]

27. And he kindled thereupon incense of sweet smelling spices: according as the LORD had commanded Moses.

28. He hung likewise the cover of the door of the Tabernacle.

29. And he set the Altar of the burnt-offering at the door of the Tabernacle of the Tent of the Congregation: and he offered thereupon burnt-offering, and meat-offering according as the LORD had commanded Moses. [This clause is so often repeated, to shew that in things appertaining to God and his worship, they did nothing, but what God expressly commanded them.]

30. He set likewise the Laver betwixt the Tent of the Congregation, and betwixt the Altar: and he put water therein, for to wash.

31. And Moses, and Aaron, and his sons, washed thereon their hands and their feet.

32. When they went into the tent of the congregation, and when they drew near to the altar, they washed themselves: according as the LORD had commanded Moses.

33. He likewise set up the court, round about the tabernacle and the altar, and he hung up the cover of the gate of the court: Thus Moses finished the work.

34. Then the cloud covered the tent of the congregation, and the glory of the LORD replenished the tabernacle. [Here now is fulfilled that which the LORD had promised, Exo. 25. verse 8. See the like, 2 Chron. 5. 14. and Ezek. 43. 4, 5.]

35. So that Moses could not enter into the tent of the congregation, whilst the cloud abode thereon, and the glory of the LORD did fill the tabernacle.

36. Now when the cloud was lifted up from above the tabernacle, then the children of Israel journeyed on in all their journeyings.

37. But when the cloud was not lifted up, they journeyed not, until the day that it was lifted up.

38. For the cloud of the LORD was upon the tabernacle by day, and the fire [i. e. the pillar of fire, or fiery pillar] was thereon by night, before the eyes of all the house of Israel, in all their journeys. [viz. during that abode in the wilderness, until they came into the land of Canaan.]



The Third Book of MOSEH,

CALLED

LEVITICUS.

The Argument of this Book.

THE Name of this Book is taken from the principal matter handled therein, viz. the Levitical Ceremonies and things appertaining to them, the Administration and Observation whereof was by Gods Ordinance given in charge to the Priests and Levites, (both being of, and constituting the Tribe of Levi) for the maintenance of Gods holy and publique worship. For here for the most part are instituted Ceremonial Laws, not only of the different sort of offerings and sacrifices: of clean and unclean, as well persons, as beasts; of solemn feasts and holy dayes; but also of the Priests, in regard as well of their persons, as office. To these are joined divers Moral Laws, teaching, what is to be done, or left undone; according to the Law of the Ten Commandments. Besides these there are set down likewise sundry Civil Laws and Constitutions of proceeding against certain abominable sinnes, punishable by the Magistrate. Among the Laws there are also inserted several Histories, as thus of the Consecration of the Priests in their Office; of the anointing of the Tabernacle, and the furniture thereof; of the actual administration of the Priestly Office; and the Confirmation of the same by a divine token, and the punishment of the two Priests Nadab and Abihu, for trespassing in their office: and of the punishment of a Blasphemer. We likewise finde here various promises made to them that shall keep the Laws of God, and terrible threatenings to the transgressours thereof. All these things happened in the space of one month, to wit, from the beginning of the second year, after the Israelites coming forth out of Egypt, until the beginning of the second month of the same year.



LEVITICUS.

CHAP. I.

Laws concerning the manner of slaying the free-will-burnt offering in the Tabernacle, v. 3, &c. which was to be either of great cattle, as of Bullocks, 2. or of small, as of Sheep and Goats, 10. or of fowls, as of Turtle-doves, and young Pigeons, 14.

AND the LORD called Moses, and spake to him, out of the Tent of the Congregation, [Understand the Tabernacle, into which God came to speak with his people, Exod. 29. 42. and they were to come, to enquire of God, and to hear him speak, Exod. 33. 7.] saying: 2. Speak unto the children of Israel, and say to them: when a man (home) of you will offer a sacrifice unto the LORD, [offer; oth. bring on, or, bring to, and so in the sequel; understand this offering of the peoples part, not the Priests] ye shall offer your sacrifices of the cattle, of oxen and of sheep. [this word comprehends not only sheep, but goats also, as appeareth below, verse 10. See likewise Gen. 12. on verse 16.]

3. If his sacrifice be a burnt-offering [See Gen. 8. on verse 20.] of Bullocks, he shall offer a perfect male: [i. e. one that hath no defect in body; see below, chap. 22. verse 20, 21.] he shall offer the same at the door of the Tent of the Congregation, [where the altar of the burnt-offering stood, as is to be seen, below verse 5.] according to his pleasure, [by these words it is plain, that here free-will-offerings are spoken of, such as were made not after the usual set order, but as every one thought good, to do of his own accord, according to his own occasions, either by way of seeking and praying to God, or of giving thanks unto him] before the face of the LORD. [i. e. before the Tent of the Congregation, in whose inmost part the Ark of the Covenant was placed, which was a token of Gods present co-habitation, Exod. 25. 22. in which regard also the Tent is called the house of God, 1 Sam. 3. 15. as God likewise is said to be therein, below chap. 4. verse 7, and 18.]

4. And he shall lay his hand upon the head of the burnt-offering, [Heb. lean with his hand, viz. to testify by this action, that he doth consecrate this offering unto God, surrendering and presenting the same, as in lieu of himself, for to finde favour for himself, with the LORD, through the sacrifice, to come of the Messiah, typified by this now present. See Exod. 29. 10.] that it may be acceptable for him, [i. e. that it may prove unto him that offereth it, a lawful sacrifice, and acceptable to God] for to reconcile him [to make expiation over him] [i. e. that it may be taken and seal unto him the Expiation, which should be made in the fulness of time, through the Messiah, Rom. 3. 25. 2 Cor. 5. 19. Eph. 1. 7. Col. 1. 14. 19. 20.]

5. After that shall be [viz. the Priest, or he that offereth it, by the LORD, as God had commanded it, Ex. 29. 11.] and was done likewise below, chap. 8. 15. oth. after that they shall, &c. viz. by the Priest] lay [the Hebrew word properly signifieth to cut, or, pierce the

throat] the young bullock, before the face of the LORD: and the sons of Aaron, the Priests, shall offer the blood, and sprinkle that blood round about that Altar, which is before the door of the Tent of the Congregation.

6. Then be [viz. one of the Priests. See 2 Chron. 30. 34.] shall pull off the skin of the burnt-offering, and divide that into its parts.

7. And the sons of Aaron, the Priests, shall make fire [Heb. give fire; viz. of the fire which was to fall down from Heaven, when the first offering should be made upon this Altar, below chap. 9. 24. and was therefore to be kept continually, see below chap. 6. verse 12.] and shall fix (or, dispose) the wood upon the fire.

8. Also the sons of Aaron, the Priests, shall fix the pieces, the head, and the grease, [Oth. bowels, or, entrails; oth. the corps, or, bulk of the body, severed from the head and legs, and eviscerated] upon the wood that is on the fire, which is upon the Altar.

9. Tet the entrails [The Hebrew word here used doth properly signifie, that which is nearest to a thing, and is the inmost, inwardly, or middlemost part of it, and such are the bowels or entrails of the beasts to them] and his legs they shall wash with water: and the Priests shall kindle all that upon the Altar: it is a burnt-offering, a fire-offering [i. e. such a one as must wholly be consumed and devoured by the fire, see Exod. 29. 18.] the LORD. [i. e. very grateful and acceptable to the LORD, and wherewith he is very well pleased.] which is laid of the offerings and sacrifices of the beasts, in regard not of themselves, but of the sacrifice of Christ, betokened by them, and which properly is the laying-off of a sweet-smelling favour to God, Eph. 5. 2. see likewise Gen. 8. on verse 21.]

10. And if his sacrifice be of small cattle, of sheep, or of goats for burnt-offering, he shall offer a perfect male.

11. And he [viz. the Priests, as above verse 5.] shall lay that, at the sides of the Altar North-ward, [i. e. in the Court, on the right side of the Altar of the burnt-offering, as one went into the Tent of the Congregation] before the face of the LORD, [see above on ve. 3.] and the sons of Aaron, the Priests, shall sprinkle his blood round about the Altar.

12. After that he shall divide it into its parts, together with his head and his grease: and the Priests shall dispose the same upon the wood that is upon the fire, which is upon the Altar.

13. Tet the entrails and the legs shall be washed with water, and the Priest shall offer all that, and kindle it upon the Altar, it is a burnt-offering, a fire-offering for a pleasant smell to the LORD.

14. And if his sacrifice for the LORD be a burnt-offering of fowl, he shall offer his sacrifice of Turtle-doves, or of young Pigeons, [Heb. sons of the Doves or Pigeons. Thus below chap. 12. 6. thus also a young Bullock; or, called the son of a Bull, Gen. 18. 17. and above

above here, verse 5. a young ass, the son of a she-ass, Gen. 49. 11.] a young unicorn, the son of the unicorns, Psa. 29. 6.]

15. And the Priest shall bring the same to the altar, [viz. the sacrifice of the fowl, as below, verse 17.] and split his head with his nail, [or turn, or wring it about, or off] and kindle it upon the altar, and his blood shall be wrung out at the wall of the altar.

16. And his crop with his feathers he shall put away, [for feathers, others read dung, filth, ordure; viz. that which is contained within the crop and guts] and shall throw that by the altar, East-ward [in reverence to the divine Majesty, as far from the Ark of the Testimony as might be, the same standing West-wards in the Holy of Holies] at the place of the ashes. [where the ashes of the sacrifices were first thrown, to be carried afterwards forth the camp with other filth and soil gathered thereabout. See below chap. 4. 12. and chap. 6. 10, 11. and chap. 8. 17.]

17. Moreover he shall cleave the same [Sacrifice, namely, as above verse 15.] with [or, betwixt] his wings, not sever (them), [i. e. not dis-member the fowl, nor divide it into pieces, as they did with the beasts, the fowl being only to be cleft in the middle betwixt the wings] And the Priest shall kindle the same upon the altar, on the wood that is upon the fire: it is a burnt-offering, a fire-offering, (for) a pleasant smell unto the LORD.

CHAP. II.

Laws touching the manner of offering the free-will-meat-offerings, which was of meal-flower, either raw unbaked, v. 1. &c. or baked in the oven, 4. or cooked in the pan, 5. or boiled in the Kettle, 7. forbidding to mix any leaven or honey with it, 11. and commanding all offerings to be salted, 13. together with the manner how the first-fruits are to be offered, 14.

NOW when a soul [i. e. any man, or person, (homo) as the word man is used, above chap. 1. 2. See Gen. 12. on verse 5.] will offer a sacrifice of meat-offering [i. e. such a one as consisted of meat, or meal-flower, appertaining in part to the Priest, and the rest being burnt with frankincense; see the following verses] unto the LORD, his offering shall be meal-flower: [i. e. leached or sifted meal, or the finest flower of it.] and he shall pour oil upon it, and lay frankincense upon it.

2. And he shall bring the same [viz. meat-offering] unto the sons of Aaron the Priests: (one) of whom shall take up a handful [Heb. the fulness of his fist, or fists] out of the same meal-flower [viz. that of the meat-offering, i. e. the meal-flower belonging to the meat-offering] and out of the same oil, with all the frankincense thereof: [or, above all, &c. as also below, chap. 3. verse 4. 10. and chap. 4. 9. &c. i. e. together with all the frankincense of the meat-offering] and the Priest shall kindle the remembrance-offering [an incense so called, as putting God in minde (to speak after the manner of men) of the promises made unto the godly Israelites, and of the prayers which they put up to him, which are compared to an incense mounting up, Psalm 141. 2. Acts 10. 4. Rev. 8. 3, 4.] upon the altar: it is a fire-offering, (for) a pleasant smell to the LORD.

3. That now which remaineth over of the meat-offerings, shall be Aarons and his sons: it is a Holiness of Holiness [i. e. a most holy thing, or of singular and extraordinary holiness. So also Exod. 30. 36. and below chap. 10. 17. and 24. 9. &c. It is a kind of expiation, shewing the eminency or excellency of the thing or person spoken of.] Thus God is called the God of Gods, and the Lord of Lords, Psalm 136. 2, 3. The Canticles, or

Song of Solomon is called the Song of Songs, Cant. 1. Compare the Annotations on Gen. 9. verse 25.] of the fire-offering of the LORD.

4. And when thou wilt offer a sacrifice of meat-offering, a batch of the oven; they shall be unleavened cakes [Heb. cakes of unlevencdness, and so in the sequel] of flower mixt with oil, and [oth. or] unleavened wafers, [or, pancakes, or, sarris] stroaked over (or anointed) with oil.

5. And if thy meat-offering be (drest) in the pan; it shall be of unleavened flower mixt with oil.

6. Break it in pieces, and pour oil upon it: it is a meat-offering.

7. And if thy sacrifice be a meat-offering of the Kettle [Oth. pan; i. e. such as is either boil'd in the kettle, or hid in the pan] it shall be made of meal-flower mixt with oil.

8. Then thou shalt bring near unto the LORD that meat-offering, which shall be made thereof; and they shall make it come near unto the Priest, that shall carry it to the altar.

9. And the Priest shall take up of that meat-offering, the remembrance-offering of the same, [See above on verse 2.] and kindle (it) upon the altar: it is a fire-offering (for) a pleasant smell unto the LORD. [See Gen. 8. 21. and above 1. on verse 9.]

10. And the remainder of the meat-offering, shall be Aarons and his sons: it is a Holiness of Holiness [See above on verse 3.] of the fire-offerings of the LORD.

11. No meat-offering that thou shalt offer to the LORD shall be made with leaven: for of no leaven, and of no honey shall ye kindle (a) fire-offering to the LORD. [Understand this of the free-will-offerings or sacrifices; for in the thank-offerings this was not observed: below chap. 7. 13. nor in the oblations of the first-fruits, or firstlings; see below chap. 23. 17. and here in the next verse. The Honey is likewise forbidden here as well as the leaven, because that notwithstanding the sweetness thereof, it hath that quality, that it will make the dough or paste it is mixed with, to become slowe, and to rise, or be puffie.]

12. The sacrifice of the firstlings, [See below chap. 23. 17.] whom ye shall offer to the LORD; [viz. leavened and mixt honey] but they shall not come upon the altar, for a pleasant smell.

13. And every sacrifice of thy meat-offering, shall thou salt with salt, and the salt of the Covenant of thy God thou shalt not cause to be left off [Heb. to cease; the meaning is, The salt shall put thee in minde of my Covenant, whereby thou standest engaged, to endeavour always for an untainted and uncorrupted life and conversation, Mark 9. 49.] with all thy sacrifices thou shalt offer the salt.

14. And if thou offer to the LORD a meat-offering of the first-fruits, thou shalt offer the meat-offering of thy first-fruits, of green ears dried [or, singed, scorched] by the fire, that is, the small broken grain of full grown ears.

15. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16. Then shall the Priest kindle the remembrance-offering of it, [See above on verse 2.] of its small broken grain, and of its oil with all the frankincense: it is a fire-offering to the LORD.

CHAP. III.

Laws touching the manner of offering thank-offerings, of Bullocks, v. 1. &c. of sheep and goats, 12. forbidding to eat the blood and the fat thereof, 17.

AND if his sacrifice be a thank-offering, [The word in the Hebrew signifies welfare, and prosperity, or requital; implying such a sacrifice whereby men require

God with thanksgiving for all the welfare and prosperity, peace, and blessing, he bestows upon them: in which regard it might likewise well be termed, a requisite offering; if be offer it of *Bullocks, male or female, he shall offer the same perfect* [See above, chap. 1. on verse 3.] before the face of the LORD.

2. And he shall [He, viz., that brings them to be offered] lay his hand [See above chap. 1. on verse 4.] upon the head of the sacrifice; and shall say them [viz., by the Priest, as above chap. 1. verse 5.] before the face of the tent of the congregation, and the sons of Aaron, the Priests, shall sprinkle the blood about the altar.

3. After that shall be offer of that Thank-offering a fire-offering unto the LORD; [See above chap. 1. on verse 9.] the fat that covereth the entrails, and all the fat that is as the entrails. [Oth. *ever*, or upon the entrails.]

4. Then both the kidneys and the fat that is thereon, that is on the flank (or small-) guts, [understand the guts which lie in the flank of the belly, called *lilia* by the Latines] and the cawl over the liver, with the Kidneys, [Heb. above, as before, chap. 2. verse 2. &c. i. e. together with the Kidneys, which he was not only to sever for this obligation; but likewise for the same end, to take off the fat thereof, &c. and the cawl of the liver:] the same he shall take off [or put off, pull off.]

5. And the sons of Aaron shall kindle the same upon the altar, upon the burnt-offering, [which was to be offered there every morning and evening: or upon, that is to say, after the same; or upon, that is, according to the manner and use of the burnt-offering. See below chap. 4. 35. and 5. 12.] which shall be upon the wood that is upon the fire: it is a fire-offering of pleasant smell to the LORD.

6. And if his sacrifice be of small cattle, [i. e. of sheep or goats, as appears by verse 7. and 22. See above chap. 1. on verse 2.] for a burnt-offering to the LORD, be it male or female, he shall offer the same perfect.

7. If he offer a lamb for his sacrifice, he shall offer it before the face of the LORD. [See above chap. 1. on verse 3.]

8. And he shall lay his hand upon the head of his sacrifice: and he [i. e. the Priest for him; see above chap. 1. verse 5.] shall say the same before the tent of the congregation: and the sons of Aaron shall sprinkle the blood thereof round about the altar.

9. After that shall be offer of that thank-offering unto the LORD, his fat, the whole rump, which he shall take off close by the back-bone, [understand hereby the uppermost part of the chine, ending in the holy bone, or sacrum] (or chine) and the fat covering the entrails, and all the fat that is on the entrails.

10. Also both the kidneys, and the fat that is thereon, that is the flank-guts, and the cawl over the liver with the kidneys, the same he shall take off.

11. And the Priests shall kindle the same upon the altar: it is a meat of the fire-offering of the LORD. [Heb. bread of the *erc*. understand the flesh of the sacrifices, which was to be consumed by fire, for the honour of God, even as bread or meat is by the mouth of man: or, which in part belonged unto the Priests, for to be eaten by them. See the places, Lev. 21. 6, 8, 17, 21, 22. and chap. 22. 25. *Ezek.* 44. 7. *Mal.* 1. 12.]

12. Now if his sacrifice be a goat, he shall offer the same before the face of the LORD.

13. And he shall lay his hand upon her head, and he shall say it before the tent of the congregation, and the sons of Aaron shall sprinkle its blood upon the altar, round about.

14. Then shall he offer thereof his sacrifice, a fire-offering to the LORD, the fat covering the entrails, and all the fat that is on the entrails:

15. Together with both the kidneys, and the fat that is thereon, that is on the flank-guts; and the cawl over the liver, with the kidneys, the same he shall take off.

16. And the Priest shall kindle the same upon the altar: it is a meat of fire-offering for a pleasant smell: *Gen.* 8. on verse 21. All fat shall be the LORDS. Accordingly no fat of any beast fit for the sacrifice, was to be eaten by either Priest or owner, but it must be halloved, and burnt to the LORD, see below chap. 7. 23, &c.]

17. (Let this) be an everlasting Institution, [Heb. institution of eternity: see *Gen.* 13. on verse 15.] for your generations in all your habitations: [They were forbidden to eat the fat of the beasts, not only that which was offered to God in the tent of the congregation, but likewise that which they killed at home for their own use. Yet, understand not all the fat indifferently, but peculiarly the greasy, suet, and tallow-fat, growing and hanging on the end and of the films of muscles, and by cold becoming lumpish, hard and brittle, called *adeps* by the Latines. Understand here especially that of the three sorts of beasts expressed, chap. 7. verse 23, 24.] No fat nor blood shall ye eat. [See *Gen.* 9. on verse 4. *Lev.* 7. 13, 26. and 17. 10, 4.]

CHAP. IV.

Laws of the manner of sacrifices which were to be offered for the sins committed out of Error, v. 1. *Etc.* either by the high Priest, 3. or by the whole congregation, 13. or by a Prince and Ruler, 22. or by a private and ordinary man, 27.

Moreover the LORD spake to Moses, saying:
2. Speak unto the children of Israel, saying: When a soul [i. e. a man, a person. See above chap. 1. on verse 1. and so frequently in the sequel] shall have sinned, by straying [i. e. through ignorance, when a body trespasseth, not knowing that to be sin, which he acted; or falleth into any sin through inadvertence, at unawares, in haste, heat and passion, nor being sensible of the sinfulness of it, till after the trespass committed] from any Commandments of the LORD, [viz., whereby any thing is forbidden; and for 1 Kings 2. 43. and thus commanding is used for forbidding, *Deut.* 2. 38. and 4. 23. Heb. *from* all *soms*, i. e. from one or any of all, as it is explained in the end of this verse] which should not have been done, [to below verse 13. and 22. See *Gen.* 20. on verse 9.] and shall have done (against) any one of them. [understand, that then such a transgressor shall offer the sacrifices here prescribed.]

3. If the Priest that is anointed, [understand hereby the high Priest; who in after-times of Priests was alone anointed, below *ch.* 21. 10. *Exo.* 29. 10. and 30. 30. also *Num.* 3. 3. *Lev.* 10. 7. At this time the common Priests were likewise anointed indeed, but only once for all, this their anointing serving both for them and their posterity. *Exod.* 29. 29. and 40. 15.] shall have sinned [viz., in any manner of life or doctrine] to the guilt of the people [i. e. namely, that by his sin he brought a guilt upon the people, they either embracing his false doctrine, or following the bad example of his life and conversation. Compare *Chron.* 21. 3. Oth. according to the guilt of the people; that is, in the same manner, as any of the common people might come to sin:] then shall he offer a bullock for his sin, which he shall sinned, a perfect young one [Heb. the son of a Bull, to below verse 14. See above chap. 1. on verse 14.] for a fire-offering to the LORD. [Heb. for sin, i. e. a sacrifice offered for sin: thus the words *sin* and *guilt*, are taken, below chap. 6. verse 17. *Ezek.* 45. 23. 2 *Cor.* 5. 21.]

4. And he shall bring that bullock to the door of the tent of

of the congregation, before the face of the LORD: and he shall lay his hand upon the head of that bullock, and he [viz., by one of the other Priests, serving at the altar: For he is distinguished from the Priest, who is called the anointed in the next verse] shall say that bullock, before the face of the LORD.

5. After that, shall that anointed Priest take of the blood of the bullock: and he shall bring the same to the tent of the congregation.

6. And the Priest shall dip his finger into that blood: and of that blood shall he sprinkle seven times, before the face of the LORD, before the Veil of the holy (place). [understand that costly and artificial Veil, whereby the holy (place) or the fore-part of the Tabernacle was distinguished and separated from the Holy of Holies, or *Moj* holy part. See *Exod.* 26. 31, 32, 33. and *cha.* 35. 11. and chap. 40. 3, 21. *Num.* 4. 5.]

7. Also the Priest shall put [Heb. give; and so below *lev.* 18. *Exod.* 29. 12.] of that blood upon the horns [see *Exod.* 27. 2. and 38. 2.] of the incense-altar [Heb. of the altar of the smoking, or perfuming] of the fragrance: spices, before the face of the LORD, that [oth. who] is in the tent of the congregation; [viz., within in the fore-part, right before the Sanctuary, *Exod.* 20. 6. some refer these words to the LORD himself; see above chap. 1. in the last note on verse 3.] then shall he pour forth all the blood of the bullock on the bottom of the altar of the burnt-offering, [i. e. on the ground, or lowermost part of the altar: so below verse 18, 25, 30, 34.] which is at the door of the tent of the congregation. [i. e. right before the entry of the fore-part of the Tabernacle, called the holy (place).]

8. Moreover all the fat of the bullock of the sin-offering, he shall take off from it: the fat covering the entrails, and all the fat that is on the entrails;

9. Besides the two kidneys, and the fat that is thereon, that is on the flank-guts, and the cawl over the liver with the kidneys, the same he shall take off;

10. According as it is taken off from the bullock of the thank-offering: and the Priest shall kindle the same upon the altar of the burnt-offering.

11. But the skin of that bullock, and all his flesh with his head, and with his legs, and his entrails, and his dung;

12. And the whole bullock he shall carry forth without the camp, to a clean place, where they throw out the ashes [Heb. at the throwing forth of the ashes: i. e. by or upon it. Understand a place without the camp, where the ashes of the burnt-sacrifices, together with other filth and ordure, that came from them, were usually carried and thrown out. This place is to be distinguished from another on the East-side of the Court of the Tabernacle, whereby the ashes were first carried from the altar. See above chap. 1. on verse 16. and of both places together, *Lev.* 6. verse 10, 11.] and shall burn him with fire upon the wood: by the ashes thrown out, (there) shall he burn.

13. Now if the whole congregation of Israel shall have sinned, [viz., through ignorance, mistake, or inadvertence, and inconsiderately, as above verse 2.] and the matter is hidden before the eyes of the congregation: and they shall have done ought [Heb. one, i. e. somewhat, something, i. e. committed that trespass] (against) any one of all the Commandments [Heb. against all the Commandments; i. e. against one, or any of them all, see above on verse 2.] of the LORD, which should not be done: and are become guilty. [i. e. are fallen into sin, and are therefore liable to punishment. Compare above verse 3.]

14. And that sin, which they shall have sinned against, [viz., against any of the LORDS Commandments] is made known: then shall the congregation offer a bullock, a young one for a sin-offering, and bring the same

before the tent of the congregation. [Heb. before the face of the Tent, &c.]

15. And the eldest of the congregation [i. e. Rulers and Governours which were set over the rest, as also the Teachers and Instructors of the people. See *Exod.* 3. on verse 16. *Matth.* 26. 57.] shall lay their hands upon the head of the bullock, before the face of the LORD: and he [viz., the Priest, whose turn or office it was to do the same; see above *cha.* 1. on verse 5.] all fly the bullock, before the face of the LORD.

16. After that, shall that anointed Priest [See above on verse 3.] bring of the blood of the bullock to the tent of the congregation.

17. And the Priest shall dip his finger in, (taking) of that blood: [The Hebrew Verb (here used for dipping) continued with the particle *min*, i. e. out of, or from, doth wital include the Verb to take. Compare herewith the Annotations on *Gen.* 12. on verse 15. *Item* below chap. 5. 4. these words may likewise be read thus, shall dip in [some of that blood] and he shall sprinkle seven times before the face of the LORD, before the Veil. [See above on verse 6.]

18. And of that blood he shall put upon the horns of the altar, which is before the face of the LORD: that (or, who) is in the tent of the congregation: [viz., the LORD, as above chap. 1. 3. and here verse 7.] then shall he pour out all the blood, at the bottom of the altar of the burnt-offering, which is before the door of the tent of the congregation.

19. Besides he shall take off all his fat from him, and kindle (it) upon the Altar.

20. And he shall do to this bullock, according as he did to the bullock of the sin-offering; so he shall do unto him; and the Priest shall make Expiation for them, [i. e. signify and denounce unto them the sign and seal of the Expiation to be made by the Mediator M. Christ. See above chap. 1. on verse 4. and compare 2 *Cor.* 5. 19, 20.] and it shall be forgiven them. [viz., of grace, without faith for the spite blood of Christ, Rom. 3. 25. not that of the beasts, *Heb.* 10. 4. whose shedding of blood was but a type of the Sacrifice of Christ, *Hebrews* 10. 13, &c.]

21. After that, shall he carry forth that bullock without the camp, and shall burn him, according as he burnt the first bullock; [See above verse 12.] it is a sin-offering of the Congregation.

22. When a chief (man, or Ruler) shall have sinned, and shall have done against one [Heb. all. See above on verse 13.] of the Commandments of the LORD his God, through straying, [See above on verse 2.] which should not be done, so that he is guilty; [understand this verse, of such an error and straying, as is committed through inadvertence; when a man doth indeed observe and apprehend his own sin, but not till after the fact or commission: The other sort spoken of in the next verse, proceedeth of meer ignorance, when a man doth not understand, that he hath committed sin, before such time as it is shewed him by another.]

23. Or [Oth. when, or, if] his sin, which he hath sinned against it, shall be made known unto him; then shall he bring for his offering, a he-goat, [i. e. a young one, a Kid, sucking yet, as below verse 28. a he-goat, for a young one. *Item*, below *ch.* 5. 6, 8.] a perfect male.

24. And he shall lay his hand upon the head of the he-goat, and he shall say him [viz., by the Priest] in the place, where they lay the burnt-offering, [to wit, before the door of the Tent of the Congregation. See above chap. 1. *Exod.* 29. 38.] before the face of the LORD, it is a sin-offering.

25. Then shall the Priest take of the blood of the sin-offering, with his finger, and put (that) upon the horns of the altar of the burnt-offering: then shall he pour out his blood at the bottom of the altar of the burnt-offering.

26. He shall likewise kindle all his fat upon the altar: like unto the fat of the thank-offering: thus shall the Priest make Expiation for him [see above on verse 20.] of his sin, and it shall be forgiven him.

27. And if any man (homo) [Heb. soul. See above chap. veric 1.] of the people of the land, [understand the common people, or vulgar sort, not only of the Israelites themselves, but likewise of the strangers, or Profelites, incorporated with them by open profession of the same Religion and Circumcision, Exod. 12. 49. Num. 15. 16.] shall have sinned through straying; [see the meaning hereof, above veric 22.] doing ought (against) one of the Commandments of the LORD, which should not be done, so that he is guilty:

28. Or his sin, which he hath sinned, shall be made known to him, then he shall bring for his offering, a young goat, [Heb. a she-goat, or a Kid of the goats, i. e. a young sucking goat: see above on veric 23.] a perfect female, for the sin which he hath sinned.

29. And he shall lay his hand upon the head of the sin-offering; and that sin-offering shall be slain, in the place of the burnt-offering. [i. e. there where the burnt-offering is wont to be slain, see above chapter 1. on veric 3.]

30. After that, shall the Priest take of her blood with his finger, and do it upon the horns of the altar of the burnt-offering; then he shall pour out all the blood thereof, at the bottom of that altar.

31. And he shall take off all her fat, according as the fat of the thank-offering is taken off, and the Priest shall kindle it upon the altar, for a pleasant smell to the LORD: and the Priest shall make Expiation for him, [see above on veric 20.] and it shall be forgiven him.

32. But if he bring a Lamb for his Sacrifice for sin-offering, it shall be a perfect female, that he bringeth:

33. And he shall lay his hand upon the head of the sin-offering: and he shall lay the same [viz. by the Priest, see above chap. veric 7.] for a sin-offering, in the place where the burnt-offering is slain.

34. After that shall the Priest take of the blood of the sin-offering with his finger, and shall do it upon the horns of the altar of the burnt-offering: then shall he pour out all the blood thereof, at the bottom of that altar.

35. And all the fat thereof he shall take off, according as the fat of the Lamb of the thank-offering is taken off: and the Priest shall kindle them [viz. the fats, or fat-nesses, which were of different sorts, as may be gathered, above by veric 8. and 9.] upon the altar, with the fire-offerings [see above chap. 3. on veric 5.] of the LORD; and the Priest shall make Expiation for him, over his sin, which he hath sinned, and it shall be forgiven him.

CHAP. V.

Laws concerning the manner of offering guilt-offerings, to make Expiation for having heard and concealed curses, v. 1. For touching unawares any unclean thing, 2. or swearing in vain, 4. of that which he was to do or offer, that was guilty of one or any of these, 6. as also that had trespassed against the hallowed or consecrated things of the LORD, 14.

Now when a man (homo) [Heb. soul, and so in the sequel. See Gen. 12. on veric 5.] shall have sinned, having heard a voice of the people, [viz. of blasphemy, or cursing, uttered against God (as below chap. 24. 10. 11.) or his neighbour, (as 2 Sam. 16. 7.)] whereby he is witness, whether he saw it, [viz. having been personally present, when the sin was committed] or knew (it): [having heard it reported by others] if he

made it not known [viz. to the Magistrate, being kept back through any human infirmity of either timor or fear, or want of courage, or for afflictions fake, or out of neglect, &c.] then he shall bear his iniquity, [i. e. he shall undergo and suffer punishment, which by this refusal of concealment he hath deserved: see this phrase below, veric 17. and chap. 17. 16. and chap. 20. 20. Num. 14. 33. Isa. 53. 11. &c. and this sin, or iniquity is taken for punishment, Gen. 19. 15. Num. 18. 1. see Gen. 4. on veric 13.]

2. Or when a man shall have touched any unclean things [Understand this of the Ceremonial uncleanments, whereof see further below, chap. 11. and Deut. 17. 1.] whether it be the dead carcase of a wild unclean beast, or the dead carcase of unclean cattle, or the dead carcase of an unclean creeping creature; [see Gen. 1. on veric 20.] although it were unknown to him, [viz. that he had touched any of those.] nevertheless he is unclean and guilty.

3. Or when he shall have touched the uncleanness of a man, according to all his uncleanness, whereby he is made unclean, [i. e. in any kind of uncleanness, whereby a man may become unclean, according to the Ceremonial Law. See of the several kinds of this uncleanness, below chapters 11. 12. 13. 15. and 17.] and it was hid before him: and he is made aware of it; [Heb. hath known it, and so veric 4.] he is guilty:

4. Or if a man shall have sworn unadvisedly with his lips, uttering (the same) to do evil, or to do good, [to wit, to his neighbours:] of the evil, (see an example, 1 Sam. 25. 22. Item, Acts 23. 22. of the good, Mark 6. 23.) according to all what a man uttereth unadvisedly in an oath, and it was hid before him, [viz. through distemper and trouble of his spirit] and he is made aware of it; he is guilty of one of those. [i. e. of one of the foretold misdeeds.]

5. It shall be then, [i. e. then shall this following Law be observed by and with him] when [to wit, because] he is guilty of one of those: that he shall confess, wherein he hath sinned: [i. e. in which of the foretold particulars:] oth. that he hath sinned therein.

6. And shall bring for his guilt-offering to the LORD for his sin, which he hath sinned, [Understand the Sacrifice, to be made for the sin committed of infirmity, and making a man guilty nevertheless before God:] of this offering below likewise veric 16. and chap. 6. 17. and chap. 7. 1. 19.] a female of small cattle [see above on chap. 1. on veric 2.] a Lamb, or a young Goat for the sin: [oth. for sin-offering. See above chap. 4. on veric 2.] then the Priest shall make Expiation for him by reason of his sin.

7. But if his hand be not able to compass so much, [i. e. if he be not able to do it by reason of his poverty, thus below veric 11. and chap. 25. veric 26.] as is sufficient for a small cattle, [Heb. the sufficiency of a small cattle] then shall he (for) his offering, for the guilt which he hath sinned, bring unto the LORD two Turtle-doves, or two young Pigeons [Heb. sons of the dove, and so veric 11. see above chap. 1. on veric 14.] one for a sin-offering, and one for a burnt-offering.

8. And he shall bring them to the Priest, who shall first offer that which is for the sin-offering: and shall split her head with his nail beside her neck, but not cut (it) off.

9. And of the blood of the sin-offering he shall sprinkle on the wall of the altar: and the remainder of that blood shall he wring out at the bottom of the altar: it is a sin-offering.

10. And the other he shall make for a burnt-offering, after that manner; [Oth. according to the right, i. e. after the manner and order appointed in this behalf, being according to right and lawfull: thus the word is taken elsewhere too. Compare Gen. 40. 13. and see the Annotations thereupon] then the Priest shall make Expiation

for him because of his sin, which he hath sinned, and it shall be forgiven him.

11. But if his hand cannot compass two Turtle-doves, or two young Pigeons, then he that hath sinned [Oth. then he, because he hath sinned] shall bring for his offering the tenth part of an Ephah [called Gomer, Exod. 16. 36. holding forty hen-egg-shells, ten of them made upon an Ephah, holding ten times as much, that is to say, as much as four hundred thirty two hen-egg-shells. They were measures for dry wares] of meal-flour for a sin-offering: he shall do no oil over it, nor lay frankincense thereupon, because it is a sin-offering.

12. And he shall bring that to the Priest, and the Priest shall grip his hand thereof for remembrance of the same, and kindle that with fire upon the altar, upon the fire-offerings of the LORD. [Oth. after the manner of the fire-offerings.] See above chap. 3. on veric 5.] it is a sin-offering.

13. Then the Priest shall make Expiation for him over his sin, which he hath sinned in any of those (things), [viz. of the sins mentioned above, veric 1.] and it shall be forgiven him: and it [viz. the remainder] shall be the Priest's, like unto the meat-offering.

14. Moreover the LORD spake to Moses, saying:

15. When a man [Heb. soul] shall have transgressed through transgression, and sinned through straying from [oth. (in ought) of, or, about, or, because of] the holy things of the LORD [Heb. the Holinesses of the LORD, i. e. from, or, about the thing, which are hallowed and consecrated to the LORD, and separated for an holy use, and so in the next veric, &c. And compare chap. 22. 2. and chap. 16. 4. and 19. 24.] then shall he bring for his guilt-offering to the LORD, [Heb. his guilt, i. e. the sacrifice for his guilt. See above, ch. 4. on veric 3.] a perfect Ram out of the flock with thy estimation in silver shekels, [i. e. with as much money, as the pulsed thing shall be worth. Compare below chap. 22. 14. and chap. 27.] according to the shekel of the Sanctuary, [which was as much again as the common shekel, to wit, about half a Rix-dollar, (two shillings three pence)] for a sin-offering.

16. Thus shall he restore that which sinning he (hath purloined) of the holy things, and shall add over and above the same the fifth part thereof, which he shall give unto the Priest: thus shall the Priest make Expiation for him, with the Ram of the guilt-offering, [see above on veric 6.] and it shall be forgiven him.

17. And if a man shall have sinned, [and done (against)] one of all the Commandments of the LORD, which should not be done; howbeit he knew not of it, yet he is guilty, and shall bear his iniquity. [see above veric 1.]

18. And he shall bring a perfect Ram out of the flock, unto the Priest, with thy estimation for a guilt-offering; and the Priest shall make Expiation for him, over his sin-offering, though which he hath strayed, not knowing the same; then it shall be forgiven him.

19. It is a guilt-offering; he hath assuredly made himself guilty to the LORD. [Heb. making guilty, he hath made guilty himself, i. e. notwithstanding that he repelled through ignorance, or unadvisedness, inconsiderateness, or forgetfulness, or hate and passion, or any other weakness and infirmity, yet he hath committed sin, and is liable to punishment for it. Compare Luke 12. 48.]

CHAP. VI.

Laws concerning those, that purloined any thing from their neighbour, v. 1. &c. a further Declaration of the Lawfull manner of the burnt-offering, 8. of the meat-offering, both that which was common, 14. and that

which was to be offered at the consecration of Aaron and his sons, 19. and of the sin-offering, 24.

Moreover the LORD spake unto Moses, saying: [Note: The seven former vestes of this Chapter, are by some made to co-here with the former Chapter, according to the partition in the Hebrew Text, and that not without reason; they handling yet of the guilt-offering.]

2. When Aaron [Heb. soul; and so in the sequel: see Gen. 12. on veric 5.] shall have sinned, and transgressed against the LORD through transgression: [he that trespasseth against his neighbour, sineth likewise against the LORD: not only because man is his creature, and appertaineth to him; but also, that God hath commanded us, to love our neighbour, and not to do him any hurt; besides that the Name of the LORD is often abused in and about the trespasses which are committed against the neighbour:] that he shall have first [Oth. denied] of what hath been given him in custody, or put into his hand, [Heb. of putting of the hand, i. e. of that which was put and entrusted, or committed into the hand, whether it be of one alone, or of more, with whom he hath entered into contract or society, by plucking of the hand, or signing with the hand, or any other binding way, to be true and truly about the matter committed:] or of robbery, or of (that which) he withheld from his neighbour by violence, [or hath deceitfully withdrawn (or purloined) from his neighbour.]

3. Or that he shall have found that which was lost, and lied over it, and sworn with falsehood over (or, about) ought that a man doth, sinning therein.

4. It shall be thus, because he hath sinned, and is become guilty, that he shall return again the robbery which he robbed, or the (thing) withheld, which he withheld by violence, or the thing in custody, which was given him in custody, or the (thing) lost, which he hath given found.

5. Or over, (or, about) all that he hath sworn falsely, that he shall restore the same in its principal sum, and add the fifth part over (and) above it: so shall the same belong, (or, whose that is) to him shall he give the same, upon the day of his guilt. [i. e. when he shall be found and declared guilty. Oth. On the day of his guilt-offering, i. e. when he shall be obliged to offer the sacrifice for his guilt, for his Expiation with God: then he shall wishal make satisfaction to his neighbour. Compare Math. 5. 23.]

6. And he shall bring his guilt-offering to the LORD; unto the Priest, a perfect Ram out of the flock, with thy estimation [see above chap. 5. on veric 15.] for a guilt-offering.

7. Then shall the Priest make intercession for him, [See above chap. 1. on veric 4.] before the face of the LORD, and it shall be forgiven him: over (or about) ought of all that he doth, wherein he is guilty. [Heb. of the guilt therein.]

8. Moreover the LORD spake unto Moses, saying:

9. Command Aaron, and his sons, saying: This is the Law of the burnt-offering: [i. e. the pattern of the manner how the burnt-offering shall be done or administered, both the daily, Exod. 29. 28. and the voluntary, Lev. 1. and that which the Law enjoyneth for any trespass:] it is [viz. the burnt-offering. Here is a description of the burnt-offering; compare the same with the note on Gen. 8. 20.] that which ascends through burning upon the altar, all the night, until the morning: whereby the fire of the altar shall be kept burning.

10. To wit, that which at the first sacrificeth thereupon, fell down from heaven, and was to be kept burning there continually. See below veric 12. and 13.]

11. And the Priest shall put on his linen garment [See

[See hereof, Exo. 1. 28. 29. 40.] and draw on his linnen drawers over his flesh, and shall take up the ashes, when the fire shall have consumed the burnt-offering upon the altar: and shall lay the same by the altar. [Vir. the ashes. See above chap. 1. verse 16.]

11. After that shall be put off his cloaths, and shall put on other cloaths: and shall carry forth the ashes without the camp, to a clean place. [See above chap. 4. on verse 12.]

12. The fire now upon the altar shall be kept burning thereupon, it shall not be extinguished, but the Priest shall kindle wood there [Vir. upon that altar] every morning [Heb. in the morning, in the morning. See Gen. 39. on verse 10.] and shall sit [or dispose] the burnt-offering thereupon, and kindle the fat of the thank-offerings thereupon.

13. The fire shall continually be kept burning upon the altar: it shall not be extinguished.

14. This now is the Law of the meat-offering. [See chap. 2. on verse 1.] (One) of the sons of Aaron shall offer the same, before the face of the LORD, right before the altar. [oth. upon the altar. Heb. at the face of the altar.]

15. And he shall take up thereof his handful, out of the meat-flower of the meat-offering, and of the oil thereof, or all the frankincense that is upon the meat-offering, when shall be kindle it upon the altar: it is a pleasant smell [see above chap. 1. on verse 9.] for a remembrance of the same, [see above chapter 2. on verse 2.] to the LORD.

16. And the remainder thereof Aaron and his sons shall eat: [This Law was grounded on three reasons:

1. That the things once hallowed, might not be slighted through common use. 2. That the same might not be abused afterwards by or among the people, for stew, or pride, or gluttony, or any otherwise. 3. That the Priests which served at the Altar, might live of the Altar; Cor. 9. 13.] it shall be eaten uncleaned, in the holy place, in the Court of the Tent of the Congregation shall they eat the same. [Hereby is expressed, which was the holy place where the holy Viands were to be eaten by the Priests. See also below verse 26. and chapters 10. 11. 13.]

17. It shall not be baked with leaven; it is their portion which I have given of my fire-offerings; it is a Holiness of Holinesses, [see above chap. 2. on verse 3.] like unto the sin-offering, and like unto the guilt-offering.

18. Every male among the children of Aaron shall eat the same: be it an everlasting Institution [Heb. institution of Eternity. See Gen. 13. on verse 15.] for your generations, of the fire-offerings of the LORD: whatsoever [or, whatsoever] toucheth the same, [Vir. the things mentioned in the two fore-going verses] shall be holy. [i. e. be reputed holy and unfit for other things or uses, but it may either be broken, or washed, or scented and scoured: See below verse 27. and 28.]

19. Moreover the LORD spake unto Moses, saying:

20. This is that offering of Aaron and his sons, which they shall offer unto the LORD, on the day when he shall be anointed: [Vir. Aaron himself, or any one of his sons (or one after another).] The tenth part of an Ephah, [see above chap. 5. on verse 11.] meat-flower, a meat-offering continually, [i. e. either, like unto the continual meat-offerings, or together with the continual meat-offering, or for a continual meat-offering, [Vir. in the anointing of the Priests: as for the continual meat-offering, see Exo. 29. 40.] the moiety thereof in the morning, and the moiety thereof in the evening. [i. e. the one part for the morning sacrifice, the other for the evening sacrifice.]

21. It shall be made in a pan with oil; roasted [oth.

and so cooked that it bubble up, and be blown up to some swelling and rising: to follow chap. 7. 12.] and the baked pieces [Heb. cookings of the meat-offering of pieces, i. e. cooked or baked pieces of the meat-offering] thou shalt offer for, a pleasant smell to the LORD.

22. The Priest also, who of his sons shall become the Anointed in his stead, [i. e. he that shall succeed him in the Priestly office] shall do the same: be it an everlasting institution: it shall be kindled whole for the LORD. [Vir. to be wholly or utterly burnt.]

23. Thus every meat-offering of the Priest shall be whole; [Vir. wholly and entirely to be kindled and burnt. Oth. it shall be burnt whole] it shall not be eaten.

24. Moreover the LORD spake unto Moses, saying:

25. Speak unto Aaron, and unto his sons, saying: This is the Law of the sin-offering, [See above chap. 4. on verse 3.] In the place where the burnt-offering is slain, [see above chap. 1. on verse 3.] (there) shall the sin-offering be slain before the face of the LORD: it is a Holiness of Holinesses. [See above chap. 1. on verse 3.]

26. The Priest that offereth the same for the sin, [Heb. that un-fanceth (it) i. e. offereth it for sin] shall eat it: it shall be eaten in the holy place, in the Court of the Tent of the Congregation.

27. What (or, who,)soever shall touch the flesh thereof, shall be holy: [See above on verse 18.] so be that shall have sprinkled of it upon his garment, that [Vir. garment] whereon he shall have sprinkled, thou shalt wash in the holy place. [see above on verse 16.]

28. And the earthen vessel, wherein it was sodden, shall be broken; but if it be boiled in a copper vessel, it shall be scoured, and washed in water. [Vir. in holy water, out of the Laver, see Exo. 40. 7. 30. and below 8. on verse 11.]

29. Every male among the Priests shall eat the same: it is a Holiness of Holinesses.

30. But no sin-offering [Such as were the sin-offerings to be offered for the trespasses of the high Priests, and that of the whole Congregation, Lev. 4. 5. 16. Item, the yearly sin-offering on the day of Expiation, Lev. 16. verse 17.] of whose blood there shall be brought into the Tent of the Congregation, for to make Expiation in the Sanctuary, it shall be eaten: it shall be burned in the fire.

CHAP. VII.

Laws concerning the Guilt-offering, v. 1. &c. declaring what shall sell to the Priests slave, both thereof and of some other Sacrifices, 7. Laws concerning Thank-offering, 11. as well of praise-offering, 12. as of vow-offering, and free-will-offering, 16. the eating of the fat forbidden, together with a Declaration, what fat might be made use of for other things, 22. the eating of blood forbidden, 26. an other appendix or caution yet, concerning thank-offerings, 28. the conclusion of all the former Laws, 35.

This now is the Law of the Guilt-offering, [see above chap. 5. on verse 6.] it is a Holiness of Holinesses. [see above chap. 2. on verse 3.]

1. In the place [See of this place above, chap. 1. 3.] where they [Vir. the Priests] do slay the burnt-offering, [whereof see above chap. 6. on verse 9.] (there) they shall slay the guilt-offering: and they shall [oth. of the Priests namely, see above chap. 1. 5.] sprinkle of the blood thereof round about the altar.

2. And of that all his fat shall be offered: the rump, and the fat that covereth the entrails.

4. Also

4. Also both the kidney, and the fat that is thereon, that is upon the flank-guts: and the caul over the liver, with the kidneys, [see above chap. 3. on verse 4.] the same they shall take off.

5. And the Priest shall kindle the same upon the Altar of the fire-offerings of the LORD: it is a guilt-offering.

6. Every male among the Priests, shall eat the same; it shall be eaten in the holy place; [See above chap. 6. on verse 16.] it is Holiness of Holinesses.

7. As the sin-offering, so also shall be the guilt-offering: one kind of Law shall be for them both; it shall be the Priests, [The offering namely] that shall have made Expiation with it [as having administered this Ceremony betokening the Expiation, and pointing at the Messiah, who was to purchase the same: see above chap. 1. on verse 4.]

8. Also the Priest that offers the burnt-offering of any, that Priest shall have the skin of the burnt-offering, which he offered:

9. Besides all the meat-offering that is bled in the oven: together with all that is prepared in the kettle, and in the pan, shall be the Priests that offereth the same:

10. Likewise all meat-offering mixt with oil, or dry, [i. e. without oil, or drink-offering; as the meat-offerings for the trespasses were, above chap. 5. 11. and the jealousy-offerings, Numb. 5. 15.] shall belong to all the sons of Aaron, to the one, as to the other. [Heb. the man as his brother.]

11. This now is the Law of the Thank-offerings [See above chap. 3. on verse 1.] which they shall offer unto the LORD.

12. If he offer it for a praise-offering, [Or, confession-offering, acknowledge-offering, whereby the mercies and favours received at Gods hands, were with all humility and reverence openly acknowledged, and thanks rendered unto God for them. See of this offering likewise below, chap. 12. 29. 2 Chron. 29. 31. and 33. 16. Ps. 10. 14.] he shall besides the praise-offering offer unleavened cakes mixt with oil, and unleavened wafers stroaked with oil: and these cakes mixt with oil, shall be of roasted (or, fried) meal-flower.

13. Besides the cakes he shall offer leavened bread to his sacrifices, with the praise-offering of his Thank-offering.

14. And one thereof [Vir. one of the leavened bread (loaves) mentioned in the former verse] out of all the sacrifice, shall be offered unto the LORD for a heave-offering: [understand such an offering as was to be elevated and lifted up, on high by the Priest, in the offering. See of the same likewise below verse 32. Exod. 29. 27. 28. and compare herewith below the Annotations on verse 30.] it [Vir. the said heave-offering] shall be the Priests, who sprinkleth the blood of the thank-offering.

15. But the flesh of the praise-offering of his thank-offering shall be eaten on the day of the sacrifice thereof; [i. e. when the sacrifice shall be made] they shall leave nothing of it over till the morning.

16. And if the day-offering of his sacrifice be a vow, [Understand a pious and religious vow, voluntarily made unto the LORD, in things lawful and of our own disposing, for the glory of God, and manifestation of our thankfulness. Compare Num. 30. 2.] or free-will-offering, [i. e. that, which a man being not prescribed or constrained by any Law, doth offer unto the LORD of the free motion and disposition of his own heart. See of the like below, chap. 22. 23. Ezek. 46. 12.] that shall be eaten that day, when he shall offer his offering: and the remainder thereof shall likewise be eaten the next day.

17. That which yet remained over of the flesh of the day-offering, shall on the third day be burnt with fire:

18. For if in any wise there be eaten [Heb. eating be eaten] of that flesh of his thank-offering on the third day, be that offered the same, shall not be acceptable, [Vir. before the LORD] it shall not be imputed to him, [Vir. for an acceptable Thank-offering] it shall be an abominable thing: [The Hebrew word here used signifieth properly that which through age is grown to be of an ill sent, and favour, and colour] and that [oth. i. e. man or person; and so in the sequel] which eateth thereof, shall bear his iniquity. [See above chapter 5. on verse 1.]

19. And the flesh [Vir. of the thank-offering; see the former and next verse] which shall have touched any unclean (thing), shall not be eaten: it shall be burnt with fire: but us for the (other) flesh [Vir. that remained over yet, and hath touched no unclean thing] that shall be destroyed out of her people. [see Gen. 17. on verse 14.]

20. Yet when a soul shall have eaten the flesh of the thank-offering, which is the LORDS, and her uncleanness is upon her [Understand Ceremonial uncleanness, whereof such a one shall not have cleansed himself yet, according as is prescribed below, chap. 21. and 22.] the same soul shall be destroyed out of her people. [see Gen. 17. on verse 14.]

21. And when a soul shall have touched ought unclean, (as) the uncleanness of a man, or unclean cattle, or any unclean abomination, [i. e. any such thing, as is declared unclean, and therefore to be loathed and abhorred] and shall have eaten of the flesh of the thank-offering, which is the LORDS, the same soul shall be destroyed out of her people.

22. After that the LORD spake to Moses, saying:

23. Speak to the children of Israel, saying: Ye shall eat no fat [see above chap. 3. on verse 18.] of an ox, or sheep, or goat.

24. But the fat of a dead carcass, and the fat of that which is torn, may be used [Heb. done] to all [i. e. any kind of] work, yet ye shall not eat it at all.

25. For every one that shall eat the fat of a beast, whereof one shall have offered a fire-offering to the LORD, that soul that shall have eaten it, shall be destroyed out of her people.

26. Also in all your habitations shall ye eat no blood, whether it be of fowl, or of cattle.

27. Every soul that eateth any blood, the same soul shall be destroyed out of her people. [See Gen. 9. 4. Lev. 3. 17. and 17. 14.]

28. Moreover the LORD spake to Moses, saying:

29. Speak unto the children of Israel, saying: He that offereth his thank-offering to the LORD, shall bring (certain) his offerings [i. e. he shall bring it himself in person, and not another for him: See the next vers.] of his thank-offering to the LORD. [i. e. of those parts or pieces, which was to be offered to God, or given to the Priest.]

30. His hands shall bring the fire-offerings of the LORD, the fat on the breast [Or, with the breast] hee shall bring with the breast, to wave the same for a wave-offering before the face of the LORD. [Understand, according to the opinion of some, such an offering, as was to be waved, or moved by the Priest towards the four quarters of the world; and therefore is to be distinguished from the heave-offering, which was moved only by elevating or lifting upwards, above verse 14. See likewise of this wave-offering, below chap. 8. 27. and 9. 21.]

31. And the Priest shall kindle the fat upon the Altar: yet the breast shall be Aarons and his sons.

33. Also

32. Ye shall likewise give the right shoulder for a heave-offering unto the Priest; out of thy thank-offerings.

33. He of the sons of Aaron, that offereth the blood of the Thank-offerings, and the fat, to him shall the right shoulder be portion. [See Exod. 29, on ver. 22.]

34. For the wave-bread [Heb. bread of waving, or moving. See above on verse 14.] and the heave-shoulder [Heb. shoulder of heaving, or cleansing] have I taken from the children of Israel out of their thank-offerings, and have given the same to Aaron the Priest, and to his sons for an everlasting institution. [See Gen. 13, on verse 17.] from the children of Israel.

35. This is the anointing of Aaron and his sons, [i. e. the rights, or due and lawful portion appertaining to Aaron and his sons; by reason of their Priestly office, whereunto they are called, and by the anointing hallowed and consecrated] from the fire-offerings of the LORDs on the day [i. e. from that day wherein they shall be consecrated] when he [viz. Moſch, or, God by Moſch] made them draw near [oth. when he (viz. Aaron) shall make them draw near] for to administer the Priesthood unto the LORD.

36. Which [Portion namely] the LORD commanded to give him from the children of Israel, on the day he anointed them; be it an everlasting institution for their generations.

37. This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the guilt-offering, and of the fill-offering [Or, the consecration-offering. Heb. of the fillings; for the Priests, when they were installed into their office, had their hands filled with sacrifice; or with that sacrifice was their confirmation in the Priestly office fulfilled. See Exod. 28. 41. and 29. 9. and 32. 29. below 8. 33. 1 Kings 13. 33. Ezek. 43. 26.] and of the Thank-offering.

38. Which the LORD commanded Moſch upon mount Sinai; on the day when he commanded the children of Israel, that they should offer their sacrifices unto the LORD in the wilderness of Sinai.

CHAP. VIII.

After that Moſch had gathered the assembly of the children of Israel, by Gods command, v. 1. &c. he washed Aaron and his sons, 6. put on the high Priestly garments upon Aaron, 7. anointed the Tabernacle with the Altar and Laver, 10. anointed Aaron, 12. put on the holy garments upon his sons, 13. offered sacrifices for them, 4. added thereto some other ceremonies yet, about some parts of their body and garments, with a meat-offering, 23. gives them some peculiar charges, 31. which they perform, 36.

Moreover the LORD spake unto Moſch, saying:

2. Take Aaron and his sons with him, and the garments, [Understand the holy and Priestly garments, which God had commanded to be made, Exod. 28. 2. and accordingly were ready now, Exod. 39. 1.] and the anointing oil: [Heb. oil of anointing, or, unſion; and so in the sequel. See thereof further, Exod. 30. 23, 24, 25. and chap. 37. 29.] besides the bullock of the sin-offering, [i. e. which was to be offered for a sin-offering. See hereof and the things following, Exod. 29. 1. &c.] and the two Rams, and the basket of the unleavened bread- [loaves] [i. e. the basket wherein the unleavened things were laid and carried, which were to be offered to God.]

3. And gather all the Congregations, at the door of the Tent of the Congregation.

4. Now Moſch did according as the LORD had com-

manded him; and the assembly was gathered at the door of the Tent of the Congregation.

5. Then said Moſch to the Congregation; This is the matter (or, thing) [Heb. word. See Gen. 20. on verse 10.] which the LORD hath commanded to do. [See Exod. 29. and 30. and compare the two chapters with this.]

6. And Moſch made Aaron and his sons draw near, and washed them with that water. [See above chap. 6. on verse 28. and below verse 11.]

7. There he put him [viz. Aaron] on the coat; [i. e. this Priestly array, see Exod. 28. 4.] and also he put him with the girdle; and put on him the mantle; and girded he on him the Ephod: [Of this habit, see Exod. 28. 4, 6, 7. it was twofold: one the high Priests made of precious stuff, Exod. 28. 6. whereof the Text here speaketh. The other was of linnen, for the rest of the Priests and the Levites, and the Kings, 1 Sam. 2. 18. and 22. 18. and 1 Chron. 15. 27.] and girded the same with the artificial girdle of the Ephod, and bound him about the with.

8. Further he put on him the breast-plate; and joined to the breast-plate the Urim and the Thummim. [Of these see Exod. 28. 30. the words do signify lights and perfections. They were things not made by the art of man, but given by God to Moſch to put in, or set on the holy breast-plate.]

9. And he set the hat on his head: and on the hat, above his face, [Heb. over against. Compare Exod. 28. 37, 38. and 29. 6.] he set the golden plate, [or, leaf, Heb. flower of gold] the crown of Holiness; [so called, for that as some do write, it was made somewhat like a Crown. See further, Exodus 29, on verse 6.] according as the LORD had commanded Moſch.

10. Then Moſch took the anointing oil, and anointed the Tabernacle, [the Tent of the Congregation] and all that was therein; and balthowed the same. [i. e. set them apart for an holy use, and so in the two next verses. 1st Gen. 2. verse 3. Exodus 7. 41. and 29. 1. 2 Chron. 7. 7. Job 1. 14.]

11. And he sprinkled thereupon the Altar seven times; and he anointed the Altar, and all his furniture; together with the Laver [A vessel, out of which the Priests, as they went into the Tabernacle, did wash their hands, and their feet; as also the flesh of their sacrifices, and the instruments or utensils appertaining to that holy service. See Exod. 30, verse 18, 19, 20. and chap. 40. 7. 30. and above 6. 28.] and its foot to balthow them.

12. After that he poured of the anointing oil on Aarons head; and he anointed him to balthow him.

13. Also the sons of Aaron, Moſch caused to draw near, and put them on coats, and girded them with a girdle, and bound them up caps, according as the LORD had commanded Moſch.

14. Then he caused the Bullock of the sin-offering to come near; and Aaron and his sons laid [Oth. leaned] their hands upon the head of the Bullock of the sin-offering.

15. And they slew (him), and Moſch took the blood; and did with his finger round about the horns of the Altar; and purified [Heb. unſinned] the Altar: [i. e. separated the same from common and unholiness. So Exodus 29. 36. and below chap. 14. 49.] after that he poured forth the blood [i. e. to wit, the rest, or remainder of the blood; see Exod. 29, on verse 12.] at the bottom of the Altar, and balthowed him, to make expiation for him. [i. e. by this sacrifice to fit and dispose him for an holy use; or, to make expiation upon him; i. e. to offer sacrifices upon him for the expiation of mens transgression. Thus likewise Exod. 29. 36.]

16. Moreover, he took all the fat, which was on the entrails,

trails, [Or, upon, over the entrails] and the caul of the liver, and both the kidneys; and their fat; and Moſch kindled it upon the Altar.

17. But the Bullock with his skin, and his seſh, and his dung, he burnt without the camp with fire: according as the LORD had commanded Moſch.

18. After that he caused the Ram of the burnt-offering to be brought near, and Aaron and his sons laid their hands upon the head of the Ram.

19. And they slew (him), and Moſch sprinkled the blood upon the Altar round about.

20. He likewise divided the Ram into his parts; [See above chap. 1. 6.] and Moſch kindled the head, and those parts of the greese:

21. But the entrails and the legs he washed with water: [See above on verse 11.] and Moſch kindled that whole Ram upon the Altar; it was a burnt-offering of a pleasant smell, [i. e. see above chap. 1, on verse 9. and Gen. 8. ver. 21.] a fire-offering it was unto the LORD; according as the LORD had commanded Moſch.

22. Then he caused the second Ram, the Ram of the fill-offering; [Heb. of the fillings, or, fulfilling; i. e. that, by the offering whereof they were completed or confirmed in their Priesthood. See above chap. 7, on verse 37.] to be brought near, and Aaron and his sons did lay their hands upon the Rams head.

23. And they slew (him), and Moſch took of his blood; and laid it upon the tip of Aarons right ear. [Understand the tender and soft part of the lower part of the ear, called otherwise, ear-lap, or ear-tip] and upon the thumb of his right hand, and upon the great toe of his right foot.

24. He caused likewise the sons of Aaron to approach; and Moſch did of that blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot; after that Moſch sprinkled that blood [viz. the rest or remainder of the blood of that sacrifice, and so above verse 15.] round about upon the Altar.

25. And he took the fat of the rump, and all the fat that is at the entrails, and the caul of the liver, and both the kidneys, and their fat, besides the right shoulder.

26. He took likewise out of the basket of unleavened [bread], which was before the face of the LORD, [See above chap. 1, on verse 3.] one unleavened cake, and an oiled bread-cake, [Heb. a cake of the bread of the oil] and a wafer, he laid them upon the fat, and upon the right shoulder.

27. And he gave all that into the hands of Aaron, [Heb. parts of Aaron, and so in the sequel] and into the hands of his sons; and waved the same for a wave-offering, [See above chap. 7, on verse 30.] before the face of the LORD.

28. After that, Moſch took them out of their hands; and kindled them upon the Altar, upon the burnt-offering, those were fill-offerings [Heb. fillings, or, fulfilling; and so in the sequel; see above chap. 7, on verse 37.] of a pleasant smell; it was a fire-offering to the LORD.

29. Moreover Moſch took the breast, and waved them for a wave-offering, before the face of the LORD; it fell to Moſch his share, from the Rams of the fill-offering: [This was in reference to that time, when the Priesthood was first instituted, and Moſch administered the Priests office, extraordinarily. For afterwards he did it no more, keeping himself to the Political and Prophetic office, and putting his own children too among the common Levites] according as the LORD had commanded Moſch.

30. Moſch took likewise of the anointing-oil, and of the blood, which was upon the Altar, and sprinkled upon Aaron, upon his garments, and upon his sons; and upon the garments of his sons with him: and he balthowed Aar-

on. [See above on verse 10.] his garments, and his sons, and the garments of his sons with him.

31. And Moſch laid to Aaron, and to his sons; Boil that flesh before the Tent of the Congregation, and eat the same there, together with the bread that is in the basket of the fill-offerings: according as I commanded, saying; Aaron and his sons shall eat that. [viz. the remainder of the flesh and bread that is in the basket.]

32. But that which remained over of the seſh, and of the bread, ye shall burn with fire.

33. Also ye shall not go forth out of the door of the Tent of the Congregation, for seven days, until the day that the days of your fill-offering be fulfilled: for seven days your hands shall be filled, [i. e. so long shall ye be consuming in your Priestly office, by several Ceremonies: see above chap. 7, verse 37.]

34. According as we done this day, the LORD commanded to do, for to make expiation for you.

35. Ye shall therefore abide seven days, day and night, at the door of the Tent of the Congregation, and shall observe the mach of the LORD. [Or, ye shall observe the Ordinance of the LORD. Understand the Priests duty in observing and keeping all that was commanded them to do in the Tabernacle, and especially that which concerned their present Consecration: Compare Num. 3, 7, 8. and chap. 9. 19. 2 Kings 11. 5.] that ye die not: [as happened afterwards to Nadab and Abihu, when they, contrary to the Ordinance offered strange fire to the LORD] for thus I am commanded.

36. Aaron now and his sons did all the things which the LORD had commanded, through the Ministry of Moſch. [Heb. through the hand of Moſch, i. e. through his Ministry and direction. See Exod. 4, on verse 13. see below chap. 10. 11. Num. 16. 40. Job. 14. 4.]

CHAP. IX.

Aaron is charged to begin the function of his Priestly office, v. 1. &c. he doth it, offering first for himself, 8. and afterwards for the people, 15. which he likewise doth, 22. God confirmeth this service with a Token, 24.

AND it came to pass on the eighth day, [viz. the day after the seven days of the Congregation, mentioned before, chap. 28. verse 37. Compare Ezek. 43. 26, 27.] that Moſch called Aaron and his sons, and the eldest of Israel. [See above chap. 4, on verse 15.]

2. And he said unto Aaron; Take thee a Calf [i. e. to be slain for thee; see below verse 8.] a young bullock, [Heb. the son of a Bull, i. e. a young Bullock] for a sin-offering, and a Ram for a burnt-offering, (which are perfect; and bring them before the face of the LORD. [See above chap. 1, on verse 3.]

3. After that, speak unto the children of Israel, saying; Take the goat for a sin-offering, and a calf, and a lamb of one year. [Heb. fons of a year; i. e. below chap. 14, verse 10.] perfect, for a burnt-offering.

4. Likewise a Bullock, and a Ram, for a thank-offering, to offer before the face of the LORD; and a meat-offering mixed with oil; for to day the LORD will appear unto you. [Heb. the LORD is (or, hath) appeared unto you. He speaketh of the future act, mentioned below, v. 24. as if it were present, yet past already, to make them apprehend the assurance and certainty of the thing; to Gen. 20. 3. Exod. 9. 3. Mat. 26. 28. &c.]

5. Then they took what Moſch had commanded them, (bringing the same) [These words in the parenthesis are inserted here, in regard that the precedent Ver. 10 takes, doth oft times include another word in it self, to complete the sense. See Gen. 12, on verse 15. Oth.

Then they brought that which Moseh had commanded | right before the Tent of the Congregation: and the whole Congregation drew near, and stood before the face of the LORD.

6. And Moseh said, This thing which the LORD had commanded, shall ye do: and the glory of the LORD shall appear unto you. [Understand the glorious tokens of the manifestation of God by fire, which came forth from the LORD, whereby the burnt-offering was kindled and continued without any human means or help: see below verse 23, 24. Compare Exod. 24. 16, 17. and chap. 40. 24, 25. Ezek. 43. 2.]

7. And Moseh said to Aaron; Draw near unto the Altar, and make ready thy sin-offering, and thy burnt-offering; and make Expiation for thee and for the people; [that, for thyself, that thou mayest be fit, to make the Expiation for the people, having expiated thyself first. For the Levitical Priests, being sinners as well as the rest, they were necessitated to offer likewise for themselves, Heb. 7. 27, 28.] after that make ready the sacrifice of the people, and make the Expiation for them, according as the LORD hath commanded.

8. Then Aaron approached to the Altar: and slew the calf of the sin-offering, [i. e. that which was to be offered for sin. Compare below the Annotations on verse 15.] which was for him [self].

9. And the sons of Aaron brought the blood unto him, and he dip his finger in that blood, and did it upon the horns of the Altar: then he poured out the blood at the bottom of the Altar.

10. He put the fat and kidneys, and the cast of the liver of the sin-offering he did kindle upon the Altar, [i. e. He did it and prepare the fat to be kindled and consumed there. So below chap. 13. verse 14, 27, 20. for it was presently after kindled and consumed by the fire, which wonderfully fell down out of heaven, or else came forth out of the Holy of Holies: below verse 24.] according as the LORD had commanded Moseh.

11. But the flesh and the skin [Together with all that was yet remaining of that Calf. Compare above 4. 11.] he burned with fire without the Camp.

12. After that he slew the burnt-offering: and the sons of Aaron delivered unto him [Heb. caused to find out him, i. e. delivered, reached forth to him, or served him with, or brought unto him; and so in the sequel, verse 13, and 18, &c.] the blood; and he sprinkled that round about the Altar.

13. They delivered him likewise the burnt-offering in its pieces; with the head: and he kindled it upon the Altar.

14. And he washed the entrails and the legs; and he kindled them upon the burnt-offering, upon the Altar.

15. After that, he caused the sacrifice of the people to be brought near: and took the he-goat of the sin-offering, which was for the people, [or, of the people; i. e. to be offered for the people. Compare verse 8. the Annotations] and slew him, and prepared him for a sin-offering, [Heb. he made him sin, i. e. he prepared him to be an offering for sin. Or, he was sinned him; or, made him sin-less; i. e. he cleansed and purified the people of their sin by offering of him; understand, not really by the blood of the goat, but typically, and as pointing at the only sacrifice Christ, who alone is able actually to take away sins, Heb. 9. and 10. see above chap. 4. on ver. 20. 11. he is likewise fit to be made sin to us, 2 Cor. 5. 21.] like unto the first: [i. e. the offering of the Calf: see above ver. 1. and 8.]

16. Moreover he caused the burnt-offering to be brought near, and made the same ready according to the rights. [i. e. in that lawful manner, as it ought to be done. See above chap. 5. on verse 10.]

17. And he caused the meat-offering to be brought

near, [Which was always to accompany the burnt-offering, as is to be gathered, above by chap. 6.] and filled thereof his hand [viz. with the meal-flour, wherof the meat-offering consisted. See above chap. 2. 2.] and kindled it upon the Altar; besides the burnt-offering of the morning. [i. e. that which was to be offered every morning in course: see Exod. 29. 38, 39, 40.]

18. After that he slew the Bullock and the Ram for a thank-offering, which was for the people: [i. e. to be sacrificed for them. Compare above the annotation on v. 8.] and the sons of Aaron delivered the blood unto him [which he sprinkled round about the Altar.]

19. And the fat of the Bullock, and of the Ram, the rump, and that which covereth [the Entrails] [Understand the fat, which covereth the entrails. Compare above chap. 3. v. 3, 9. 14. and chap. 4. v. 8. and chap. 7. v. 3, &c. out of which places this word entrails, is inferred here, to make up the fence.] and the kidneys, and the cast of the liver.

20. And they laid the fat upon the breasts, and he [viz. Aaron] kindled that fat upon the Altar.

21. But the breasts and the right shoulder Aaron saved for a wave-offering, before the face of the LORD, according as Moseh had commanded.

22. After that, Aaron lifted up his hands to the people, and blessed them; [viz. as Priest, whose office it was, to impart the spiritual goods unto the people of God; by teaching, offering, and praying. Now the public blessing was a kind of prayer, wherof we read the form, Num. 6. verse 23.] and he came down [viz. from an hillock of an eafie gentle ascent, without steps, whereon the Altar stood, so that it could easily be seen round about, what was a doing thereupon. Compare Exod. 20. 26. Oth. being come down] after that he had done the sin-offering, and burnt-offering, and thank-offering. [Heb. from doing of the sin-offering, &c.]

23. Then Moseh went with Aaron into the Tent of the Congregation, after that they came forth and blessed the people: [viz. as Gods Ministers over his people; which blessing was performed openly with calling on the Name of God, according to the precepts, Num. 6. 24, 25. see also Dent. 10. 8.] and the glory of the LORD appeared unto all the people. [See the next verse, and above the Note on ver. 6.]

24. For a fire went forth from the face of the LORD, [i. e. from the Holy of Holies, called together with the whole Tabernacle, the House of God, 1 Sam. 3. 15. 1 Chron. 6. 31, 32. where the Ark of the Covenant was, a Token of Gods presence. Or, understand this of Heavens, called likewise the Habitation of the LORD; Dent. 26. 15. Isa. 63. 15. 2 Chron. 30. 27. from whence in the days of Elisha, the fire fell down upon his sacrifice, 2 Kings 18. 38.] and consumed upon the Altar the burnt-offering, and the fat: when all the people [viz. the people] saw this, they shouted, [i. e. made a joyful noise and acclamation] and fell upon their faces. [in token of their humility and reverence: see Gen. 17. on verse 3.]

CHAP. X.

Nadab and Abihu sinning against the LORD, are put to death by the fire of the LORD, v. 1, &c. Moseh being given order to carry forth their dead bodies without the camp, 4. forbiddeneth Aaron and his two other sons, to mourn for them, 6. as also to drink wine or any other strong drink, when they were to go into the Tent of the Congregation, 8. He likewise declared unto them, what they might eat of the fire-offerings of the LORD, 12. and is angry by reason of the sin-offering that was not eaten, 16. but is appeased again by Aaron, 19.

And the sons of Aaron, Nadab, and Abihu, took every one his censor, [A Vessel to kindle frankincense in: see also Num. 16. 17.] The Hebrew word doth likewise signify an extinguishing Vessel or Instrument, Exod. 25. 38. and a chiding-tilth, Exod. 27. 3.] and put fire therein, and laid incense thereon, and brought loth, [i. e. i. e. meant or intended to offer.] [strange fire, viz. such as was not taken from the holy fire of the Tabernacle, of which see above chap. 1. on verse 7. and chap. 6. on verse 12.] before the face of the LORD, [see above chap. 1. on verse 3.] which he had not commanded them.

2. Then there went forth a fire from the face of the LORD, [See above 9. on verse 24.] and consumed them: [i. e. put them to death, consumed their life; for both their garments and their bodies remained entire, and were not consumed by the fire; as appeareth below by verses 4. and 5.] and they died before the face of the LORD. [in the Court of the Tent of the Congregation.]

3. And Moseh said to Aaron; That is it, which the LORD hath spoken, [Compare above chap. 8. 3; where mention is made of the punishment of those, that should not duly administer their office in the Tabernacle.] saying in them which draw near unto me, [i. e. which serve me in the Tabernacle, to wit, the Priests. See Exod. 19. 22. and below chap. 21. 17. Ezek. 42. 13, 14.] I will be beloved, [or sanctified] [i. e. declared holy, viz. by punishing of those, that do not observe my laws; see Ezek. chap. 28. verse 22. see the like use of the word justus, Psal. 51. 6. God is hallowed likewise when he sheweth his mercies, and by them is declared kind and merciful, Ezek. 10. 41.] and before the face of all the people will I be glorified: but Aaron held his peace [Not murmuring through impatience against the judgements of God.]

4. And Moseh called Misael and Elzaphan [Heb. Misael and Elzaphan] the sons of Hezkel Aaron's wife: [Heb. Hezkel, the brother of Amram, father to Aaron and Moseh, Exod. 6. 18. and Num. 3. 19.] and said to them; Come on, carry your brethren [i. e. cousins; for they and Aaron were brothers children, but Nadab and Abihu were a degree further. See Gen. 24. on verse 27.] away from before the Sanctuary, without the Camp. [to be buried there.]

5. Then they came on, and carried them in their coats, without the Camp: according as Moseh had spoken.

6. And Moseh said to Aaron, and to Eleazar [Heb. Eleazar] and to Itamar, his sons; Ye shall not uncover your heads, nor wear your garments, [i. e. ye shall not use or expect any mourning; which was usually done then, by going bare-headed and rending of garments; below chap. 13. 45. and 21. 10.] that ye die not, and great wrath came over all the Congregation: [oth. and the LORD] grew wrath with all the Congregation. But your brethren [see Exod. 1. on verse 11.] all the house of Israel shall bewail this burning [whereby Nadab and Abihu were burned] which the LORD kindled.

7. Neither shall ye go forth out of the door of the Tent of the Congregation, [Understand, for that present time] that ye die not; for the anointing of the LORD is upon you: [see above chap. 8. verse 2. and 10.] and they did according to the word of Moseh.

8. And the LORD spake to Aaron, saying: 9. When thou shalt drink [The Hebrew word Schereth signifieth all kind of drink, whereby men may be made drunk] thou shalt not drink, [i. e. thou shalt not drink wine; nor thy sons, with thee; when ye are to go into the Tent of the Congregation. Levit. to administer your Priestly office] that ye die not: be it an everlasting institution [Heb. an institution of eternity. See Gen. 17. on verse 15. and above 3. 17.] among your generations.

10. And to make difference betwixt the holy and betwixt the unholy: [Understand this in regard, first, of the doctrine, as in the next verse, &c. secondly, of the Ceremonies, as below chap. 11. &c. thirdly, of manners, or morality, below chap. 18. &c.] and betwixt the unclean, and betwixt the clean.

11. And for to teach the children of Israel all the institutions, which the LORD spake to them through the Ministry of Moseh. [Heb. by the hand: see above chap. 8. on verse 36.]

12. And Moseh spake to Aaron, and to Eleazar, and to Itamar his remaining sons; Take the meat-offering, that remaineth over of the fire-offerings of the LORD, and eat the same unleavened. [Or, unleavened cakes, made of the meal-flour of the meat-offering, which was offered to the LORD; see above chap. 2. 1.] by the Altar: [viz. of the burnt-offering, which stood in the Court, before the door of the Tent of the Congregation: Compare above chap. 1. 3.] for it is a Holiness of Holiness. [see above chap. 2. on verse 3.]

13. Therefore ye shall eat [the same in the holy place, [i. e. by the Altar; as in the fore-going verse, in the Court of the LORD: see above chap. 6. on verse 16.] because it is thy appointed portion, and the appointed portion of thy sons, out of the fire-offerings of the LORD: for thus I am commanded.]

14. Also the wave-breast [Heb. breast of the waving, or of the wave-offering] and the leave-shoulder, [Heb. shoulder of elevation, or, lifting up; or, of the wave-offering] ye shall eat in a clean place, [clean, according to the Ceremonial Law, which might be any where in the Camp; for not only the men, but the women also might eat thereof: consequently this clean place here is to be distinguished from the holy place mentioned in the former verse, which was in the Court of the LORD] thou and thy sons, and thy Daughters, with thee: for they are given for thy appointed portion, and the appointed portion of thy sons, out of the thank-offerings of the children of Israel.

15. The wave-shoulder, and the wave-breast they shall bring [near] together with the fire-offerings of the fat: for to wave the wave-offering before the face of the LORD: which shall be an everlasting institution to thee and thy sons with thee, [Or, which shall be an appointed part for thee and thy sons for ever: Heb. for an appointed part of eternity] according as the LORD commanded.

16. And Moseh sought very narrowly [Heb. seeking, sought: i. e. he sought, or enquired, most diligently] [for] the he-goat of the sin-offering; [which was sacrificed for the sin of the people, above chap. 9. 15. understand, for that part of it, which belonged to the Priests] and behold, he was burnt: wherefore he was very angry with Eleazar, and Itamar, the remaining sons of Aaron, [viz. for not having administered their office as they ought, having burnt what they should have eaten] saying:

17. Wherefore have ye not eaten that sin-offering in the holy place? [See above verse 13.] for it is a Holiness of Holiness: and he [viz. the LORD] hath given you that, that ye should bear the iniquity of the Congregation, [see Exod. 11. on verse 25.] to make expiation over them before the face of the LORD.

18. Behold the blood thereof is not carried within into the Sanctuary, [Heb. Holiness; i. e. into the sick or fore-part of the Tabernacle, otherwise called the holy place], into which this blood ought to have been brought. See above chap. 4. verse 5. and 16. which if it had been done, then the he-goat must have been entirely burnt without the Camp: see above chap. 4. 12. and 21. and Lev. 6. 30. and 16. 27.] ye ought to have wholly eaten the same [Heb. eating, eaten] in the Sanctuary, [i. e. near it in the Court where the holy eat-

ing-place was: see above verse 12.] according as I commanded.

19. Then *Avron* spake to *Moseh*; Behold, this day they have offered their *fin-offering*, and their *burnt-offering*, before the face of the LORD, and such things hapnd unto me: For, met me *viz.* that I lost my two fons *Nadab* and *Abihu*, and might not mourn over them, inasmuch that I was not able, for grief of heart, to eat of that offering; and if I had eaten *fin-offering* to day, would that have been good in the eyes of the LORD? [i. e. would that have been pleasing and acceptable to the LORD; *viz.* that I being yet full of grief and sorrow, by reason of the judgement upon my two fons, should have eaten of that *fin-offering*, with a sad and heavy mind.]

20. If *hcn* *Moseh* heard that, it was good in his eyes.

CHAP. XI.

Laws concerning the difference of the clean and unclean beasts, not on ly for eating, as of great four footed beasts, v. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and creeping creatures, v. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

ANIME LORD spake to *Moseh* and to *Avron*, saying:

2. Speak unto the children of *Israel*, saying: This is the *Beast*, which ye shall eat, out of all the beasts that are upon the earth. [Heb. out of all carnel. The Hebrew word is taken here in a general notion: as also Gen. 1. 26. and chap. 6. verse 7, 20.]

3. Whatsoever among the beasts divideth the claw [or, hoof, contrary to hooves, asses, mules, &c.] and cleaveth the cleft of the claw in two, [i. e. to parteth that they have these claws divided, not into many, as we see in dogs, cats, &c. but into two only, as in oxen, cows, sheep, &c.] (and) cheweth the cud; [Heb. *secheth up* the chewed (meat) or, cud, and fo in the sequel. Understand these beasts which ruminate or chew again, what they had chewed and swallowed once already; as we see the oxen, cows, and sheep do, being fare down. These conditions or properties are required in these clean beasts: 1. The dividing of the claws or hoofs. 2. The chewing of them in two. 3. The chewing of the cud. The difference of the two former conditions, is to be taken not only out of this verse and the seventh, but especially out of verse 26.] that shall [i. e. may] ye eat.

4. Nevertheless these shall ye not eat of them, which (only) chew the cud, [Wanting the two other properties; and so for the words following, (only) Avoid the claws: see *Deut.* 14. 6.] or only divide the claws: the Camel, for he cheweth the cud indeed, but doth not divide the claw: [i. e. into two parts, but into more; which is against the second requisite condition, wanting likewise in the Camels and Hares, mentioned in the two next verses] the same shall be unclean to you.

5. And the Cony, [Oth. a mount-mouse, or, a beermouse, being a four footed beast of the signets of a hedgehog, and the shape of a mouse and bear, having its abode in the hollow rocks, and abounding much in *Palestina*] for that cheweth the cud in fact, but divideth not the claw; this same shall be unclean to you.

6. And the hare, for he indeed doth chew the cud, but divideth not the claw: the same shall be unclean to you.

7. Also the swine, for that divideth the claw indeed,

and cleaveth the cleft of the claw in two, but cheweth not the cud: the same shall be unclean to you. [as having but the two former conditions, and wanting the third.]

8. Of their flesh ye shall not eat, nor touch their dead carcase; they shall be unclean to you.

9. This ye shall eat of all that is in the waters: all that (or, whatsoever) is in the waters, in the seas, in the Rivers, in the fons, and foles; [Together namely; therefore among the fishes all were unclean: 1. That had neither fins nor scales: 2. That had but one of these] the same ye shall eat.

10. But whatsoever, in the seas, and in the Rivers, of all the crawling of the waters, and of every living soul that is in the waters [See Gen. 1. on verse 20.] hath no fins or scales, the same shall be an abomination to you. [i. e. that whereof men ought to abhor to eat, or to touch it being dead, as the next verse explained it.]

11. Yet an abomination they shall be unto you: of their flesh ye shall not eat, and their dead carcase thou shalt abhor.

12. Whatsoever hath no fins nor scales in the main, the same shall be an abomination unto you.

13. And of the fowl, ye shall abhor these; they shall not be eaten, they shall be an abomination: the Eagle, [In the Translation of the names of the Fowls here is set down, the most common opinions of the Learned here followed] and the Hawk, [Oth. *Offstrage*, (or, the Bone-breaker) a certain kind of Eagle, which renew their age, *Palm* 103. 5.] and the Sea-eagle, [having his name in the Hebrew, from the strength and rigour of his flying.]

14. And the Vulture, and the Crow after her kind, [Unto this Fowl there is ascribed a very good and sharp sight, *Job* 28. 7.]

15. All (or every) Raven after his kind.

16. And the Osprey, [Heb. the daughter of the Ostrich. Some are of opinion that this qualification here is given to this sort of fowl, because this qualification here is given to all females or hens, and have no cock among them. Oth. the Owl] and the night-Owl, and the Chukor, and the sparrow Hawk, after its kind.

17. And the stone-Owl, and the dove or di-doper, and the Scree-Owl. [Here is meant a certain kind of great Owls, or a fowl flying in the night, otherwise called *Huhu*.]

18. The Jack-Daw, and the Bittern, and the Pheasant,

19. And the Stork, [Having his name in the Hebrew from his kindnels to his fires, or parents, feeding, helping and supporting them in their old age, and when they cannot help themselves] the Horn after his kind, and the Lap-wing, and the Bar.

20. Every creeping fowl, that creepeth upon four (feet), shall be an abomination to you.

21. This nevertheless thou shalt eat of all the creeping fowl, that creep upon four (feet), which hath legs: about on its feet; [Oth. which hath no legs. (Some Hebrew Texts having \aleph and others $\aleph\eta$) to leap therewithal upon the earth.]

22. Of those ye shall eat these, the Grasshopper, after its kind, [That this creature was found on in the Oriental Countries, appeareth by *Matth.* 3. 4. *Mark* 16.] and the Solhan according to its kind, and the Hargol after its kind, and the Higgol after its kind. [These three names, *Solham*, *Hargol*, and *Higgol*, are left here as they are express in the Original, in regard that they are not so properly and certainly known, what they were. In the general, they signify certain kinds of small creatures, called *Insects*, described in the former verse.]

23. And all creeping fowl having four feet, shall be an abomination to you.

24. And

24. And in these [i. e. following things, rehearsed from hence to verse 43.] shall ye be made unclean; [i. e. by touching of the same] whofo shall have touched a dead carcase, he shall be unclean until the evening. [i. e. he shall, by reason of his ceremonial uncleanness, not be allowed to converse with other men, much less appear in the Court of the LORD, or eat of that which is offered till after that evening.]

25. Whofo shall have caught (ought) of their dead carcase, he shall wash his cloaths, and be unclean until the evening.

26. Every Beast [Three sorts of Beasts are mentioned here, by whose touching a man was made unclean: 1. Unclean great ones, Iere and in the two next verses. 2. Unclean small ones, verse 29, 30, 31, &c. 3. Unclean ones dying of themselves, or torn in pieces, v. 39.] that liveth with the hoof, yet cleaveth not the cleft in two, [i. e. that divideth indeed the hoof, but not in two only, as the sheep and oxen, but in more parts, as the lions, wolves, bears, dogs, cats. See above on verse 3, and 4.] nor cheweth the cud, shall be unclean to you: whofo shall have touched the same, he shall be unclean.

27. And whatsoever creepeth upon its paws among all beasts, going upon four (feet), they shall be unclean to you: whofover shall have touched their dead carcase, he shall be unclean until the evening.

28. Also, whofo shall have carried their dead carcase, he shall wash his cloaths, and be unclean until the evening: they shall be unclean to you.

29. Moreover these among the creeping creatures, that creep upon the earth, shall be unclean to you: the Weasel, and the Mouse, and the Tortoise, after their kindes. [The Hebrew word for Tortoise, signifieth properly that which is swollen or blown up, and vaulted as it were. In translating of the names of these creatures in general set down in this and the next verse, we have followed that which seemed most probable and likely, and is most received among the Learned.]

30. And the Hedgehog, and the Crocodile, and the Lizard, and the Snake, and the Mole.

31. They shall be unclean to you among all creeping creatures: [I understand the foresaid Locusts, which made a man unclean, not only being eaten, but also by being only touched, as appeareth further by the sequel] whofo shall have touched them when they are dead, he shall be unclean until the evening.

32. Besides all that whereon (ought) of the same shall fall, being dead, shall be unclean, (whether it be) of any wooden Vessel, or garments, or skins, or sack, or any Vessel whatsoever (any) work is done: it shall be put into the water, and be unclean until the evening; after that, it shall be clean.

33. And every earthen Vessel, into which (ought) of the same shall have fallen, [Heb. which shall fall out of the same into its midst, i. e. into the midst whereof, or into which there shall have fallen any thing of the said unclean beasts, whether they were alive or dead; for they were not to be touched in any wise] all that is therein, shall be unclean, and thou shalt break the same.

34. Of all food a man eateth, whereupon the water shall be come, [i. e. wherewith any thing shall have been washed, that was made unclean by touching the things or creatures aforesaid] the same shall be unclean; and every drink, a man drinketh, shall be unclean in every Vessel. [i. e. which through the touching of those things was become unclean.]

35. And whereupon ought of their dead carcase shall fall, (what) shall be unclean, the oven, and the earthen pan shall be broken, they are unclean: therefore they shall be unclean unto you.

36. Yet a fountain, or well of gathering of waters [i. e. into which any of these unclean beasts shall have

fallen, or be cast and perished] shall be clean [i. e. one shall not need to draw out of either water, and throw it away as unclean; but every one shall have liberty to use it, according to his occasions] but whofo shall have touched their dead carcase, [Whether person or thing, the carcase toucheth, being drawn forth out of the well or water-fountain, into which it was slain or thrown, &c.] shall be unclean.

37. And if (ought) of their dead carcase shall be fallen upon any sowing seed, [i. e. such as is usually sowed for the use of man or beasts: as appeareth by the words following] that is sown, that shall be clean.

38. But when water shall be put upon the seed, and (ought) of their dead carcase shall be fallen thereupon, that shall be unclean to you.

39. And if (any) of the beasts, which are food for you, shall be dead, whofo shall have touched the carcase of the same, shall be unclean until the evening.

40. Likewise, he that shall have eaten of the carcase thereof, [Understand this properly of eating of it ignorantly, when a man knew not that the meat was made ready and put before him, was of a dead carcase, for otherwise they were prohibited to eat of any such, *Deut.* 14. 21.] shall wash his cloaths, and be unclean until the evening; and whofo shall have carried the carcase of it, shall wash his cloaths, and be unclean until the evening.

41. Moreover every creeping creature, that creepeth upon the earth, that shall be an abomination, it shall not be eaten.

42. Whatsoever creepeth upon its belly, and whatsoever creepeth upon its four (feet) or, whatsoever hath many feet, [Heb. unto all that multiply its feet] among all creeping creatures, that creepeth upon the earth, them shall ye not eat, they being an abomination.

43. Do not make your souls [i. e. persons; see Gen. 12. verse 5.] abominable on any creeping creature, that creepeth, and make not your selves unclean thereon, lest ye be made unclean thereon.

44. For I am the LORD your God; [From the reasons which God maketh use of here for the pressing and inculcating of these Laws upon this people, it appeareth that the Ceremonial cleanness was an instruction and introduction of them, to the true spiritual holiness, as principally intended, and to be regarded. God taketh his ground, 1. From his nature, which is spiritual and perfectly holy. 2. From the end, whereunto he chose and called the Israelites, which was the hallowing and sanctifying of them in body and in spirit. 3. From the mercies and benefits he shewed them, having led them forth out of Egypt, to bring them into the land of promise; betokening thereby, that he was likewise ready to deliver them out of the spiritual Egypt; that they might learn to know and serve him here, and live with him for ever in the heavenly Canaan hereafter] therefore ye shall hallow your selves, and be holy [i. e. cleanse and purify your selves from all pollution and defilement of soul and body, and accomplish your holiness, that is, the true renovation of life, in the fear of God, 2. Cor. 7. 1.] because I am holy; and ye shall not make your soul unclean on any creeping creature, that creepeth upon the earth.

45. For I am the LORD, that make ye go up out of the Land of Egypt, that I may be a God unto you, [See Gen. 17. on verse 7.] and that ye may be holy, because I am holy. [or, be ye then holy, for I am holy.]

46. This is the Law of the Beasts, and of the Fowl, and of every living soul, that creepeth in the waters, and of every soul that creepeth upon the earth.

47. For to put difference betwixt the unclean and betwixt the clean; and betwixt the creature to be eaten, and betwixt the creature not to be eaten.

CHAP. XII.

Laws touching as well the uncleanness of a woman in child-bed of a son, v. 1, &c. or of a daughter, 5, as her purification or cleansings, whether she were rich, 6, or poor, 8.

Moreover the LORD spake unto Moses, saying:

2. Speak unto the children of Israel, saying: when a woman shall have given flesh, [Understand hereby the conception of man in the mother's womb, proceeding not only from the man, but also from the woman; for the word signifieth both to give seed, and to produce it, Gen. 1. 11, 12. Compare Heb. 11. 11.] and brought forth a male-child: when she shall be unclean seven days according to the days of separation of her sickness, [thus denominated, because that during their ordinary monthly courses, they were to be separated from the company of other people, not to be touched by any; for every one that touched any woman in that condition, and whatsoever was touched by her, and he likewise that touched the same things, were to be held unclean for a time: see below chap. 15. verse 19, 20, 21, &c.] shall she be unclean. [i. e. according as the is seven days unclean, when her monthly course is upon her, below ch. 15. 19. to she shall likewise be unclean for seven days, having brought forth a son.]

3. And on the eighth day, the flesh of his fore-skin shall be circumcised. [For by this time the mother was free again of her former uncleanness, (whereof ver. 2.) whereby it appears, that the Circumcision could not be administered before this day, till when both mother and child were unclean.]

4. After that shall she abide three and thirty days, [viz. before she shall be held absolutely clean, remaining separated all this while, not wholly from all society, but only from the Sanctuary, and from things appertaining to Gods publick worship and service] in the blood of her purification. [Heb. blots (the plural) i. e. in the blood of her monthly course, whereof the most full be wholly cleared, before she might go into the Sanctuary of the LORD.] she shall touch no holy thing. [i. e. no remainder of any thing that was offered or hallowed to the LORD] and to the Sanctuary she shall not come, until the days of her purification be fulfilled.

5. But if she shall have brought forth a female, then she shall be two weeks unclean, [i. e. as long again as was when she brought a son: as so long was then to forbear coming to the Sanctuary, double the time, viz. sixty six days] according to her separation. [i. e. according to the manner of her being separated from the society of men, by reason of her monthly course: see above on ver. 2.] after that shall she abide sixty six days in the blood of her purification.

6. And when the days of her purification for the son, or for the daughter shall be fulfilled; then shall she bring a lamb of a year old for a burnt-offering, and a young Pigeon, or Turtle dove, for a sin offering, before the door of the Tent of the Congregation, unto the Priest.

7. The face shall offer that before the face of the LORD, and shall make expiation for her; then shall she be clean of the course of her blood: this is the Law of her that hath born a male or female.

8. But if her hand find no couch for a Lamb, [Heb. sufficiency of a Lamb; i. e. if she have not the ability and means, to find or provide so much. See the like phrase below chap. 25. 26. The mother of our LORD was likewise so poor, that she was not able to offer a Lamb, Luke 2. 24.] then she shall take two Turtle-doves, or two young Pigeons, one for a burnt-offering,

and one for a sin-offering: [this offering had a special regard to original sin, wherein as well the mother, as the fruit of her womb, was conceived and born; none excepted; but only our LORD Jesus Christ:] and the Priest shall make expiation for her, so she shall be clean.

CHAP. XIII.

Laws touching Leprosie, and the different kinds of them, ordaining, by whom and by what marks they were to be distinguished and judged, v. 1, &c. of the Leprosie of the swellings, 9. of the sores or boils, 18. of the fiery inflammation, 24. of the Scall, 29. of the blisters, 38. of the baldness, or bareness, 40. of the duty of the Leper, 45. and of the Leprosie in cloaths, linnen, woollen, and skins, 47.

Moreover the LORD spake unto Moses, and unto Aaron, saying:

2. If a man, when there shall be in the skin of his flesh of swelling, [Heb. a rising, or, raising] or sore, (boil) or white blister, which would become a plague of Leprosie in the skin of his flesh; [his mark or token of the plague of Leprosie, which might well deserve to be called a plague, not only in this Chapter, but likewise below, chap. 14. 3. Dent. 24. 8. &c. for this Leprosie was a kind of scabbiness, or manginess, very infectious, and held incurable; different from the Leprosie of our days and Countries, as being far more grievous and insupportable.] he shall then be brought unto the Priest Aaron, or unto one of his sons, the Priests.

3. And the Priest shall view the plague in the skin of the flesh; if the hair in that place be changed into white, [The particle into is inserted here, and in some following verses, out of ver. 16. and 17. below, where it stands explicated] and the aspect of the plague [i. e. the shew and evidence thereof as it presents it self to the view and judgement of the Priest] is deeper then the skin of his flesh: it is the plague of Leprosie: when the Priest shall have viewed him, then shall he declare him unclean. [Heb. pollute him, or, make him unclean: i. e. declare and pronounce him to be such:] so below, verse 11, 15, &c. to purify, or, make clean, is, as much as to say, declare and pronounce him clean, below ver. 6. and 13, &c.]

4. But if the blister be white in the skin of his flesh, [His, viz. that is infected with, or suspected of this disease] and its regard is not deeper then the skin, and the hair is not turned into white: then the Priest shall shut him up, that hath the plague. [Heb. shut up that plagues it, i. e. the person that hath it, or, seems infected with it,] so below, 25. 12, 13, 17, 31.] seven days.

5. After that, the Priest shall view him upon the seventh day: (and) see if the plague, according as he can discern, [Heb. in his eyes; i. e. according as he is able to discern with his eyes, and judge by his observations, and so below ver. 37.] remain at a stand, and the plague be not spread further in the skin; the Priest shall shut him up seven other days.

6. And the Priest shall the second time view him on the seventh day; (and) see, if the plague be retired, [Or shrunk, or obscured] and the plague is not spread in the skin; then the Priest shall declare him clean: [Heb. cleanse, or, purify; i. e. declare and pronounce him such] see above on ver. 3.] it was a sore; and he shall wash his cloaths, so he is clean. [viz. from the plague of Leprosie, as appeareth out of ver. 8.]

7. But if the sore be wholly spread in the skin, [Heb. spreading, spread, i. e. wholly or altogether, or very much; so also below, ver. 22, 27, 35.] after that he shall

shall be shewed to the Priest for his cleansing: he shall be shewed to the Priest a second time.

8. If the Priest shall observe that, loe, the sore is spread in the skin: then the Priest shall declare him unclean; it is Leprosie.

9. When the plague of Leprosie [See above on ver. 2.] shall be in a man: then shall he be brought unto the Priest.

10. If the Priest shall observe that, loe, there is a white swelling in the skin, which hath turned the hair into white, and (there) is health [Heb. life, or, frolicsome] of living flesh in that swelling; [i. e. the flesh is sensible, yet by Leprosie it is as it were mortified, and grows part feeling. And observe here, as also below ver. 14. a general observation whereby to judge of this Leprosie; viz. that when living or found flesh was intimated with: that which was unbound and of different colours, the same was the true Leprosie: on the contrary, where but one sort of colour was seen, that was a sign of some other loe or accident.]

11. That is an inveterate Leprosie in the skin of his flesh: therefore the Priest shall declare him unclean; he shall not cause him to be shut up: for he is unclean.

12. And if the Leprosie [i. e. the swelling which seemeth to be Leprosie, or the mark of it, and so in the sequel] hath altogether but forth [Heb. budding forth, but forth] and the Leprosie have covered the whole skin of him that hath the plague [Heb. the whole skin of the plagues; i. e. of him that hath the plague upon him. See above on ver. 4. and on what followeth] from his head to his feet, according to all the sight of the eyes of the Priest: [i. e. according to his best view and judgement.]

13. And the Priest shall observe, that, loe, the Leprosie hath covered his whole flesh; then shall he declare him clean, that hath the plague. [Heb. shall he declare the plague clean; i. e. him that hath it, and so below ver. 17, &c.] it is altogether turned into white; [viz. the plague] he is clean. [i. e. he that seemed to have the plague of Leprosie, is free and clear of it.]

14. But on what day living flesh shall be seen therein, [viz. intermix with the flesh that was turned white, the diversity of colours being a token of the true Leprosie, but the uniformity a token of health, or at least of some other and less dangerous accident. See above on ver. 10.] he shall be unclean.

15. When the Priest shall have seen that living flesh, he shall declare him unclean, that living flesh is unclean, it is Leprosie.

16. Or when that living flesh turneth, and shall be changed into white, then he shall come to the Priest.

17. When the Priest shall have viewed him, that, loe, the plague is turned into white, then the Priest shall declare him clean that hath the plague, [Heb. shall purify the plague. See above on ver. 6. and 13.] hee is clean.

18. The flesh also, when in the skin thereof, there shall have been a sore, if it be healed.

19. And there shall become (or grows) in the place of that sore, a white swelling, or a white ruddy blister, then it [viz. the flesh whereon that white swelling, &c. appeareth] shall be shewed unto the Priest.

20. If the Priest shall observe, that, loe, its [viz. the blisters or swellings as is exprest below, ver. 25.] aspect (or regard) is lower then the skin, and the hair thereof turned into white, then the Priest shall declare him unclean: it is the plague of Leprosie, it is budded forth through the sore.

21. Now when the Priest shall have viewed the same, that, loe, there is no white hair on it, and the same is not lower then the skin, but shrunk in: then shall the Priest shut him up seven days.

22. If after afterwards it shall be wholly spread forth in

the skin, then the Priest shall declare him unclean; it is the plague. [viz. of Leprosie: see above ver. 20.]

23. But if the blister shall abide standing in its place, not being spread abroad, it is the boil [i. e. a sign of inflammation. Oth, an inflammation, or, burning; and so below ver. 28.] then the Priest shall declare him clean.

24. Or when there shall have been a fiery burning in the flesh, and the sound (part) of that burning [Heb. the life, or, liveliness, or, the health, or, healthfulness] of the burning: Understand that part of the flesh, which is recovered of the inflammation, and grown whole again [i. e. a white ruddy, or a white [undecoloured altogether white] blister].

25. And the Priest shall have seen the same, that, loe, the hair upon the blister is turned into white, and its regard (or aspect) is deeper then the skin, it is Leprosie, it is budded forth through the inflammation; therefore the Priest shall declare him unclean: it is the plague of Leprosie.

26. But if the Priest shall observe the same, that, loe, there is no white hair upon the blister, and it is not lower then the skin, but shrunk in: then the Priest shall put him up seven days.

27. After that the Priest shall view him on the seventh day: if it be wholly spread in the skin, then the Priest shall declare him unclean: it is the plague of Leprosie.

28. But if the blister shall abide standing in its place, and shall not be spread abroad in the skin, but shrunk in, it is a swelling of the inflammation: therefore the Priest shall declare him clean; for it is the boil of the burning (or inflammation). [Compare above the note on ver. 23.]

29. Moreover when in a man or woman, there shall be a plague in the head, or in the beard,

30. And the Priest shall have viewed the plague, that, loe, its aspect is deeper then the skin, and there is yellowish shin hair upon it: then the Priest shall declare him unclean, it is a scall, it is Leprosie of the head, or of the beard.

31. But when the Priest shall have viewed the plague of the scall, that, loe, its regard is not deeper then the skin, and there is no black hair upon it: [Which was a sign of cleanness and health, below ver. 37, like as the yellowishness was a sign of uncleanness and infection, above ver. 30.] then the Priest shall shut him up, that hath the plague of the scall, seven days.

32. After that, the Priest shall view that plague on the seventh day; if, loe, the scall be not spread, and there be no yellowish hair on it, nor the regard of the scall deeper then the skin:

33. Then he shall cause himself to be shaved, [Heb. he shall shave himself; i. e. cause himself to be shaved] but the scall he shall not shave, and the Priest shall cause him that hath the scall, to be shut up a second time seven days.

34. After that the Priest shall view the scall on the seventh day; if, loe, the scall be not spread abroad in the skin, and its aspect be not deeper then the skin: then the Priest shall declare him clean, [viz. of the plague of Leprosie; and so above ver. 6. 13. and below ver. 37. 39. 40. 41.] and he shall wash his cloaths, and be clean.

35. But if that scall be wholly spread abroad in the skin, after his cleansing,

36. And the Priest shall have viewed him, that, loe, the scall is spread abroad in the skin: the Priest shall not seek after the yellowish hair; [i. e. not heed or regard it at all] he is unclean.

37. But if the scall, for ought he can see, [Heb. in his eyes; see above on ver. 5.] remained standing, and black hair be grown upon it, that scall is healed; he is clean.

clean; therefore the Priest shall declare him clean.

38. Moreover on a man or woman shall have blisters on the skin of their flesh, white blisters; 39. And the Priest shall have observed, that, loe, there are shrunk white blisters in the skin of their flesh; it is a white wheal (or, spot) budded forth in the skin; he is clean. [viz. of the plague of the Leprosie. See above verse 34. and the two next.]

40. And when a mans hair of his head shall be bald off, he is bald, he is clean.

41. And if from the side of his face the hair of his head shall be bald off: [i. e. from the Crown to the forehead, and the temples of the head, which is teamed otherwise to be bald before, or baldness of the forehead] he is bald, he is clean.

42. But if in the baldness (of the head) or in the baldness (of the forehead) there be a white ruddy plague, that is Leprosie, budding forth in his baldness (of the head) or baldness (of the forehead.) [Hence it appeareth, that the Text here, doth not speak of baldness coming of age, or from any other accident, but only of that which is caused by Leprosie, and that this only, and not the other is declared unclean.]

43. When the Priest shall have viewed him, that, loe, the swelling of that plague in his baldness (of the head) or baldness (of the forehead,) is white, ruddy, like unto the aspect of the Leprosie of the skin of the flesh. [i. e. having a like shape and hue with the Leprosie spoken of before, which appeareth in the skin of the flesh.]

44. That man is leprovis, he is unclean: the Priest shall declare him utterly unclean, [Heb. declaring unclean, he shall declare him unclean] his plague is upon his head.

45. Now over the garments of the Leper, in whom the plague is, [Those which were found unclean by the Priest in manner aforesaid, were charged, 1. To wear next or torn garments. 2. To go bare-headed. 3. To wrap their upper lip and so to cover their beard. 4. To proclaim, when they saw any body, their own uncleanness. 5. To dwell apart from the society of men; and that this, partly in regard of themselves, in token of their sad and mournful condition, and partly that others also should take heed of coming near, and being infected by them] shall be rent, [compare Gen. 37. the robe of Joseph] and his head shall be bare, and he shall muffle the uppermost of his lip. [Oth. his musshoes, compare Ezek. 24. 17. and Mich. 3. 7.] without he shall cry, unclean, unclean.

46. All the days, wherein this plague shall be upon him, he shall be unclean; he is unclean; he shall dwell alone: [See Num. 5. 2. and 12. 14. 2 Kings. 15. 5. 2 Chron. 26. 21. Luke 17. 12.] his dwelling shall be without the Camp.

47. Further, when the plague of Leprosie shall be on a garment, on a woollen garment, or on a linnen garment;

48. Either on the warp or on the woof of linnen, or of woollen, or on a skin, or on any skin-work. [i. e. any thing made by Tanners, Skinners, Furriers.]

49. And that plague on the garment, or on the skin, or on the warp, or on the woof, or on any skin, shall be greenish or ruddy; it is the plague of Leprosie: therefore it shall be shewed to the Priest.

50. And the Priest shall view the plague; and he shall cause that which hath the plague to be shew up. [Heb. shew up the plague. Compare above the note on verse 4.]

51. After that, he shall view the plague on the seventh day: if the plague be spread abroad on the garment, or on the warp, or on the woof, or on the skin, for what work soever that skin may have been made: that plague is a gnawing Leprosie, [Oth. stinging, pricking, or smarting, pricking, &c. i. e. such a one as will cause smarting and pain to him that shall wear or use those garments, &c.] it is unclean. [viz. that garment, stuff, thing,

matter, whereon the plague is: and so in the end of th next verse.]

52. Therefore he shall burn that garment, or that warp, or that woof of woollen or of linnen, or all skin-stuff, wherein that plague shall be: for it is a gnawing Leprosie: it shall be burnt with fire.

53. If it be the Priest shall see, that loe, the plague in the garment, or on the warp, or on the woof, or any skin-stuff, is not spread abroad.

54. Then the Priest shall command to wash that, wherein that plague is; and he shall cause the same to be shew up other seven days.

55. When the Priest, after that it is washed, shall have viewed the plague, that, loe, the plague hath not altered its hue, [Heb. eyes] and the plague is not spread abroad, it is unclean; thou shalt burn it with fire; it is a festering [itching, corroding] on its hindermost (or, back-part) [Heb. in his baldness, (of the head)] understand thereby, the back or inward part of the garment or stuff, which we use to call the wrong side, which in the war is next the body; or its fore-part [Heb. in its baldness of the forehead, whereby is understood the forehead, or out-side of stuffs and garments, which is most seen in the wearing. Others understand by the former sort of baldness here, when a garment hath lost its woof or hair through age, and becoming leprovis afterwards; and by the latter when any Leprosie hath brevously a garment of its wooll.]

56. Now if the Priest shall observe, that, loe, the same plague, after it is washed, is shrunk: then he shall tear (or, rend) it off from the garment, or from the skin, or from the warp, or from the woof.

57. But if it be seen yet on the garment, or on the warp, or on the woof, or on any skin-stuff, it is (1.) forth-budding (Leprosie): thou shalt burn that wherein the plague is, with fire.

58. But the garment, or the warp, or the woof, or all the skin-stuff, which thou shalt have washed; when the plague shall be retired from it; the same shall be washed the second time, and it shall be clean.

59. This is the Law of that plague of the Leprosie, of a woollen or linnen garment, or a warp, or a woof, or any skin-stuff; for to declare the same clean, or to declare (it) unclean.

CHAP. XIV.

Laws touching the purification or cleansing of a Leper, v. 1. &c. of the Ceremonies to be observed therein, 3. and the sacrifices, with the condition of the rib, 10. and of the pur, 21. of the Leprosie of the houses, and the marks, whereby they were to be known, 33. of the manner of cleansing them, 49. the conclusion of both this and the former Chapter, 51.

After that the LORD spake unto Moses, saying:

2. This shall be the Law of the Leper (or leprovis person) in the day of his cleansing: [i. e. that when the Priest shall publish and declare him clean, that he shall be brought to the Priest.] To wit, somewhat nearer to him, that he should not need to go far forth out of the Camp.

3. And the Priest shall go forth without the Camp: when the Priest shall observe, that loe, the plague of the Leprosie of the house, is healed, (or recovered) [This viewing, and the Declaration ensuing, was to be pronounced by the Priest, according to the Laws prescribed in the former Chapter.]

4. Then the Priest shall command to take for him that is to be cleansed, two living clean birds: [The Hebrew word doth signifie a bird in general, Dent. 4. 17. Psalm 8. 9.

8. 9. and in particular a small bird, and among them more especially, a Sparrow, as it is taken by many, Psalm 84. 4. and 102. 8.] together with Cedar wood and Scarlet, [understand some kinde of stuff, of wooll, or the like, twice dyed in Scarlet colour. See Gen. 38. on verse 28. and Exod. 25. 4.] and hyssop. [see Exodus 12. 22.]

9. The Priest shall likewise command, to slay the one bird, in an earthen Vessel, [into which the blood of the slain bird was to drop or run out, and to be mixed with the water] over living water. [understand such as come forth out of a spring fountain, or running river; being called living water, because of its stirring in the flowing or running, resembling life thereby; compare Gen. 26. 19. and the Annot. thereupon.]

10. That living bird he shall take, and the Cedar-wood and the Scarlet, and the hyssop, and shall dip the same, and the living bird into the blood of the bird that was slain over the living water.

11. And he shall sprinkle over him that is to be cleansed from his Leprosie, seven times: after that he shall declare him clean and let the living bird stie into the open field. [Heb. send forth, or, disperse, or, let loose over the face of the field.]

12. He now that is to be cleansed, shall wash his cloaths, and shave off his hairs, and wash himself in the water, so he shall be clean, after that he shall come into the Camp; but shall remain without his Tent seven days. [Compare above chap. 13. on verse 46. and Num. 12. on verse 24. and 31. on verse 19.]

13. And it shall come to pass on the seventh day, that he shall shave all his hair off his head, and his beard, and the brows of his eyes, yea all his hair he shall shave off, and shall wash his cloaths, and bathe his flesh with water, so he shall be clean.

14. And on the eighth day he shall take two perfect Lambs, [Whereof the one was to be offered for a guilt-offering, and the other for a burnt-offering. See below verse 12. and 19.] and a perfect sheep of a year old, [Heb. a daughter of a year] together with their tenns [viz. of an Ephah, i. e. three Gomers: see Exod. 16. on verse 36.] of meal-flour, for a meat-offering, mixed with oil, and one Log of oil. [a small measure used for liquid wares, holding four quadrants, one whereof was the measure of one hen-egg-shell and a half, so that a Log, contained as much as six ordinary egg-shells, being the fourth part of a Cab, which held four Logs, or twenty four egg-shells.]

15. Now the Priest that maketh the cleansing, shall set (or, place) the man that is to be cleansed, and those things before the face of the LORD, at the door of the Tent of the Congregation.

16. And the Priest shall take that one Lamb, and offer the same for a guilt-offering, with the Log of oil, and shall wave the same for a wave-offering [see above chapter 7. on verse 30.] before the face of the LORD.

17. After that, he shall slay that Lamb in the place, where they slay the sin-offering and the burnt-offering, in the holy place: [Heb. place of holiness, which was in the Court by the Altar of the burnt-offering: See Exod. 29. 11. and above 4. 4. and chap. 6. on ver. 16. and 26.] for the guilt-offering, like to the sin-offering is; for the Priest; it is a Holiness of Holinesses. [See above chap. 2. on verse 3.]

18. And the Priest shall take of the blood of the guilt-offering, which the Priest shall do upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

19. The Priest shall likewise take out of the Log of oil: and shall pour it upon the Priests left hand. [This also below verse 26. i. e. upon his own hand; and con-

sequently not on his that is cleansed.]

16. Then the Priest shall dip in his right finger, (taking) [This word is put in here, according to the sense of the Hebrew idiom, whereof see Gen. 12. on verse 15.] of this oil, that is in his left hand, and shall with his finger sprinkle seven times before the face of the LORD.

17. And of the residue of the same oil, that shall be in his hand, the Priest shall do upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, above upon the blood of the guilt-offering. [i. e. in the place, where that was put before; see above verse 14. and below verse 28.]

18. That which shall yet have remained over of the oil, that was in the hand of the Priest, he shall do upon the head of him that is to be cleansed: so the Priest shall make expiation over him, before the face of the LORD.

19. The Priest shall likewise prepare the sin-offering, and make expiation for him that is to be cleansed from his uncleanness: and after that he shall slay the burnt-offering. [see above on verse 10.]

20. And the Priest shall offer [Heb. make ascend] that burnt-offering, and that meat-offering upon the Altar: thus shall the Priest make the expiation for him, and he shall be clean.

21. But if he be poor, and his hand do not compass (that), [i. e. if through poverty he be not able to do so much, see above chap. 5. on verse 7. and below chap. 22. verse 30, 31, 32, &c.] then he shall take one Lamb for (a) guilt-offering to be waved, for to make expiation for him; besides a tenth of meal-flour mixed with oil for (a) meat-offering, and a Log of oil.

22. Together with two Turtle-doves, or two young Pigeons, [Heb. sons of a Dove; so below verse 30.] which his hand shall reach unto; whereof one shall be for a sin-offering, and one for a burnt-offering.

23. And he shall bring the same to the Priest, on the eighth day of his cleansing, [Or, for his cleansing] at the door of the Tent of the Congregation, before the face of the LORD.

24. And the Priest shall take the Lamb of the guilt-offering, and the Log of oil; and the Priest shall wave the same for a wave-offering, before the face of the LORD.

25. After that shall he slay the Lamb of the guilt-offering; and the Priest shall take of the blood of the guilt-offering, and do upon the right ear tip of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26. Also the Priest shall pour of that oil, upon the Priests [i. e. his own; see above on verse 15.] left hand.

27. After that shall the Priest with his right finger sprinkle of that oil, which is upon his left hand, seven times before the face of the LORD.

28. And the Priest shall of that oil which is upon his hand, do upon the tip of the right ear of him, that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt-offering.

29. And the residue of the oil, that is in the Priests hands, he shall do upon the head of him, that is to be cleansed, to make Expiation for him, before the face of the LORD.

30. After that, he shall prepare the one of the Turtle-dove, or of the young Pigeons, of that his hands shall have compassed,

31. Of that which his hand shall have compassed, the one shall be for a sin-offering, and the other shall be for a burnt-offering, above the meat-offering: thus the Priest shall make Expiation for him that is to be cleansed, before

before the face of the LORD.

32. This is the Law (of him) in whom the plague of the Leprosy shall be, whose hand in his cleansing, shall not have compassed (that). [viz. which was required for the cleansing of Leprosy at first, above ver. 10.]

33. Moreover the LORD spake unto Moses, and unto Aaron, saying:

34. When ye shall be come into the Land of Canaan, which I shall give you for a possession, [Heb. un going; i. e. shall give assuredly. Compare above chap. 9. the Annotations on ver. 4.] and I shall have given the plague of Leprosy in a house of the land of your possession.

35. Then he, whose that house is, shall come, and make it known to the Priest, saying: it seemeth unto me, as if there were a plague in the house. [i. e. by what I am able to discern and conjecture, the house doth seem thus conditioned unto me, as if it were tainted with that infection.]

36. And the Priest shall command, that they [viz. all the inhabitants and retainers of the house] shall wash that house, [To wit, taking forth likewise and removing the household-stuff of it.] The Hebrew word doth properly signify to remove something out of one's sight: before the Priest come, for to view the plague, lest all that is in the house become unclean: and after that, the Priest shall come to to view that house.

37. When he shall view that plague, that is, that plague at the walls of that house, are greenish, or reddish, hollow places, and their aspect is lower (or, deeper) than the wall:

38. The Priest shall go forth out of that house, & at the door of the same house: and he shall cause that house to be shut up seven days.

39. After that the Priest shall return on the seventh day: if he shall observe, that, loe, the plague on the walls of that house is spread abroad.

40. Thus the Priest shall command, that they break out the stones, wherein that plague is, and throw the same without the City, in an unclean place.

41. And he shall cause that house to be scraped within round about, and the dust [i. e. scraped clay, mortar, rubbish, &c.] which they have scraped off, they shall throw forth without the City, in an unclean place.

42. After that they shall take other stones, and bring (them) in the place of these stones, and they shall take other clay, (or, mortar) and strike that house.

43. But if that plague return and bud forth in that house, after that they have broken out the stones: and after the scraping of the house, and after that it shall be plashed:

44. Then the Priest shall come: when now he shall observe, that, loe, that plague is spread forth on that house: it is a gnawing Leprosy, [Compare above chap. 13. ver. 51.] in that house, it is unclean.

45. Therefore they shall quite break down that house, its stones, and its wood, together with all the clay (or, mortar) of the same house: and they shall carry it forth the City to an unclean place.

46. And who goeth into that house at any day, whiles it shall be shut up, shall be unclean until the Evening.

47. He also that lieth to sleep, [Or, sleepeth: see Gen. 19. on ver. 4.] shall wash his cloaths: likewise he that couch in that house, shall wash his cloaths.

48. But when the Priest shall be gone in again [Heb. going in, gone in; i. e. again, or, reiteratedly gone in] and shall observe, that, loe, the same plague is not spread abroad on that house, after that the house shall be plashed: then the Priest shall declare that house clean, because that plague is recovered.

49. After that, for to purify (or, un-fine) that house, [i. e. to purify the same, and to fit it again for an ordinary and clean use. Compare above chap. 8. 15. and the

1. Annot. thereupon. Item, below ver. 52. and 53.] he shall take two (small) birds, viz. together with Cedar-wood, and Scarlet, [see above on ver. 4.] and hyssop.

50. And he shall slay the one bird in an earthen vessel, over living water. [See above ver. 5.]

51. Then shall he take that Cedar-wood, and that hyssop, and the Scarlet, and the living bird, and shall dip (the same) into the blood of the slain bird, and into the living water: and he shall sprinkle that house seven times.

52. So be shall un-fine (or, expiate) that house with the blood of the bird, and with that living water; and with that living bird, and with that Cedar-wood, and with the hyssop, and with the scarlet.

53. The living bird now he shall let flye without the City into the open field [Heb. over the face of the field, and so above ver. 7.] thus shall he make Expiation over the house, [i. e. purify or un-fine the house, ver. 49. See the Annot. there; and this phrase, Exodus 29. 37. Leviticus 16. 16. and 33. Ezek. 45. 20.] and it shall be clean.

54. This is the Law for every plague of Leprosy, and for scall. (or, Carbuncle.)

55. And for Leprosy of garments, and of houses.

56. As likewise for swelling, and for (the) sore, and for blisters.

57. For to reach [To wit, the Priest, and by him the people also] in what day ought it to be clean, and in what day ought it to be unclean. This is the Law of the Leprosy.

CHAP. XV.

Laws touching the seed of men, running, either through weakness or a disease, v. 1, &c. or, in their sleep, 16, 17, 18, and of the woman their monthly course, either ordinarily, 19, or, extraordinarily, 25, together with their cleansing, 29, and an exhortation to cleanness 31. whereupon followeth the Conclusion of the Chapter, 32.

Moreover the LORD spake to Moses, and to Aaron, saying:

2. Speak unto the children of Israel, and say to them: Every man, [Heb. man, man, which repetition implieth all men, or every one. Thus Exod. 36. 4. and below chap. 17. 3. 8, 10, &c.] when he shall be running (or, illing, flowing) out of his flesh, [thus the Scripture modestly calleth the mans privy part, as likewise above chap. 12. ver. 3. Ezek. 16. 26. and 23. 20. and here in the next ver.] shall be unclean for his running.

3. This now shall be his uncleanness for his running: if his flesh run forth his running, [viz. through weakness and natural infirmity, which the Physicians call Gonorrhoea] or his flesh doth stop it self of his running, that is his uncleanness.

4. Every couch (or, lying place) wherein he that hath the running, shall lie, shall be unclean: and every stuff [or, vessel.] The Hebrew word significeth here all manner of household-stuff, furniture, vessels, garments, utensils, moveable goods, to below ver. 6. and 22.] wherein he shall sit, shall be unclean.

5. Every one likewise that shall touch his couch, shall wash his cloaths, and bathe himself with water, and shall be unclean until the evening.

6. And he that sitteth upon that stuff, wherein he that hath the running, shall have sat, shall wash his cloaths, and bathe himself with water, and shall be unclean until the Even.

7. And he that toucheth the flesh of him that hath the running, [i. e. any part of his body, saving the hands, they

they being washed, see below ver. 11.] shall wash his cloaths, and bathe himself with water, and be unclean until the even.

8. Likewise, when he that hath the running, shall have sate upon a clean one, then shall he [viz. that is spit upon] wash his cloaths, and shall bathe himself with water, and be unclean until the Even.

9. Also every [iudic] Understand hereby all manner of furniture, cushions, seats, &c. wherein men use to sit] wherein he shall have ridden [whether on horseback, or any otherwise] for the Hebrew word significeth not only to ride upon a horse, or other beast, as Gen. 24. 61. Num. 22. 22. but likewise upon Waggon and Chariots, &c. 2 Chron. 35. ver. 24. Jer. 17. 25.] shall be unclean:

10. And whosoever toucheth any thing that shall have been upon him, shall be unclean until the even, and he that breatheth the same, shall wash his cloaths, and bathe himself with water, and be unclean until the even.

11. Besides, every one, wherein he that hath the running, shall have touched, not having rinsed his hands with water, the same shall wash his cloaths, and bathe himself with water, and be unclean until the even.

12. The earthen vessel likewise, which he that hath the running, shall have touched, shall be broken: but every wooden vessel shall be rinsed with water.

13. Now when he that hath the running, shall be cleansed of his running, [i. e. when his running shall have ceased] then shall he for his cleansing [understand, for the Ceremonies which the Law required that he might be kept clean again] number seven days for himself, [see Num. 19. 11, &c.] and wash his cloaths; and he shall wash his flesh with living water. [see above chap. 14. on ver. 5.] so he shall be clean.

14. And on the eighth day, he shall take for himself two Turtle-doves, or two young Pigeons; [Heb. two sons of a dove, and so below ver. 29.] and shall come before the face of the LORD, at the door of the Tent of the Congregation, and shall give them to the Priest.

15. And the Priest shall prepare the same, one for a sin-offering, and one for a burnt-offering: so the Priest shall make expiation over him before the face of the LORD, by reason of his running.

16. Moreover a man, when the seed of copulation shall be gone forth from him, [viz. in his sleep, for here is described another sort of uncleanness, besides that which proceeded from bodily weakness] he shall bathe all his flesh with water, and be unclean until the even.

17. Also every garment, and every skin, on which the seed of copulation shall be, the same shall be washed with water, and be unclean until the even.

18. Likewise the woman, [viz. shall be unclean] when a man shall have lain by her with the seed of copulation: [Understand here, such a man, as had the aforesaid infirmity upon him, or who was polluted in his flesh] therefore they shall bathe themselves with water, and be unclean until the even.

19. But when a woman shall be running, her issue of blood being in her flesh, then she shall be seven days in her separation, [see above chap. 12. on ver. 2.] and whosoever toucheth her, shall be unclean until the even.

20. And whosoever she shall have lain upon in her separation, the same shall be unclean; together with whatsoever she shall have sat upon, shall be unclean.

21. And whosoever toucheth her couch (or, lying place); shall wash his cloaths, and bathe himself with water, and be unclean until the even.

22. Also whosoever toucheth any stuff, [see above on ver. 4.] wherein the shall have sate, shall wash his cloaths, and bathe himself with water, and be unclean until the even.

23. And if it shall have been upon the couch, or upon the

stuff wherein she sate, [viz. any stuff, vessel, furniture, or moveable goods, that lay upon her bed, couch, or upon any thing that was thereupon] when he touched the same, he shall be unclean until the even.

24. Likewise if any shall have surely lain [Heb. lying, lain] by her, [i. e. having her course upon her, though without his knowledge; for wittingly and willingly to lie with a menstruous woman, was forbidden on pain of death, below chap. 20. ver. 18.] that her separation [i. e. her monthly course, so called, because that during the same, she was separated from the society of men] be upon him, [i. e. that he be defiled with her monthly issue] then he shall be seven days unclean; besides every couch, [or, lying place] wherein he shall have lain, shall be unclean.

25. Also when a woman shall run many days of the course of her blood, without the time of her separation, [Understand, without the ordinary time of her course] or when she shall run, above her separation, [i. e. longer than she was used to do] she shall be unclean all the days of the course of her uncleanness, as in the days of her separation.

26. Every couch, wherein she shall have lain all the days of her course, shall be unto her, as the couch of her separation: and all (the) stuff, wherein she shall have sate, shall be unclean, according to the uncleanness of her separation.

27. And [o he that toucheth those things] shall be unclean: therefore he shall wash his cloaths, and bathe himself with water, and be unclean until the even.

28. But when she becometh clean of her course, [i. e. when it cealeth] then she shall sit seven days for her self, and after that she shall be clean.

29. And on the eighth day, she shall take for her self two Turtle-doves, or two young Pigeons: and she shall bring them to the Priest, at the door of the Tent of the Congregation.

30. Then the Priest shall prepare one for a sin-offering, and one for a burnt-offering: and the Priest shall make expiation for her from the course of her uncleanness, before the face of the LORD.

31. Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, [i. e. by reason thereof] when they should pollute my Tabernacle, which is in the midst of them.

32. This is the Law of him that hath the running, and from whom the seed of copulation issueth forth, so that thereby he becometh unclean.

33. Together with a weak woman in her separation, and of him that is running of his issue, for a man, and for a wife; and for a man that shall have lain by an unclean (woman.)

CHAP. XVI.

God commandeth the high Priest to goe into the Sanctuary for to make a general expiation, v. 1, &c. with an Instruction when and wherewith he should do the same, 3. and in what order of offering and of administering the other Ceremonies, which are set down here at large, 6. whereunto is annexed a precept touching the duty of the people in general, 29. with the conclusion of this Chapter, 34.

And the LORD spake to Moses, after that the two sons of Aaron were dead: [viz. Nadab and Abihu, whom the LORD had put to death, for having appeared before him with strange fire. See above chap. 10. 1, 2.] when they approached before the face of the LORD, and died.

2. The LORD then said to Moses; Speak unto thy brother Aaron, that he do not go at all times into the Holy [Heb. Holiness,

holiness, that which is holy, holy place. Understand here and below verse 3, and chap. 17. 27. the Holy of Holies, or the most holy place, the innermost part of the Tabernacle, diffi. purified from the fore-part, commonly called the Holy [see Exod. 26. 33, 34. Heb. 9. 2, 3.] within the Vail; [see above chap. 4. on verse 6.] before the Expiation-cover, [see Exod. 25. 17, 18, &c.] that is upon the Ark; that be it not; for I appear in a cloud upon the Expiation-cover, & viz. ordinarily, and in a visible manner, which ought to stir up the holy fear and awefulness in you. Compare Exod. 3. verse 5. and 1 Kings. 8. on verse 11, 12. and the Annotations.

3. Hence with Bull Aaron go into that holy (place); with a Bullock, a young one [i. e. with the blood of a slain bullock, as appareth below by verse 14. Heb. the son of a Bull] for a sin-offering, and a Ram for a burnt-offering.

4. He shall put on the holy linnen coat, [Heb. the linnen coat of holiness, and so in the sequel, garments of holiness; i. e. holy garments, so called, as being ordained for a holy use. So likewise Exod. 28. 2. in which sense other things also are called holy, Exod. 29. 31. and 30. 25, and 22. 4. 2 Chron. 5. 5.] and a linnen drawer shall be upon his shins, and he shall gird himself with a linnen girdle, and cover (himself) with the linnen hat; these are holy garments, [Understand by these here mentioned, the rest also, as they stand registred at large, Ex. 28. 4, &c. and compare verse 43.] therefore he shall bathe his flesh with water, when he shall put them on.

5. And from the Congregation of the children of Israel, he shall take two he-goats for a sin-offering: and one Ram for a burnt-offering.

6. After that Aaron shall offer the bullock of the sin-offering, that shall be for him: and shall make expiation for himself, and for his house. [i. e. family. See Gen. 7. on verse 3.]

7. He shall likewise take both the he-goats: and he shall put (or, place) them before the face of the LORD, at the door of the Tent of the Congregation.

8. And Aaron shall cast the lots over the two he-goats: [Heb. give the lot; viz. to know which of them the LORD would have slain for a sin-offering, and which was to be let go free into the wilderness, or open field] one lot for the LORD, and one lot for the passing he-goat, [Heb. Azazel. This word, (as most conceive) being compounded of two, whereof the one signifies a he-goat, the other, to go, or pass away, it seemeth to imply either the living he-goat, which was let loose for to go away; or the place whither he was turned lost. See this word likewise below, verse 10. and 26.]

9. Then shall Aaron bring near the he-goat on which the lot for the LORD shall be come; and shall make him for a sin-offering.

10. But the sin-offering, on which the lot shall be come, to be a passing he-goat, shall be put alive before the face of the LORD, to make expiation by him: [or, with, or upon him] that they may let him scold towards the wilderness, as a passing he-goat. [or, to Azazel, i. e. to the place so called.]

11. Then Aaron shall bring near the bullock of the sin-offering, which shall be for himself, and make expiation for himself, and for his house: and shall slay the bullock of the sin-offering, which shall be for himself.

12. He shall likewise take a Censer full [Heb. thefulness of the censer; so in the sequel, thefulness of the hands, i. e. the hands full, andfulness of the house, for the house full, Num. 22. 18. Item, thefulness of a plate, or bowl; for a bowlful, Judg. 6. 38.] of stey coals [Heb. coals of fire, i. e. such as were well kindled, fiery, and red hot] so 2 Sam. 22. 13. Ezek. 1. 13. Rom. 12. 20. from the Altar, from before the face of the LORD,

and his hands [Heb. fists] full of incense of fragrant spices, beaten small: [see the description of this incense, Exod. 30. 34, 35, 38.] and he shall carry it within the Vail. [see above on verse 2.]

13. And he shall lay that incense upon the fire before the face of the LORD: that the mist [Heb. cloud] of the incense, may cover the Expiation-cover, which is upon the Tollymon. [That thereby the Priest may be thought to see the Token of the Divine presence] and thus he may not die.

14. And he shall take of the bound of the bullock, and shall sprinkle with his fingers, upon the expiation-cover Eastward: [Heb. upon the face of the Expiation] and so in the sequel here in this verse. This sprinkling was made but once: the other made on the place before the Expiation-cover, was done seven times. See above chap. 4. 6. and before that expiation-cover he shall sprinkle of that blood with his finger seven times.

15. After that, shall he slay the he-goat of the sin-offering, which shall be for the people; and shall carry his blood within the Vail: and shall do with his blood like as he did with the blood of the bullock, and shall sprinkle the same upon the expiation-cover, and before the expiation-cover.

16. Thus shall be made expiation for the holy (place), [What it is to make expiation for a place, that is showed here, and verse 19. viz. by sacrifices to purify and to un-fine the same, from the Ceremonial uncleanness or defilements, which may be on, or have been committed in them. Compare chap. 8. 15. and chap. 14. 49, 53, 52. and here below, verse 19, 20.] by reason of the pollutions of the children of Israel, and by reason of their transgressions, according to all their sins: and thus shall be do as the Tent of the Congregation, which dwelleth with them, in the midst of their uncleanness. [i. e. is and abideth among them, which have many impurities upon them.]

17. And there shall be no man in the Tent of the congregation, when he [viz. the high Priest] shall go in, for to make expiation in the holy (place). [Understand here the holy of holies, as above verse 2.] until he shall come forth: thus shall he make expiation for himself, and for his house, and for all the Congregation of Israel.

18. After that, he shall come forth to the Altar, which is before the face of the LORD, [Understand the Altar of the burnt-offering, which is laid to be before the face of the LORD, for the reasons above mentioned, chap. 1. on verse 3. thither he was to come forth, viz. out of the first or fore-part of the Tabernacle, as the same is to be gathered out of the former verse, where the Priests coming forth out of the innermost part of the Tabernacle is spoken of] and make expiation for the same: and he shall take of the blood of the bullock, and of the blood of the he-goat, and do it [Heb. give it] round about the horns of the Altar.

19. And he shall sprinkle thereupon with his finger seven times: and he shall cleanse the same, [see above on verse 16. and below on verse 20.] and hallow (it) from the uncleanness of the children of Israel.

20. Now when he shall have made an end of expiating the Holy (place), and the Tent of the Congregation, and the Altar: then he shall bring near [Oth. offer] that living he-goat.

21. And Aaron shall lay [see above chap. 1. on verse 4.] both his hands upon the head of the living he-goat, and shall confess thereupon, and all the iniquities of the children of Israel, and all their transgressions, according to all their sins: and he shall lay them upon the head of the he-goat, and shall lay (him) forth by the hand of a man at hand [Heb. a timely (one), i. e. by a certain man at hand, or having time and leisure, or by a certain to attend at such a time for such a purpose and service] towards the wilderness.

CHAP. XVII.

Laws forbidding to offer sacrifice any where, but only in the Tabernacle, v. 1, &c. and to none else, but unto the LORD alone, & by no means unto Devils, on pain of being cut off. Item, forbidding to eat blood, on like pain, 10. or any dead carcase, being torn, 15.

Moreover the LORD spake to Moses, saying: 2. Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This is the word [or, thing] which the LORD hath commanded, saying:

3. Every one [Heb. man, man, i. e. every man, or, every one, whoever he be; so above chap. 15. verse 2. and below verse 8. and 10.] of the house of Israel, that shall slay an ox, or lamb, or goat, [viz. to offer the same unto the LORD, as doth plainly appear by the sequel, verse 4.] in the Camp; [understand, without the Court of the Tabernacle, as the near verse sheweth] or, that shall slay (them) without the Camp.

4. And shall not bring the same to the door of the Tent of the Congregation, for to offer an offering to the LORD, before the Tabernacle of the LORD: the blood shall be imposed to that man, he hath spilt blood; i. e. he is to be reputed, as if he had spilt on shed innocent blood. See the reason hereof, below verse 11.] therefore shall that man be destroyed out of the midst of his people: [see Gen. 17. on verse 14. and below chapter 28. on verse 29.]

5. That, when the children of Israel bring their slain-offerings, which they slay in the field, [Heb. upon the face of the field. This the Israelites practised before the setting up of the Tabernacle, Exod. 9. 3. and ch. 8. 27. which now the LORD forbiddeth on pain of cutting off the transgressor from his people, above ver. 4. and below verse 9.] that they do bring them to the LORD, at the door of the Tent of the Congregation, unto the Priest: and say the same for thank-offerings to the LORD.

6. And the Priest shall sprinkle the blood upon the Altar of the LORD, at the door of the Tent of the Congregation; and he shall kindle the fat, for a pleasant smell to the LORD. [see Gen. 8. on verse 21.]

7. Neither shall he any more offer their slain-offerings unto Devils, [The Hebrew word signifies properly such as are rough and hairy, like goats, in which or such like shapes the Devils sometimes appear to men; and thus likewise they are depicted, or fashioned by the Heathens, and are worshipped: see likewise of this, 2 Chr. 11. verse 15.] whom they go a worshipping after; [i. e. with whom they do commit idolatry. For like as a woman playeth the whore, communicating her body to any man, besides her own lawful husband; so it is spiritual whoredome, when a man doth yield and attribute that love and honour, which he oweth to none but God, unto Idols, or any creature, whether it be with outwardly, or inwardly. See Exod. 34. 19. Lev. 20. 3, 6. with the Annot. Jud. 8. 33. Ezek. 16. verse 16, 26. and ch. 23. 8, 19, 21, &c.] that shall be an everlasting institution for their generations.

8. Say then unto them; Every one of the house of Israel, and of the strangers, which sojourn in the midst of them as strangers; he that shall offer a burnt-offering, or a slain-offering.

9. And shall not bring the same to the door of the Tent of the Congregation, for to prepare the same unto the LORD, the same man shall be cut off out of his people.

10. And every one out of the house of Israel, and out

22. Thus shall that he-goat bear away upon him all their iniquities into a separated land; [Heb. land of separation, i. e. dis-inhabited, and cut off from the society and conversation of men] and he [viz. that man which was at hand] shall let him out into the wilderness.

23. After that, Aaron shall come into the Tent of the Congregation, and shall put off the linnen garments, which he had put on, when he went into the holy (place) and he shall leave them there.

24. And he shall bathe his flesh with water, [see above chap. 6. on verse 28.] in the holy place, [see above chap. 6. verse 16, 26. and chap. 10. on verse 13.] and put on his (own) cloath: then he shall go forth, and prepare his burnt-offering, and the burnt-offering of the people, and make expiation for him (self) and for the people.

25. Also he shall kindle the fat of the sin-offering upon the Altar. [viz. the Altar of burnt-offerings, for upon the Altar of Incense it was forbidden to offer such sacrifices, Exod. 30. 9.]

26. And that shall heave let forth the he-goat, which was a passing he-goat, [see above on verse 8.] shall wash his cloaths, and bathe his flesh with water; and after that, he shall come into the Camp.

27. But the bullock of the sin-offering, and the he-goat of the sin-offering, whose blood is brought in to make expiation in the Holy (place), [see above on verse 2.] they shall carry forth without the Camp: but their skins, their flesh, and their dung, they shall burn with fire.

28. He now that burneth the same, shall wash his cloaths, and bathe his flesh with water: and after that he shall come into the Camp.

29. And (his) shall be unto you for an everlasting Institution; [Heb. institution of eternity, and so below verse 31, 34. See Gen. 13. on verse 13.] In the seventh month [called 1 King 8. 2. Ethanim, and now by the Jews Tisri, agreeing for the most part with our September] on the tenth of the month shall ye humble your souls, [or, afflict, trouble, grieve them, i. e. earnestly and seriously humble your selves before the LORD, by confessing of your sins, by fasting, by prayer, by abstaining from all bodily comforts and delights. See this phrase likewise below verse 31. Psalm 31. 13. If. 58. 3. 5. Dan. 10. 12. By the word Souls here, are especially understood the bodies, as Psalm 16. 10. or your persons, i. e. both souls and bodies together, as Gen. 12. 5.] and do no work, in-burn nor strange, that sojourneth in the midst of you.

30. For on that day [see above chap. 1. on verse 4.] for to cleanse you: from all your sins shall ye be cleansed before the face of the LORD.

31. That shall be a Sabbath of rest for you, that ye may humble your souls: it is an everlasting institution. [see above on verse 29.]

32. And the Priest, [i. e. the high Priest, see above chap. 4. on verse 3.] whom one shall have anointed and filled his hand, [see above chap. 7. on verse 37.] for to administer the Priestly office for his father, shall make the expiation: when he shall have put on the linnen garments, the holy garments: garments of holiness, as above verse 4.]

33. Then shall he expiate the holy Sanctuary, [Heb. the sanctuary of holiness] and the Tent of the Congregation, and the Altar, he shall expiate: as also for the Priests, and for all the people of the Congregation shall be made expiation.

34. And this shall be for an everlasting institution unto you, for to make expiation for the children of Israel, once a year, from all their sins: and they did, according as Moses had commanded.

of the strangers, that sojourn as strangers, in the midst of them, that shall have eaten any blood, against his soul, that shall have eaten that blood, I will set my face, [Heb. I will give my face against the soul, i. e. I shall be highly offended with such a one, and become his enemy, and shall make it my work to execute my just judgments and vengeance upon him: so follow chap. 20. 3. and 26. 17. Eccl. 14. 8. &c.] and shall cut him off out of the midst of his people.

11. For the soul of the flesh [i. e. the life thereof understood of any beast, see Gen. 9. on verse 4.] is in the blood: therefore have I given it you upon the Altar, for to make expiation over your souls: for it is the blood that shall make expiation for the soul, [viz. Sacramentally, pointing at, or typifying the blood of Jesus Christ, the immaculate Lamb, which was to be slain for man upon the Altar of the Cross, Rom. 3. 25. Col. 1. 20. Heb. 9. 12.]

12. Therefore have I said to the children of Israel: No soul of you shall eat blood: neither shall the stranger, that sojourneth in the midst of you, eat blood.

13. Every one likewise of the children of Israel, and of the strangers which sojourn in the midst of them, that shall have taken a wild beast or fowl that is eaten, in hunting: [Heb. that shall have hunted the hunting of a wild beast, &c. i. e. taken in, or by hunting.] compare this with Gen. 27. the Annot. on verse 3.] he shall pour out the blood thereof, and cover the same with dust.

14. For it is the soul of all flesh; his blood is for [his, or, with] his soul: therefore have I said to the children of Israel; ye shall eat the blood of no flesh: for the soul of all flesh [see above verse 11.] that is his blood, whose eating the same, shall be cut off.

15. And every soul among the in-born, or among the strangers, that shall have eaten a dead carcase: [viz. through ignorance, or inadvertency; not of deliberation, or for purpose: see above chap. 11. on verse 40.] he shall wash his cloaths, and bathe himself with water, and be unclean until the even: after that he shall be clean.

16. But if he do not wash [them], viz. his cloaths; nor bathe his flesh; then he shall bear his iniquity. [see above chap. 5. on verse 1.]

CHAP. XVIII.

Laws enjoining the Israelites not to live after the customs, or manner of the Egyptians, and Canaanites, v. 1, &c. but according to Gods Institution, 4. to beware of incestuous copulations, and marriages, 6. of lying with a menstruous woman, 19. and of adultery, 20. not to offer ones children to Molech, 21. to abhor all unnatural copulation, 22. together with the reasons for confirmation of these Laws, 24.

Moreover the LORD spake to Moses, saying:

2. Speak unto the children of Israel, and say to them: I am the LORD thy God. [i. e. that God whom ye ought to obey as your only God and Saviour, and who is able and ready to reward the obedient, and to punish the disobedient.]

3. Ye shall not do after the works of the Egyptian land, wherein ye have dwelt; neither shall ye do after the worship of the Land of Canaan; whither I do bring you, and (ye) shall not walk in their institutions. [thus their abominable customs are called, which through the general use and connivance, had gotten such a vogue and swing among the said Nations, that they were held and observed as so many Laws and solemn Institutions: Compare below, verse 30. and chap. 20. verse 23.]

4. My Rights shall ye do, and my Institutions shall ye

keep, for to walk therein; I am the LORD your God.

5. Tea my Institutions and my Rights shall ye keep; That man which doth the same, shall live by them; [This sentence teacheth three things: 1. The perfection of the doctrine of the Law: 2. The righteousness of the works. 3. The reward promised to that righteousness; but since corrupt man is destitute of that righteousness, the reward is of mere grace, through the expiation of Christ, embraced by faith, Isa. 53. 11. Rom. 20. 21, 22, 23, &c. Compare Deut. 6. The Annotations on verse 25.] I am the LORD.

6. No man shall [Heb. man, man, shall not, i. e. no man shall] and these ensuing Laws address themselves peculiarly to the men, yet also by necessary consequence, the womankind is included; approach to any of near kin to his flesh, [the word used for near kin in the Hebrew, is common indeed to both sexes, but here it is taken for the female, and extendeth to the degrees of kindred and alliance here set down, and those which may be included through conformity of such kindred and alliance] for to uncover the shame: [Heb. nakedness, and so in the sequel. This is a modest phrase, signifying that which the Scripture elsewhere, calleth, to know, or acknowledge one. See Gen. 4. on verse 1. or to uncover the seam of ones garment, Deut. 22. 30. and 27. 20.] I am the LORD.

7. Thou shalt not uncover the shame of thy father, and the shame of thy mother: [The particle and stretcheth here for explaining, in lieu of, to wit, for the fathers shame and the mothers flame are taken here for one of the same: see also verse 8. and 16. Item chap. 20. 11.] she is thy mother, [i. e. thou art her son: and understand consequently the same of the father; who may not uncover the shame of his daughter; for that he is her father, and she born of him.] thou shalt not uncover her shame.

8. Thou shalt not uncover the shame of the wife of thy father: [i. e. of thy step-mother: nor consequently the step-fathers: for under one example, the like degrees are comprehended] it is the shame of thy father. [to whom alone it is lawful to uncover the same.]

9. The shame of thy sister, the daughter of thy father, [being thy half sister, viz. by the fathers side] or of the daughter of thy mother, [thy half sister by the mothers side; born at home, [i. e. in a lawful marriage] or born abroad; [i. e. unlawfully. Others take it thus: that God forbids in general to marry the sister, whether she be thy fathers daughter, born at home, i. e. thy full sister, by father and mother: or the daughter of thy mother, born abroad, i. e. thy half sister by the mothers side; as verse 11. it is forbidden to marry the half sister by the fathers side] their shame thou shalt not uncover.

10. The shame of the daughter of thy son, or of the daughter of thy daughter, [i. e. And to downwards in the right line, of all the children of thy children] their shame thou shalt not uncover: for they are thy children, [i. e. they are issued and born of thy self by means of thy children.]

11. The shame of the daughter of the wife of thy father, born to thy father, [she is thy sister] her shame thou shalt not uncover.

12. Thou shalt not uncover the shame of thy father, [viz. of her which is thy Aunt, by the fathers side] as in the next verse the Aunt by the mothers side is spoken of; [she is thy fathers near kin.]

13. Thou shalt not uncover the shame of the sister of thy mother, for she is thy mothers near kin.

14. Thou shalt not uncover the shame of the brother of thy father; [i. e. of the wife of thy fathers brother] as the words explain it, whose flame is called the uncles shame, as being one flesh with him] thou shalt not ap-

proach

proach to his wife, [viz. to have carnal communion with her, see Gen. 20. on verse 4.] she is thy Aunt. [viz. in Law, or by alliance; who was likewise forbidden to marry the couzen or nephew of the deceased; wherefore it was yet more unlawful for uncle and niece to marry together.]

15. Thou shalt not uncover the shame of thy daughter in law: [she is thy sons wife, thou shalt not uncover her shame. [In like manner was it unlawful for the son in law to marry the mother in law, below chap. 20. 14.]

16. Thou shalt not uncover the shame of the wife of thy brother: [From this law was excepted afterwards the case of a brothers dying without male-issue: for then the next brother or kintman was to marry the widow of the deceased, to raise seed for his brother, Deut. 25. 5. Matth. 22. 24. By this law it followeth necessarily, that a woman being married to the one brother, she may not marry the other, after the former decease; and conformably, a man being married to one sister, he may not after her death, marry the other; it is the shame of thy brother.]

17. Thou shalt not uncover the shame of a woman and her daughter, the daughter of her son, nor the daughter of her daughter thou shalt not take, for to uncover her shame: [Understand here the step-daughter, and the step-son, and the children come forth by them; from with the step-father, and the step-grand-father were to abstain, as of their own children, and childrens children] they are near kin, it is a vile deed.

18. Also thou shalt take no wife unto her sisters; [This Law is by some understood thus: that a man ought not to have two wives taken in marriage; for howbeit, that some of the fore-fathers did lo, and God bore with them in that time; yet it was not lo from the beginning, as Christ teacheth, Matth. 19. 8. out of Gen. 2. 24. and in the New Testament it is quite abolished. Divers nevertheless understand the word sister here in the proper sense, for the wives own sister. Otherwise the word sister is taken sometimes in the larger sense, intimated before, for one, not born of the same natural parents, but barely for another woman, and the word sister is used for the word other, Exod. 16. 3. Psal. 1. 9. and 3. 13, &c.] for to discover [her] [i. e. to shame, spight, and vex] her, which commonly happeneth, where there are more wives than one. See 1 Sam. 1. much more where two sisters are coupled together thus, as may be seen in Jacobs case, Gen. 30. [by uncovering her shame besides her, in her life time.] [if this be understood of the proper or true sister, then these words may serve to aggravate the dirtiness, which she is to undergo by her own sister, during her life. Hence consequently cannot be inferred, that the man may marry the other sister, the former, his wife, being dead; whereof see above on verse 16.]

19. Neither shalt thou approach to the wife, in the separation of her uncleanness; [i. e. when she is to be separated by reason of her monthly course. See above chap. 12. 2. and chap. 15. 24, 25.] for to uncover her shame.

20. And thou shalt not lie with thy neighbours wife for seeking to become unclean with her, [or, to be discovered with her.] [Heb. and to the wife of thy neighbour shalt thou not give thy lying for seed, or, seeking, &c. and to often in the sequel.]

21. And of thy seed thou shalt not give to pass through [the fire] for Molech; [Thus was the Idol of the Ammonites called, known likewise by the name of Milcom, 1 Kings 11. 5. 7. for whose honour and worship the parents caused their own children to be burned alive; or at leastwise [as some do write] to pass betwixt two great flaming-fires, to be cleansed and purified thereby as they conceived; the practice whereof God expressly forbiddeth here. See likewise below chap. 20. verse 2. Levit. 18. 10. 2 Kings 17. 17. and 23. 10.] and the name of thy

God thou shalt not prophane, [Or, un-hallow] [i. e. not dishonour the same, by doing or committing that which he forbiddeth, and omitting, or not heeding that which he commandeth. Compare below, chapter 22. 2. Thus Gods Institutions and Sabbath are said to be prophaned, Psalm 89. 32. Nehemiah 13. 17.] I am the LORD.

22. Thou shalt not lie by mankind, [Or, a male person] with woman-like copulation [i. e. as when lie with women; so follow chapter 20. verse 13.] that is an abomination.

23. Also thou shalt lie by no beast; to become unclean [Or, be defiled] therewith: a woman likewise shall not stand before a beast, for to have to do with it; it is an abominable mixture, [Or, an horrible confounding and disturbing of the order instituted by God in Nature, and a monstrous confusion of all modesty and honesty.]

24. Defile not your selves with any of these; for the Heathen, whom I cast out from your face, are defiled with all these.

25. So that the Land is unclean, [polluted] and I do visit its iniquity over it: [i. e. I am now punishing the same for its iniquity: so Isa. 26. 21. Jer. 36. 31. See Gen. 21. on verse 1.] and the Land shall worship its inhabitants. [The Hebrew Verb here doth properly signify to cast, or vomit through leathing, when the stomach abhorreth and cannot bear what is presented to it; which comparatively is spoken of a Land; aggrieved and troubled with vile and abominable inhabitants. So below ver. 28. and chap. 20. 22.]

26. But ye shall keep [observe] my Institutions; and my Rights; and do nothing of all these abominations; in-born, nor stranger, that sojourneth in the midst of you.

27. For the men of this Land which were before you, did all these abominations, and the Land is become unclean.

28. That Land do not give you out, when ye shall have polluted it, as it hath spued out the people which were before you.

29. For whosoever shall do any of these abominations: those souls that do them, shall be expiated [or, cut off] out of the midst of their people. [By this and divers other places, it plainly appeareth, that the Hebrew Verb here used, doth likewise oft times include and comprehend an execrations copulard and mortal punishment.]

30. Therefore shall ye keep my command, [Heb. keeping, observation, i. e. that which I have commanded you to keep and observe. So also, Gen. 26. 5. Elsewhere this word is rendered watch, guard, as Num. 3. ver. 7, &c. See the Annot. there.] that ye do nothing of those abominable institutions, [Heb. institutions of abominations. See above on verse 2.] which were done before you, and defile not your selves with them: I am the LORD your God.

CHAP. XIX.

Laws, commanding the Israelites to be holy, v. 1, &c. to honour father and mother, to keep the Sabbaths, 3. to shun Idolatry, 4. duty to slay and use the thank-offerings, 5. to remember the poor in harvest-time, 9. to do no wrong to their neighbour, neither in judgement, nor without it, 11. nor to be against him in heart, but to do him good in words and deeds of pure love, 17. not to mix different things, 19. not to suffer whoredom, 20. at what time they should eat the fruits of the Land of Canaan, 23. to eat no blood, and to use no flesh-lying, &c. 26. to make no Heathenish marks of mourning, 27. not to prostitute their daughters for whoredom, 29. but to love God and his Ordinances.

dinances in *Exod.* 30. and not the *sooth-sayers*, 31. to honour the ancient, 32. to visit the strangers, 33. ye eate every one in all kinde of commerce and dealing, 35.

Moreover the LORD spake unto Moses, saying:

2. Speak to all the Congregation of the children of Israel, and say to them; Ye shall be holy: [i. e. live according to all my Laws and Commandments, in all matters Moral, Ceremonial, and Civil; of all which, some are rehearsed in this Chapter] for I the LORD your God, am holy. [not only in thoughts, words and deeds, but also in being, and essence, holiness it self.]

3. Every one shall fear, (Or, stand in awe of) his mother, and his father, [the mother is first before the father here, because children stand most in need of their mothers in their younger years, and when they are grown up to respect, some most neglect and despise them] and keep my Sabbaths; I am the LORD your God. [I am above chap. 18. on verse 2. as also below here verse 4, 10, 12, and 14, &c.]

4. Ye shall not turn your selves to the Idolls, [The Hebrew word doth properly signifie things of nothing, or that are not; wherefore the Apostle saith well, that the Idoll is nothing in the world, 1 Cor. 8. 4. for it is but a vain Ceremony of the vain heart of man, 1 Sam. 12. 21.] and make you no molten gods: I am the LORD your God.

5. And when ye shall offer a Thank-offering [See above chap. 23. on verse 1.] unto the LORD ye shall offer the same according to your well-pleasing: [i. e. of your own accord, free, willingly, and cheerfully, without any constraint. For these thank-offerings were enjoined indeed, yet not precisely limited; so that every one might dispose therein, according as he found his heart disposed. See above chap. 7. verse 16. and compare this with the free-will-burnt-offering, above chap. 1. verse 3.]

6. It shall be eaten on the day of your offering, and the second day: but that which remaineth over on the third day, shall be burnt with fire.

7. And if on the third day it be eaten at all, [Heb. eating, eaten] it is an abominable thing, [See above chap. 7. on verse 18.] it shall not be acceptable.

8. And who so eateth that, he shall bear his iniquity, [See above chap. 5. on verse 1.] for having profaned (unhallowed) the holy (thing) of the LORD: [See above chap. 5. on verse 15.] therefore shall that soul be extirpated, out of her people. [See Gen. 17. on verse 14.]

9. Likewise when ye shall Harvest in the Harvest of your Land, thou shalt not wholly Harvest off the corner of the field; and not gather up that which is to be gathered up of thy Harvest, [i. e. the residue or remainder of the scattered ears, that are to be gathered up yet.]

10. In like manner shalt thou not glean thy Vineyard, [viz. after that the principal grapes shall be cut off, and the gathering of the Vintage is done, the Vineyard being once over with gathering] and gather up the grapes fallen off from thy Vineyard: thou shalt let them remain for the poor and the strangers; I am the LORD thy God.

11. Ye shall not steal: and ye shall not lie [Or, not deny, what ye have taken in custody to keep for others] nor deal falsely every one against his neighbour.

12. And ye shall not swear falsely by my Name: for ye would [Oth. and ye shall not] profane the Name of your God: [See above chap. 18. on verse 21.] I am the LORD.

13. Thou shalt not oppress nor rob thy neighbour deceit-

fully: the wages (or hire) [Heb. words, or labour. See Job 7. on verse 1. Jer. 22. on verse 13, &c.] of the day-labourer shall not lodge with thee till the morning.

14. Thou shalt not curse the deaf nor set any offence (stumbling-block) before the face of the blind: [whereby he might get some hurt or fall] but thou shalt fear before thy God; I am the LORD.

15. Ye shall do no wrong in judgement; Thou shalt not receive the face of the poor, [i. e. in judging and sentencing, nor regard the qualification or condition of men persons, but judge and pronounce according to the merit and justice of the cause. See the same phrase, Deut. 10. 17. and Psalm 82. 2. Compare Deut. 1. 17. and Prov. 24. 23.] nor prefer the face of the great: [i. e. not favour nor further him in his wrongful cause. See the like phrase, Exod. 23. 3.] in righteousness shalt thou judge thy neighbour.

16. Thou shalt not malk (as) a Tale-bearer, among thy people; [i. e. thou shalt not go up and down, or here and there, to spread ill rumours of thy neighbours, and to catch up others, every where for to spread them. See the like phrase Prov. 11. 13. and 20. 19. Jer. 6. 28. and 9. 4. The Hebrew word here rendered Tale-bearer; doth properly signifie one, that carrieth things about after the manner of Pedlars, buying something of one body, and by and by selling it again to another. For thus it is with such Tale-bearers, hearing somewhat of one, and by and by telling it another, for some pautly profit, to the abuse of his neighbour.] Thou shalt not stand against the blood of thy neighbour: [i. e. thou shalt not only not kill thy neighbour, but likewise not be instrumental, that through false witness, he may be put to death] I am the LORD.

17. Thou shalt not hate thy brother, [i. e. thy neighbour. See Gen. 29. on verse 7. and 29. 4. or thy country-man. See Exod. 22. 11. 1 Sam. 30. 23. Rev. 11. 1. where the word brother is taken for Country-men] in thy heart: thou shalt carefully reprove [Heb. rebuking, rebuke] thy neighbour, and shalt not suffer the sin in him. [Oth. that thou do not bear the sin for him, or, for his sake: meaning the punishment he deserved, being made to bear the same with him.]

18. Thou shalt not avenge, nor keep anger against the children of thy people; but thou shalt love thy neighbour as thy self: I am the LORD.

19. Ye shall keep my Institutions; Thou shalt not suffer any two kinde of thy beasts to have to do together: Thou shalt not sow thy field with two sorts (of seed) [So Deut. 22. verse 9.] and a garment of two sorts-stuff, intermingled, [as of woollen and linnen. See Deut. 22. 11.] shall not come upon thee.

20. And when a man shall have lain with a woman, by copulation of seed, [Compare above chap. 18. 22.] that is a maid-ervant, defiled by the man, [understand him, to whom she was betrothed, or married, and afterwards despised and abandoned by him. Oth. by every one despised, i. e. to much despised, that she was not made free, but left in slavery or bondage. Oth. betrothed to a man] and is not redeemed at all, [Heb. not redeeming, redeemed] nor any freewoman is given her: they shall be scourged; [Heb. scourging, or, beating shall be made.] See of this punishment, Deut. 25. 23. they shall not be put to death: for she was not made free, [if she had been made free, she must have been put to death.] Deut. 22. 24.]

21. And he shall bring his guilt-offering to the LORD, at the door of the Tent of the Congregation, a Ram for a guilt-offering.

22. And the Priest shall make expiation for him, with the Ram of the guilt-offering, over his sin, which he hath sinned, before the face of the LORD; and forgiveness shall he make him for the sin, he sinned.

23. Also when ye shall be come into that Land, and have planted every Tree for food, ye shall circumcise the fore-skin thereof, its fruit: [i. e. ye shall hold the fruit-trees thereof unclean, like the fore-skin, and not use it but throw away the same] three years it shall be uncircumcised to you, [i. e. unclean, and consequently unfit for use] there shall be nothing eaten of it.

24. But in the fourth year all his fruit shall be a holy thing, [They were to be consecrated to the LORD, to praise him for the fruitfulness of the Trees: and therefore they were to be given to the Priests, who did eat the food prepared for, and dedicated unto God. Heb. holiness] for praise-giving to the LORD.

25. And in the fifth year ye shall eat the fruit thereof, for to multiply the revenue of the same unto you: [i. e. to the end, that the LORD may bless and multiply the revenue thereof for you] I am the LORD thy God.

26. Ye shall eat nothing with the blood: ye shall give heed to birds noise (or Angury) [The Hebrew phrase signifieth to make observations, and take notice both of birds and of other things, through vain arts, thereby to reveal, or prognosticate, and foretell future and hidden matters. Thus this word is likewise used, 1 Kings 21. 6. 2 Chron. 33. 6.] nor will ye juggling. [The Hebrew word signifieth, to bewitch with blinding ones eyes; that they seem to see, what they see not; as by some it is taken, Deut. 18. 10. 2 Kings 21. 6, 7. 2 Chron. 33. 6. Isa. 2. 6. and 57. 3, 7. Jer. 27. 9. Others understand it of time-obscuring, or sooth-saying, by looking on the clouds, and the disposition of the sky or heaven, called Astrology.]

27. Ye shall not shave the corners of thy head round: neither shalt thou flat the corners of thy beard.

28. Ye shall make no incision in your flesh for a dead body, [Heb. souls] i. e. for the dead corps of any man, so below chap. 19. verse 1. 11. and chap. 22. 4. Num. 9. 6. Psalm 16. 10.] nor make writing of a printed mark in you: I am the LORD.

29. Thou shalt not prophane (unhallow) thy daughter, keeping her to whoredom; lest the Land commit whoredom, and the Land be filled with vile actions.

30. Ye shall keep my sabbaths, and ye shall fear my Sanctuary; [Or, stand in awe of it, honour it, observing and following the Laws and Ordinances, which are to be kept in it; and not appearing in the same, being unfit and unprepared, through Idolatry, or any other kinde and uncleannes, see below chap. 26. 2.] I am the LORD.

31. Ye shall not turn your selves to sooth-sayers, [Or, to the sooth-saying spirits:] For the word doth signifie, as well the spirits who being asked about unknown and hidden things, gave answers, when the sooth-saying men or women came to them to enquire. They are commonly indeed called sooth-sayers, but in good sooth and deed, are most unworthy of that name; their answers proving often false, and their telling truth deceitful and hurtful. See of them below chap. 20. 27. Deut. 18. 11. 1 Sam. 28. 23. 9. 2 Kings 21. 6. 1 Chron. 10. 13. Acts 16. 16.] and to the Wizards, (or Negro-mancers) [The Hebrew word comes from knowing, because these men vaunted much of their rare knowledge, not only of things past and unknown to others, but likewise of things to come, and happen after, making use of vain and diabolical arts, to attain to their mystery. See of them below also chap. 20. verse 6, 27. 1 Sam. 28. 3. 9. Isa. 8. 19.] and seek them not, defiling your selves with them: I am the LORD your God.

32. Before the gray hair, thou shalt rise up, and shalt bear reverence to the face of the ancient; and thou shalt fear (or stand in awe) before thy God; I am the LORD.

33. And when a stranger shall sojourn with thee in your Land, ye shall not oppress him. [The Hebrew Verb here signifieth, to wrong and defraud one, whether it be

unwittingly, or wittingly, and of design and purpose, yea and without violence.]

34. The stranger, sojourning with you, shall be among you, as an in-born of your selves: ye shall love him, as your selves, for ye were strangers in the Land of Egypt: I am the LORD your God.

35. Ye shall do no wrong in judgement with the ell, [Understand all manner of orders for hand-measure, or foot-measure, or any instruments, whereby the length and breadth of any solid or contiguous matter is measured] with the weight; or with the measure, [whereby some liquid wares, and dry ones too, such as are not of contiguous bulk, are measured.]

36. Ye shall have a just balance, just (weighing) scales, [i. e. a just weight; for it was usual in those times, to put stones into the scales instead of other weights: See likewise, Deut. 25. 13. 15. Prov. 16. 11. Mich. 6. 11.] a just Epha, [See above chap. 5. on verse 11.] and a just Hin: [This was a measure of liquid wares, containing as much as seventy two ordinary hen-gg-shells. See of the same, Exod. 29. 40. and below 23. 13. Num. 15. 4, 9.] I am the LORD your God, which carried you forth out of the Land of Egypt.

37. Therefore shall ye keep all my Institutions, and all my rights, and shall do them: I am the LORD.

CHAP. XX.

Punishments ordained, against some enormous sins; as against the offering of sons children to Moloch, v. 1. &c. against running after sooth-sayers, and Negro-mancers, (or Diabolical artists), 6. against cursers of father and mother, 9. against adultery, 10. against false incests, unnatural abominations, and unlawful consultations and marriages, 11. with an exhortation for the observing of Gods Commandments, 22. and among other things, of avoiding the customs of the Heathen, 23. of putting difference between clean and unclean beasts, 24. of stoning the sooth-sayers, and Diabolical artists, 25.

Moreover the LORD spake unto Moses, saying:

2. Thou shalt likewise say unto the children of Israel: Every one [Heb. man, man, and below verse 9.] of the children of Israel, or of the strangers, sojourning in Israel, that shall have given of his seed unto Moloch, [See above chap. 18. on verse 21.] shall surely be put to death: [Heb. dying, be put to death, i. e. without mercy, so below verse 9. 10, 11, 12, 15, &c.] the people of the Land shall stone him with stones.

3. And I shall set my face against that man, [See above chap. 17. on verse 10. also below, verse 5, &c.] and shall extirpate him out of the midst of his people; [viz. by a special judgement, which I shall cause to light upon him, even in this life, in case he be not punished by the Magistrate; and so in the sequel] because he hath given of his seed unto Moloch, [See above verse 2.] to pollute my Sanctuary, [by coming into it, being defiled with such abominable sins. Compare above chap. 15. verse 31.] and to profane (unhallow) my holy Name. [Heb. the Name of my Holiness.] See above chapter 18. on verse 21.]

4. And if the people of the Land shall in any wise hide their eyes from that man, [Heb. shall have hid, hid their eyes, i. e. shall of purpose and wittingly have put by such an inhuman offence, without due animadversion and punishment] when he shall have given of his seed unto Moloch, that they do not put him to death;

5. Then shall I set my face against that man, and against his family: [Or, generation, i. e. children an posterity, following the footsteps of his idolatry, as may

be gathered by the words following, Compare Exod. 20. 5.] and I shall excommunicate him, and all those that go a whoring after him. [i. e. commit idolatry, and abandon the LORD (their true Husband, Hof. 2. 18. 19. 2 Cor. 11. 4.) to cleave unto idols : which when it comes to pass, God is fain to grow or be jealous, Exod. 20. 5. Deut. 5. 9. see above chap. 17. on verse 7.] for to go a whoring after Moloch, out of the midst of their people.

6. When there is a Soul, that shall have turned herself to the South-siders, [Of whom see above chap. 19. on verse 21.] and to Wizards, to go a whoring after them ; then shall I set my face against that soul, and shall extirpate her out of the midst of her people.

7. Therefore holiness (or, sanctific) your selves, [see above chap. 11. on verse 44.] and be holy ; for I am the LORD your God.

8. And keep my Institutions and do them : I am the LORD that halloweth you. [viz. by separating you from the rest of the world, to justify you of grace, through the merits of the Messiah, and by my Spirit renewing you to an holy life. Thus this word is likewise to be taken, Ezek. 37. 28.]

9. When there is any [Heb. man, man] that shall have cursed his father, or his mother, the same shall surely be put to death : he hath cursed his father, or his mother ; his blood [Heb. his bloods (in the plural)] is upon him. [i. e. he is himself the cause, and guilty of the shedding of his own blood. See the like phrase, Jof. 2. 19. 2 Sam. 1. 16. and so in the sequel, veric 11. Item Math. 27. 25. Acts 18. 6. Otherwise his blood be upon him.]

10. A man likewise, that shall have committed adultery with any ones wife, because he hath committed adultery with his neighbours wife, shall surely be put to death, the adulterer and the adulteress.

11. And a man that shall have lain with his fathers wife, he hath uncovered his fathers shame ; they both shall be surely put to death ; their blood is upon them. [see above verse 9.]

12. Also when a man shall have lain by mankind, (or male) with wife-like copulation, [see above chap. 18. 22.] they both have committed an abomination : they shall surely be put to death : [viz. both of them, unless the one party had been forced and suffered violence. See Deut. 22. 25.] their blood is upon them.

13. And when a man shall have taken a wife and her mother, it is a vile deed : they shall burn him and the same with fire, [viz. if both of them did wittingly commit such an abominable action ; at least the guilty was to die] that there may be no vile action in the midst of you.

14. Besides, if a man shall have lain with a beast, he shall surely be put to death ; the beast ye shall put to death likewise.

15. Thus, when a woman shall have approached to any beast, for to have to do with it, then ye shall put to death the woman and that beast : [viz. for to take away the remembrance of such a heinous sin, and to terrifie all people from following and falling in the like abomination] they shall surely be put to death ; their blood is upon them.

16. And when a man shall have taken his sisters daughter of his father, or the daughter of his mother, and seen her shame, and she shall have seen his shame, it is a stain, (disgrace) : [The Hebrew word doth ordinarily signifie, kindeess, or a good deed ; but here, and Proc. 14. 34. the clean contrary, i. e. an evil, base, and disgraceful act, whereby God is most highly offended, the neighbour scandalized, and the guilty person made infamous. Thus also the word to befall, is taken sometimes for its contrary, to cease, 1 Kings 21. 10.] therefore they shall be extirpated before the eyes of the children of their

(people : he hath uncovered the shame of his sister, he shall bear his iniquity. [thus also below verse 19. and 20. see above chap. 5. on verse 1.]

17. And when a man shall have lain by a woman having her sickness, [viz. he knowing that woman. Compare above chap. 15. the Annotations on verse 24.] and uncovered her shame, made bare her fountain, and she herself shall have uncovered her fountain, then they shall both be extirpated out of the midst of their people.

18. Withall thou shalt not uncover the shame of the sister of thy mother, and of the sister of thy father, because he hath uncovered his near kin, they shall bear their iniquity.

19. Also when a man shall have lain with his Aunt, [i. e. here, the wife of his Uncle, who became his Aunt by marriage] he hath uncovered the shame of his Uncle ; they shall bear their sin ; they shall die childless. [i. e. (as some do hold) they shall be put to death ; or, God shall curie their copulation, that they shall not be able to get, or keep any children, if so be the Magistrate do not punish them.]

20. And when a man shall have taken his brothers wife ; it is uncleanness : [Heb. Separation, i. e. a matter, which by reason of its impurity, ought to be cashiered and removed from among mankind : The Hebrew word is likewise used of the uncleanness of a woman, having her sickness upon her, for the which she was to be separated from the society of men, above chap. 15. 19, 20, &c. The exception of this Law, see Deut. 25. 5.] he hath uncovered the shame of his brother ; they shall be childless. [See the Annotations on the former verse.]

21. Keep ye therefore all my Institutions, and all my Rights, and do the same, that the Land, whither I bring you, surely to dwell therein, do not lose you out. [See above chap. 18. on verse 25.]

22. And walk not in the Institution of the Nations, which I cast out before your face : for, all these things they did ; therefore I have loathed them.

23. And I told you ; ye should hereditarily possess their Land, and I will give you the same, that you may possess it hereditarily, a Land flowing with milk and honey. [See of this phrase, Exod. 3. 8.] I am the LORD your God, that hath separated you from the Nations. [viz. that ye should be my own peculiar people, for to know and love me here, and to live with me hereafter for ever. See below verse 28. Exod. 19. 5. Deut. 7. 6.]

24. Therefore shall ye put difference betwixt clean and unclean beasts, and betwixt the unclean and the clean fowl : and ye shall not make your souls [See above ch. 11. on verse 43.] abominable, on the beasts, and on the fowl, and on any (thing) that creepeth upon the earth, which I have separated before you, that ye may hold it unclean.

25. And ye shall be holy to me, for I the LORD am holy ; and I have separated you from the Nations, that ye should be mine.

26. Now when a man or woman shall have a sooth-saying spirit in them, or shall be a Diabolical artist, [See above chap. 19. on verse 31. as also in this chapter, above verse 6. where it is forbidden to ask advice of sooth-sayers : but here the punishment is set down, against the sooth-sayers, and the like Diabolical practitioners themselves] they shall surely be put to death : they shall lose their wives ; their blood is upon them.

CHAP. XXI.

Law concerning the Priests cleanness, in mourning over the dead, &c. in their marriages, &c. in their daughters chastity, with the punishment upon them that commit whoredome, &c. of the high Priests cleanness, in

in mourning over the dead, &c. in his marriages, &c. a Law concerning (such as were not capable of administering the Priehood by reason of some bodily defects, 16. although they were allowed to eat of the holy things, 22. but not to serve in the Tabernacle, 23.]

After that the LORD said to Moses, Speak unto the Priests, the sons of Aaron, and say to them ; (A Priest) shall not make himself unclean, (or, not defile himself) over a dead [Heb. a soul. See above chap. 19. on verse 28. and below verse 11. viz. by touching the dead body, or helping him into the grave, and mourning over him, according as others, that were no Priests] among his people.

2. Save over his kin, that is next him ; [See above chap. 18. on verse 6. some do comprehend under this qualification, not only those expressly mentioned in the two next verses ; but likewise the Priest his wife] over his mother, and over his father, and over his son, and over his daughter, and over his brother.

3. And over his sister, being a Virgin, of near kin to him, [i. e. her that is his true genuine sister, not removed by alliance of marriage, or otherwise (so called) having belonged to no husband yet, over the same he may defile himself.]

4. He shall not defile himself (over) a Chief (Or, Ruler, Governour) [The Hebrew word is thus taken, Isa. 16. 8. Others take it for the House-father, or father of the family, or the married man, or Husband, in this sense, that it should not be lawful for the Priest to mourn for his wife, (which word they complet their translation with ;) howbeit it seemeth, that this was not unlawful ; since Ezekiel the Priest intended it, but that it was forbidden him in an extraordinary manner, Ezek. 24. 16, &c.] among his people, to profane himself.

5. They shall make no baldness upon their head, [Heb. no make bald the baldness] and shall not cut off the corner of their beard : nor shall they cut any inclinations into their skirts.

6. They shall be holy unto their God, and they shall not profane the Name of their God. [See above chap. 18. on verse 21.] for they offer the fire-offerings of the LORD, the meat of their God ; [See above chap. 3. on verse 11. also below verse 8. 21, 22. and chap. 22. 25.] therefore they shall be holy. [Heb. holiness, i. e. endeavour for holiness ; and in regard of their office, they shall be counted holy.]

7. They shall take no wife that is a whore, or prophane ; [i. e. vitiated, abused, having committed whoredom either publicly or privately ; and so below verse 14.] nor take a wife thrust out (repudiated) from her husband, [i. e. dissolved by Divorce, having for this purpose, and in evidence thereof received a Bill of Divorce from her husband. See below verse 14. Num. 30. 9. Ezek. 44. 22.] for he is holy to his God.

8. Therefore thou shalt hallow him, [i. e. hold and count him holy] as the following words in this verse import : because he offereth the meat of thy God : he shall be holy unto thee, for I am holy, I am the LORD, that halloweth you. [i. e. which separateth you from other men for his own peculiar people, and that by the means of the Priests office, whom therefore ye ought to esteem holy, and count precious. Compare above the Annotation on chap. 20. verse 8.]

9. Now when any Priests daughter shall begin to play the whore, [Heb. to prophane her self with whoredome] she prophane her father ; [she maketh her father to be vilified and contemned, as a prophane person, putting him so open flame and reproach. See the like phrase, Mat. 89. 40. Isa. 43. 28.] she shall be burnt with fire.

10. And he that is the high Priest [Heb. great

Priest. So 2 Kings 12. 10. and chap. 23. 4.] among his brethren, upon whose head the anointing oil is poured forth, [some comparing these words with Exod. 40. 13, 14, 15. above chap. 8. verse 12, 30. Psalm 133. 2. do hold, that after the Priest's consecration of Aaron and his sons, there were no Priests more anointed but only the high Priest] and whose hand they filled, [see above chap. 7. on verse 37.] for to put on the garments ; [whereof see Exod. 28. 4.] shall not make his head bare, [i. e. not mourn over the dead. Compare above chap. 10. 6.] nor wear his garments.

11. Neither shall he come by any dead body ; (even) over his father, and over his mother, shall he not defile himself. [This is to be understood of the high Priest only ; the rest were permitted to doe it : see above verse 2.]

12. And out of the Sanctuary he shall not go forth, [viz. to accompany the Funerals] that he prophane not the Sanctuary of his God : [viz. by going into the same, coming back from his deceased fathers or mothers house, or with a mourning habit] for the crown of the anointing oil of his God is upon him ; [of this see Exod. 29. 6. and Lev. 8. on verse 9.] I am the LORD.

13. He shall likewise take a wife in her Virginity.

14. A widow, or repudiate, [See above on ver. 7.] or prophane whore, (such a one he shall not take, but a Virgin he shall take to wife out of his people.]

15. And he shall not prophane his seed, [i. e. his children ; to Gen. 4. 25. and below verse 17, 21. viz. by marrying a wife, contrary to the Rules here given him] for I am the LORD, that halloweth him. [i. e. fettereth him apart for an holy service. So Exod. 28. 3. and 29. 1. and below verse 23.]

16. Further the LORD spake unto Moses, saying :

17. Speak to Aaron, saying : None of thy seed, (i. e. sons, or progeny, of ordinary or high Priests, and so below verse 21.) according to their generations, [in what times or ages (ever they may happen to live after the] in whom there shall be a defect, shall draw near to offer the meat of his God. [see above chapter 3. on verse 11.]

18. For no man, in whom there shall be a defect, shall draw near : whether he be a blinde man, or cripple, or too short, [Or, having two few members ; or, too-noisish, having his noise bent inwards ; whereby he comes to speak through the nose] or too long of members. [or, having an over-plus of members.]

19. Or a man, in whom there shall be a rupture in the foot, or rupture of the hand :

20. Or lumpy, or dearsish, [Or, thin, lean, slender, or starveling, skeleton] or shall have a skin upon his eyes [or, he deare-eyed, blear-eyed] or a dry scall, or a mattery scall, or shall have a rupture on his privy.

21. None of the seed of Aaron the Priests, in whom there is a defect, shall approach, to offer the fire-offerings of the LORD : there is a defect in him, he shall not approach to offer the meat of his God.

22. The meat of his God, of the most holy things, [Heb. the Holiness of Holiness. Understand the shew-bread the guilt-offerings, and the sin-offerings.] and of the holy things, [Or, Holiness : understand thereby the Thank-offerings ; the first-fruits, and the tithes] he shall be allowed to eat.

23. Yet to the Tail he shall not come. [i. e. he shall not administer the Priestly office. See of this Vail, above chap. 4. on verse 6.] and to the altar he shall not approach, because there is a defect in him : that he do not prophane my Sanctuary : [i. e. the several places and partitions of my Sanctuary ; understand by the Sanctuary, the Tent of the Congregation ; as it to be seen above chap. 16. 33. put in the plural here, because of

the several parts thereof: the Court, the holy place, and the Holy of Holies, or most holy place] for I am the LORD, that belloweth them.

24. And Mosheh spake (this) to Aaron, and to his sons, and to all the children of Israel.

CHAP. XXIII.

Laws touching the cleanness of the Priests in the eating of bellowed things: being unclean, they might not eat thereof, v. 1. &c. but being well cleansed, 6. they might eat no dead carcase, nor that which was torn, 8. who might eat with them of the holy things, who not, 10. A Law concerning such as had eaten of holy things through error, 14. Laws of free-will-offerings, how they were to be conditioned, 17. from whose hand to be received, 25. of what age, 26. to offer no beast with its dam, 28. of the offerings to be eaten the same day, 29. all which is concluded with an exhortation to obedience, 31.

After that, the LORD spake unto Mosheh, saying: 2. Speak to Aaron, and to his sons, that they separate themselves from the holy (things) of the children of Israel, [viz. not eating thereof, when they are defiled with any thing, or are otherwise unfit for it. By the holy things here, are understood, those which by the children of Israel were offered to God: see above on ver. 15.] which they bellow unto me: [that is laid to be bellowed unto God, which is set apart from the common use, and dedicated or appointed for an holy end and purpose. So in the next verse. Item, Exod. 13. 2. Numb. 2. 13. Deut. 15. 19. Oth. because they bellow (them) unto me] that they do not prophane the Name of my holiness: [see above chapter 18. on verse 21.] I am the LORD.

3. Say to them: Every man among your generations, which out of all your seed shall approach [viz. for to eat thereof] to the holy things, which the children of Israel bellow unto the LORD; when his uncleanness is upon him; [whereof was spoken above chap. 21. and instances are given here, in the next verse] that same man shall be cut off from before my face, [Heb. that soul, and so below verse 6. &c. see Gen. 12. on verse 5.] I am the LORD.

4. None of the seed [i. e. children, progeny, posterity: see Gen. 9. on verse 9.] of Aaron, which is leprous, or hath a running (issue), shall eat of those holy things, until he be clean: as likewise he that toucheth somewhat, that is unclean of a dead body, [Heb. the unclean of a soul, i. e. of a dead body, see above chap. 19. on verse 18.] or any, to whom the seal of copulation is, [Heb. the copulation of seed.]

5. Or whose flesh have touched any creeping creature, whereof he is unclean, or a man whereof he is unclean, according to all his uncleanness. [i. e. whatsoever uncleanness he may be defiled withal.]

6. The man that shall have touched the same, shall be unclean until the even: and he shall not eat of those holy things; but shall bathe his flesh with water.

7. When the Sun shall be gone down, then he shall be clean: and after that he shall eat of those holy things; for that is his meat, [Or; bread; see above chap. 3. on verse 11.]

8. The dead carcase, and the torn he shall not eat, so be made unclean therewith: I am the LORD.

9. They shall therefore observe my command, [Heb. keep my keeping, or, observe my observing] that they may bear [see chap. 5. on verse 1.] no sin therefor, [viz. for, or by reason of those holy things spoken of before, verse 7. see above chap. 21. on verse 22. and so

in the sequel] and die therein, [viz. in that sin, or in the punishment thereof, as hapned to Nadab and Abihu; above chap. 10. 1. 2. oth. for them, i. e. for the holy things spoken of, verse 7.] when they shall have un-bellowed them: [i. e. those holy things.] I am the LORD, that sanctifieth them. [viz. the Priests. See above chap. 21. on verse 8.]

10. Also no stranger shall eat the holy (thing), [i. e. none, that is not of the Priestly generation; such as were the rest of the Levites, and children of Israel. See below verse 12. and Math. chap. 12. 4.] a Co-habitant of the Priest, [understand such a one as being come from abroad, doth take up his dwelling or sojourning place for a time, with the Priest. Some do understand by these co-habitants the menial servants; whereof we read, Exod. 21. 2. 3. &c.] and a day-labourer shall not eat the holy thing.

11. However yet when the Priest shall have bought a soul with his money, [Heb. with the buying, (or; purchase) of his money] the same shall eat of it: and the in-born of his house, they shall eat of his meat.

12. But when the Priests daughter shall belong to a stranger (or, alien) man (husband); [i. e. be married to one, that is not of the Priests family or generation, as above verse 10.] she shall not eat of the heave-offering of the holy things.

13. Yet when the Priests daughter shall be a widow, or repudiat, [See above chap. 21. on verse 7.] and have no seed, [i. e. no children; thus this word is taken, Gen. 4. 25. and 15. 3. Lev. 20. verse 2. &c.] and shall be returned to her fathers house, as in her youth, then she shall eat of her fathers meat; but no strangers shall eat thereof.

14. And when any one shall have eaten the holy (thing), through error; then he shall super-adde the first part of it, and shall render it unto the Priest with the holy; [Oth. shall render the holy to the Priest, i. e. the like of it in substance or value; for that which was eaten once, could not be restored, see above chap. 5. 16.]

15. So they shall not prophane (unhallow) the holy things of the children of Israel, which they shall have bellowed unto the LORD.

16. And make them bear the iniquity of the guilt, [i. e. the punishment of the guilt or trespass; as above verse 9. and chap. 5. verse 1.] if they should eat their holy things: for I am the LORD, that belloweth them:

17. Moreover the LORD spake unto Mosheh, saying:

18. Speak to Aaron, and to his sons, and to all the children of Israel, and say to them: Whosoever [Heb. man, man] of the house of Israel, and of the strangers in Israel, [understand such strangers as had embraced and made profession of the Religion of the Israelites] that shall offer his sacrifice according to all their vows, [of these see above chap. 7. on verse 16.] and according to all their free-will-offerings, which they shall offer to the LORD, for a burnt-offering.

19. It shall be according to your well-pleasing; [see above chap. 1. on verse 3.] a perfect male of the bullocks, of the Lambs, or of the goats.

20. Te shall offer nothing, wherein there is a defect: for it would not be acceptable for you. [Heb. not according to acceptance, or, well-pleasing; and so in the sequel. Understand not acceptable to the LORD; compare herewith above chap. 1. the notes on verse 4.]

21. And when any will offer a Thank-offering unto the LORD, [severing forth from the bullock, or from the sheep, a vow, or free-will-offering; it shall be perfect, that it may be acceptable, there shall be no defect therein.]

22. The blinde, or broken, or maimed (cripple); or murr, or having a dry fall, [See above chap. 21. on verse 20.] or, a murrer scall: these ye shall not offer

to the LORD; and thereof ye shall give no fire-offering unto the LORD, upon the Altar.

23. Nevertheless a bullock, or small cattel, [i. e. sheep, or goats] being too long, or too contracted (stunk) in members; then thou shalt prepare; [i. e. them, thou shalt offer:] but for a vow, it would not be acceptable.

24. That which is pressed, (Galled) or hurt, or torn, cut, (lashed) ye shall not offer to the LORD: that ye shall not do, (or sacrifice) in your land.

25. Neither from the hand of the stranger [Heb. the son of the stranger, or, foreigner] shall ye offer any meat of all these things: [Henceby God commands, that the sacrifices to be offered by the strangers, (see Ezra 6. 8. 9. 10.) were likewise to be perfect and without defect or blemish, as well as the sacrifices of the children of Israel] for their corruption is in them, there is defect in the same, they would not be acceptable for you.

26. Moreover the LORD spake unto Mosheh, saying:

27. When a bullock, or Lamb, or goat shall be born, the same shall be seven days under its mother (dam); then, from the eighth day, and upwards, it shall be acceptable for a sacrifice of a free-offering to the LORD.

28. A bullock, likewise, or small cattel, it and its young ye shall not slay upon one day.

29. And when ye will fly a praise-offering unto the LORD, ye shall fly it according to your will.

30. It shall be eaten on the same day, ye shall not leave nothing of it, until the morning: I am the LORD.

31. Therefore shall ye keep my Commandments, and do the same; I am the LORD.

32. And ye shall not prophane my holy Name, [i. e. not cause the same to be blasphemed, by disobeying my Commandments] that I may be bellowed in the midst of the children of Israel: [i. e. acknowledged and declared to be that God, which punisheth the transgressions, and rewardeth the well-doers; see above chap. 10. on verse 3.] I am the LORD that belloweth you.

33. That hath carried you forth out of the Land of Egypt, that I may be a God unto you, [See Gen. 17. on verse 7.] I am the LORD.

CHAP. XXIII.

Laws concerning the holy days and Festival times, v. 1. &c. of the Sabbath, 3. the Passover, 4. 5. with the Ceremonies to be observed in keeping of it, 9. of the Pentecost, 15. of the Feast of the Trumpets, 24. of the Feast of Expiation, 27. of the Feast of the Leave-huts, (or Tabernacles), 33.

After that, the LORD spake to Mosheh, saying:

2. Speak unto the children of Israel, and say to them; I set high-times of the LORD, which ye shall proclaim, [viz. by the Priests. See Numb. 10. 8. 9. 10. &c.] shall be holy convocations: [Heb. convocations of holiness. Thus the Ecclesiastical meetings or assemblies were called, they being called together to meet or assemble at one certain place, either by a voice, or some other found made for that purpose, to bring them together, for the celebration of the publick worship, and so in the sequel] these are my set high-times.

3. Six days work shall be done; [Understand the daily and seavile work, serving for the care and provision of this temporal life] but on the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work: it is the LORDS Sabbath, in all your dwellings.

4. These are the set high-times of the LORD; the holy convocations: which ye shall proclaim on their set time.

5. In the first month, [Called Nisan and Abib,

beginning with the Vernal Equinox, (or, Springs day-like night) agreeing mostly with our March. See Exod. 12. on verse 4. and Numb. 9. on verse 1.] on the fourteenth of the month, betwixt two Evens, [i. e. of this phrase, Exod. 12. on verse 6.] is the LORDS Pascha (or, Passover). [Heb. Pesach, i. e. passing over, or passing by.] Thus the Feast is called by a Sacramental kind of speaking; whereas it was but a memorial of the Angels passing by in Egypt. Compare herewith, Exod. 12. 11. and Gen. 17. 10. with the note.]

6. And on the fifteenth day of the same month, is the Feast of the unleavened (bread-loaves) of the LORD: seven dayes shall ye eat unleavened (bread).

7. On the first day, [i. e. on this same fifteenth day of the month, and on the seventh after, as followeth, verse 8.] shall ye exercise your selves in work of Gods worship, and refrain from daily labour; ye shall do no servile work. [i. e. such as may let you, to perform the service ye owe to God this day, and which may weary you.]

8. But ye shall offer free-offerings to the LORD, [See above chap. 1. 9.] seven days: on the seventh day there shall be an holy convocation: ye shall do no servile work.

9. And the LORD spake to Mosheh, saying:

10. Speak unto the children of Israel, and say to them: When ye shall be come into the Land, which I shall give unto you, and ye shall harvest in your Harvest, then shall ye bring a Sheaf [The Hebrew word doth signifie the tenth part of a Epha, Exod. 16. 36. and a sheaf seemeth to have its denomination thence, because that usually they could or did thrust an Epha-measure, out of a sheaf] of the firstlings of your Harvest unto the Priest.

11. And he shall wave that sheaf before the face of the LORD, that it may be acceptable for you: [Heb. for your acceptableness, or well-pleasing] on the second day after the Sabbath [i. e. on the sixteenth day of the month; the first day after the Passover, and the second day of the unleavened bread-loaves] shall the Priest wave the same.

12. Te shall likewise on that day when ye shall bring that sheaf, prepare a perfect Lamb, of one year, [Heb. the son of one year, i. e. a year old. See Numb. 7. 17. 21. 33. &c.] for a burnt-offering to the LORD.

13. And his meat-offering, two tenths of meal-flower mixt with oil for a free-offering, for a pleasure (smell) to the LORD; [See Gen. 8. on verse 21.] and his drink-offering of wine, [understand such sacrifices, wherein liquid matters, as wine and oil, were offered: so below verse 18. and 37. see Gen. 35. on verse 15. and compare Exod. 29. 40.] the South part of a Hin. [of this measure, see above chap. 19. on verse 36.]

14. And ye shall eat no bread, nor parched corn, nor green ears, until that same day, that ye shall have brought the sacrifice of your God: [The meaning is, that they might not taste or use the least of any of their new fruits, without having first offered the firstling thereof to God, which must be done the day before mentioned, verse 11.] it is an everlasting institution, for your generations in all your dwellings.

15. After that, ye shall number to your selves, from the second day after the Sabbath, from the day, that ye shall have brought the sheaf of the wave-offering, [See of the wave-offering, above chap. 7. on verse 30.] they shall be seven perfect Sabbaths, [or, weeks.]

16. Until the second day after the seventh Sabbath, shall ye number fifty days: then ye shall offer a new meat-offering to the LORD. [Compare Numb. 28. 26. and understand this of the offering which was to be made of new corn or fruits, distinct from the free-will-meats-offerings, whereof ye may see above chap. 2. 12.]

17. Te shall bring two wave-bread (loaves) out of

your dwellings; they shall be of two Tenths [viz. of an Ephah, of which measure, see further, Exod. 16, on verse 36. and above chap. 5, on verse 11.] of meal-flowers, leavened, they shall be taken; [this was permitted in these sacrifices of the fruit fruits, but not in the free-will meat-offerings, above ch. 2. v. 11, 6.] they are the firstlings to the LORD. [Compare above chap. 2. 12.]

18. The shall likewise with the bread offer seven perfect Lambs, of one year [Heb. sonnes of one year, and so in the sequel] and one bullock, the yong of a bullock [Heb. the sonne of a Bull, i. e. a yong one.] and two Rams: they shall be a burnt-offering to the LORD, with their meat-offering, and their drink-offerings, a fire-offering (for) a pleasant smell to the LORD.

19. Also you shall prepare an hee-goat for a sin-offering, and two Lambs of a year, for a thank-offering.

20. Then shall the Priest waxe the same, with the bread of the firstlings, (for a) wave-offering before the face of the LORD, with the two Lambs: [Or, after the bread of the firstlings, after which he shall prepare both the Lambs] they shall be an holy thing to the LORD, for the Priest.

21. And ye shall proclaim [Ye, viz. the Priests] (that) ye shall have an holy Convocation: no servile work shall ye do; it is an everlasting Institution in all your dwellings for your generations.

22. Now when ye shall reap in the Harvest of your land, then shall not in it ye reaping, wholly reap off [Heb. accomplish, (s) finish], reaping, i. e. not utterly or wholly cut down and gather in: the corner of the field, [i. e. the ears or stalks, which stand somewhat out at the corners or ends of the field, and are not heeded so much, or otherwise neglected to be cut off by the Reapers] nor gather up the gleanings of thy harvest: [i. e. the refuse, or remainder, to be gathered up afterwards by other hands] thou shalt leave them for the poor, and for the stranger: I am the LORD thy God.

23. And the LORD spake to Moſeh, ſaying:

24. Speak unto the children of Israel, ſaying: In the seventh month, [Called Ethanim, 1 Kings 8. 2. beginning in our September, when the Sun entereth into Libra, and maketh the later day-like night or Equinox] on the first of the month, ye shall have a rest, a remembrance of the founding, [or, a memorial feast of the foundings: or, according to some, a founding of Remembrance: which was made by the Priests, by the blowing of a Trumpet, 1. To give warning and notice unto the people; That now the Civil year had its beginning, according to which all civil affairs, contracts, dealings, &c. were to be ordered, and transacted, and determined. 2. To exhort the people to give God thanks for all his Benefits, which they enjoyed all the year past. 3. To prepare themselves, by acknowledging of their sins, and sorrow for them, against the day of Expiation, which fell on the tenth day of that month: see below verse 27.] an holy Convocation.

25. Ye shall do no servile work: but ye shall offer fire-offerings to the LORD.

26. Moreover the LORD spake unto Moſeh, ſaying:

27. Tet [Or, however] on the tenth of this seventh month, (there) shall be the Expiation-day; [Underſtand ſuch a Feaſt of the Iſraelites, wherein they atoned themſelves with the LORD, by making expiation for their ſins, with humiliation, fasting, and prayer;] ye ſhall have an holy convocation: then ye ſhall humble your ſouls; [ſee above chap. 16. on verſe 29.] and ſhall offer a fire-offering to the LORD.

28. And on that ſame day ye ſhall do no work: for it is the Expiation-day, for to make Expiation over you, before the face of the LORD your God.

29. For every ſoul [i. e. all perſons;] underſtand not only all the Iſraelites, but all the Iſraelitiſh Provi-

lytes likewiſe, that ſhall have been received among them, out of other Nations, and embraced the Iſraelites Religion, and ſo in the next verſe] that ſhall not have humbled himſelf on that ſame day, the ſame ſhall be extirpated out of her people. [ſee Gen. 17. verſe 14.]

30. Every ſoul likewiſe, that ſhall have done any work on that ſame day; that ſame ſoul I will deſtroy out of the miſt of her people.

31. Te ſhall do no work: it is an everlaſting Inſtitution for your generations, in all your dwellings.

32. It ſhall be a Sabbath of reſt unto you; then ye ſhall humble your ſouls; on the ninth of the month in the evening, [viz. when the ninth day was now paſt, and the even come, which gave beginning to the tenth] that day, as in the Creation, the evening was before the morning; and this manner of accounting days was in uſe among the Jews. Compare Gen. 1. 5.] from the even to the even, [i. e. from the going down of the Sun, ſuch a day, to the going down of it the next day] ſhall ye reſt that Sabbath.

33. And the LORD ſpake to Moſeh, ſaying:

34. Speak to the children of Israel, ſaying: On the ſeventh day of this ſeventh month, ſhall the Feaſt of Levitic-bus, (or, Tabernacles) be unto the LORD, ſeven days: [Theſe huts were not made up of boards, or planks ſkins, wollen, or the linnen ſtaff, but only of green boughs, according as is ſhewed below verſe 40. An example hereof is to be ſeen, Nehem. 8. 16.]

35. On the firſt day there ſhall be an holy Convocation, on ye ſhall do no ſervile work.

36. Seven days ſhall ye offer fire-offerings to the LORD: on the eighth day ye ſhall have an holy Convocation, and ſhall offer fire-offering to the LORD: it is a Prohibition-day, [Heb. Inhibition, or forbidding, or keeping up. It being forbidden on this day to do any ſervile work, and the people being kept up, to remain together for the performing of the publick worſhip, ſee alſo Num. 29. 35. Det. 16. 8. 2 Kings 10. 20. Nehem. 8. 18. Joel 1. 14. Amos 5. 21. Oth. ſolemne aſſembly, holy day, oth. ſhutting, or cloſing-day, i. e. the laſt and chiefeſt day, wherewith the Feaſt was concluded: ſee Det. 16. 8. John 7. 37.] ye ſhall do no ſervile work.

37. Theſe are the ſet high-times of the LORD, which ye ſhall proclaim (for) holy Convocations; for to offer unto the LORD fire-offering, burnt-offering, and meat-offering, ſlay-offering, and drink-offerings, each daily upon its day.

38. Beſides the Sabbaths of the LORD, and beſides your gifts, and beſides all your vows, and beſides all your free-will-offerings, which ye ſhall give unto the LORD.

39. But upon the fifteenth day of the ſeventh month, when ye ſhall have gathered in the incoen of the Land, ye ſhall celebrate the LORDS Feaſt ſeven days: on the firſt day there ſhall be reſt, and on the eighth day there ſhall be reſt.

40. And on the firſt day ye ſhall take boughs [Although the Hebrew word do properly ſignifie fruits, yet 2 Kings 19. 30. it is likewiſe taken for any thing that ſhooteth and groweth from the root, and that heretofore boughs are to be underſtood, appeareth ſufficiently, by the ſequel here, and out of Nehem. 8. 16. where more ſorts of boughs and branches are ſpecified; and of theſe they made their Levitic-bus; of gally trees, [as Olives, Myrtes, Palms, ſee Nehem. 8. 16.] palm-boughs, [Heb. hands of palms,] and buſhes of riſh trees, with brook-willows, [wherewith the ſet-mentioned boughs and buſhes, were to be ſtuffed and held together, ſee Gen. 6. conceiv] and ſhall be cheariſt ſeven days, before the face of the LORD your God.

41. And ye ſhall celebrate that Feaſt to the LORD ſeven daies in the year: it is an everlaſting Inſtitution for your generations: in the ſeventh month ſhall ye celebrate the ſame.

42. Seven daies ſhall ye dwell in the Levitic-bus: all inborn in Iſrael, ſhall dwell in Levitic-bus:

43. That your Generations may know, that I made the children of Iſrael to dwell in Levitic-bus, [viz. for the ſpace of forty years, whiles they wandered in the wilderneſs, implying, That he had wonderfully kept and maintained them all that while, without houſes, to inhabit, and without the fruits of the earth to feed them] when I led them forth out of the Land of Egypt. I am the LORD your God.

44. Thus Moſeh pronounced the ſet high-times of the LORD, unto the children of Iſrael.

CHAP. XXIV.

Laves about the oyl of the Candle-ſticks, and the preparation of it, v. 1, &c. of the ſheaf-bread, 5. and occaſionally, of one, that had blaſphemed the Name of the LORD, 10. of the puniſhment of blaſphemers in general, 13. and of thoſe that kill a man or a beaſt, or hurt their neighbour, 17. The Execution of the puniſhment upon the ſet-mentioned blaſphemer, 23.

And the LORD ſpake to Moſeh, ſaying:

2. Command the children of Iſrael to bring unto thee: [Heb. take, i. e. take and bring, ſee Gen. 12. on v. 15.] pure beaten Olive-oyl; [See likewiſe the command hereof, Gen. 27. 29.] for the Candle-ſtick; for to kindle the Lamp, [of whom there were ſeven in all, Exodus 25. 37.] continually. [viz. each Even.]

3. Aaron ſhall by his ſonſ, by his order, as appeareth, Exod. 27. 21.] ſhall continually prepare them, before the face of the LORD, from the Even to the Morning, without the uſe of the Teſtimony, [which made the Partition of the Holy-place, and the holy Moſt. ſee above chap. 4. on verſe 6. This Candle-ſtick ſtood in the Holy-place on the South-ſide, as the guided Table ſtood on the North-ſide, Exodus 26. 31.] in the Tent of the Congregation; it is an everlaſting Inſtitution for your Generations.

4. He ſhall continually prepare thoſe lamps upon the pure Candle-ſtick before the face of the LORD. [Pure, as alſo hereafter verſe 6. The Table is called pure, whereon the Showbread was laid, for being all overlaid with pure ſine gold. ſee Exod. 25. 24.]

5. Thou ſhalt likewiſe take meal-flower, and bake twelve cakes thereof: one cake ſhall be of two tenths, [i. e. two Gomers, one whereof was the tenth part of an Ephah, ſee Exod. 16. 36.]

6. And thou ſhalt lay them in two rows, fix in one row, upon the pure Table, before the face of the LORD.

7. And upon each row, thou ſhalt lay pure frankincenſe: which ſhall be for bread for a memorial offering. [ſee ab. ch. 22.] it is a fire-offering to the LORD.

8. On every Sabbath-day continually [Heb. in the day of the Sabbath, in the day of the Sabbath. ſee of this manner of ſpeaking, Gen. 7. on v. 2.] ſhall they prepare the ſame before the face of the LORD. [which none might do but the Priests alſo] on behalf of the children of Iſrael, [thoſe which had offered the meal-flower, whereof the Priests were to make the bread-loves or cakes] for an everlaſting Covenant.

9. And it ſhall be Arons and his Sons: [Underſtand at the end of the week, when on the Sabbath following they were taken off from the Table, and new bread laid on, inſtead of the former] who ſhall eat the ſame in the

holy place: for it is to him a Holineſſe of Holineſſes, out of the fire-offerings of the LORD; [this is likewiſe counted among the fire-offerings, or ſacrifices, becauſe the frankincenſe, which lay upon the ſame, was kindled then, and conſumed with fire to the LORD.] an everlaſting Inſtitution.

10. And there went forth the Son of an Iſraelitiſh woman, who in the miſt of the children of Iſrael, was an Egyptian manſon; [It is probable that this Egyptian had embraced the Iſraelites Religion, as ſome do hold; or elſe, he may only have ſojourned among the Iſraelites as a ſtranger] and the Son of this Iſraelitiſh (woman) and an Iſraelitiſh man [viz. by both Father and Mother] were contending together in the Camp.

11. Then the Iſraelitiſh woman expreſſly blaſphemed [The Hebrew word here rendered, expreſſly blaſphemed, doth properly ſignifie, to pierce, or bore, or wound thoroughly, whereby the hainouſneſs of this A. is repreſented, he having as it were pierced God through with his blaſpheming tongue.] the NAME OF THE LORD, as the ſame is declared verſe 16. and Deut. 28. 58. ſee of this name Gen. 2. on v. 4.] and curſed; therefore they brought him to Moſeh; [Underſtand this of the Judges, who brought him to Moſeh to know how they ſhould puniſh ſuch an abominable blaſphemer.] the name now of his Mother was Schelomith, the Daughter of Dibri, of the Tribe of Dan.

12. And they led him into priſon, that Declaration might be made unto them, according to the moſt of the LORD, [i. e. according to his deciſion and command; ſee Gen. 41. on v. 40. and Exodus 17. 1.]

13. And the LORD ſpake to Moſeh, ſaying: 14. Bring forth the Curſer without the Camp, and all that heard is, [viz.] How he did curſe and blaſpheme the name of God;] ſhall lay their hands upon his head, [as fo many witnesses] to teſtify, that they had laid this fin of blaſphemy truly to his charge, and that he being really guilty thereof, he was delively to be puniſhed then.] after that the whole Congregation ſhall ſtone him.

15. And to the children of Iſrael ye ſhall ſpeak, ſaying: ſo every one, when he ſhall have curſed his God, then ſhall he bear his ſin. [i. e. the puniſhment of his ſin; as he explaineth it himſelf in the next verſe. ſee ab. ch. 5. on v. 1.]

16. And who ſo ſhall have blaſphemed, [Heb. pierced through, or ſtabbed, as above v. 11. ſee the note there] the Name of the LORD, ſhall ſurely be put to death; [Heb. being put to death, i. e. he ſhall be put to death without fail, without any favour or mercy;] and be in the ſequel. [all the Congregation ſhall aſſuredly ſtone him:] [Heb. ſtoning ſtone] the ſtranger ſhall be as the inborn; when he ſhall have blaſphemed the NAME, he ſhall be put to death.

17. And when any one ſhall have ſmiten [i. e. ſmiting and wounding killed. Compare Gen. 37. 21.] any ſoul of man: [i. e. any man, any perſon of mankind; ſee Gen. 12. on v. 5. and Exod. 21. 12.] he ſhall ſurely be put to death.

18. But whoſo ſhall have ſmiten the ſoul of a Cattel, he ſhall reſtore it ſoul for ſoul. [i. e. a living Beaſt or cattel, for that which he ſhall have killed.]

19. Alſo when any one ſhall have brought a deſect on his neighbour, as he did [viz.] ſhall be done to him, [viz. according to the counſe of Law, declared in the next verſe.]

20. Breach for breach, eye for eye, tooth for tooth: [This was the Law of requital (ſua Talionis) which was not to be executed by the particular perſons hurt, and injured, but by the Magiſtrate, upon due proceſſe. The Pharisee did miſ-interpret, and ill expound this Law, for which they are reproved by our Saviour, Mat.

5. 38, 39.] even as he shall have brought it [Heb. given] on a man, so shall it be brought on him.
 21. He then that smiteth a Cattel, shall restore it; but he that smiteth a man, shall be put to death.
 22. Ye shall have one manner of Right: is the stranger shall be as the inborn: for I am the LORD your God.
 23. And the LORD said to the children of Israel, that they should bring the cofor forth without the camp, and stone him with stones, and the children of Israel did, according as the LORD had commanded Moses.

CHAP. XXV.

Laves concerning the rest of the Land the seventh year, v. 1, &c. of the year of Jubilee, to be kept every fiftieth year, 8. of the manner of buying and selling inheritable goods, according to the number of years to the Jubilee, 14. of the Right of redeeming sold inheritances, 23. of usury, and of kindness to the poor Israelites, 35. of the right of the Hebrew bondman, how they were to be bought, dealt with, and redeemed, 39.

M Overcome the LORD spake unto Moses, at mount Sinai: [viz. out of the Tent of the Congregation, which was set up at the said Mount. Exod. 40. and out of which God had given these Laves unto Moses, Lev. i. 1. when it was set up by Mount Sinai. Compare below 26. 46. and 27. 34.] saying:

2. Speak unto the children of Israel, and say to them; when ye shall be come into that Land, that I give you, then that Land shall rest [viz. from being tilled and husbanded] a Sabbath [the word Sabbath doth signifie to rest and succate from any manner of work. The outward Sabbath in the old Testament was fast, of daies; as of the seventh day, and the Feast-daies. Exod. 20. 8. Lev. 23. 39. &c. fecondly, of months; as of the new-moons, above chap. 23. 24. Numb. 28. 11. thidly of the yeers; as here and below chap. 26. 35. &c.] to the LORD. [i. e. according to his command, and to his honour. Otherv. The Land shall rest, it shall be a Sabbath, &c.]

3. Six yeers shall thou sow thy field, and six yeers cut thy vineyard, and gather the income thereof.
 4. Yet in the seventh year there shall be a Sabbath of rest for the Land: a Sabbath to the LORD: thy field thou shalt not sow, nor cut thy vineyard.

5. That which shall have grown of it self of thy harvest, thou shalt not reap, nor cut off the grapes of thy separation: [Oth. that which thou dost not cut, (or, prune.) or from which thou wilt bestest thy self. Understand hereby the vineyard of every Israelite, from which he was to separate himself, according to this Law, so as that he might neither husband, nor dress the same, nor gather in ought of its own growth. And thus the said vineyard is likewise called bel. v. 11.] it shall be a year of rest for the Land.

6. And the (income of the) Sabbath of the Land shall be for food unto you, for thee, and for thy man-servant, and for thy Maid-servant, and for thy day-labourer (or, hireling) and for thy cobabitant: thus sojourners with thee: [The meaning is, That they might feed on the fruits, which in that seventh year should grow of themselves through the blessing of the LORD, without any labour and dressing in their fields and vineyards, and which no owner was permitted to gather in according to the usual manner, for to be laid up in barns and cellars, or store-houses.]

7. Together with thy Cattle, and for the beasts, that are in thy Land, shall all the income thereof be for food.

8. Thou shalt likewise number thee seven year-weeks, [Heb. Sabbath-year. The word Sabbath doth signifie a week here, as above chap. 23. 15. Now as a week of daies had seven daies, so a week of years had seven years.] I will give thee seven years; so that the daies of the seven year-weeks, shall be unto you forty and nine year.
 9. After that thou shalt count in the seventh Month, [See above chap. 23. on v. 24.] the trumpet of sounding [viz. through 3. T. i. e. to go all the Land over, that there may be a general proclamation made of the year of Jubilee.] upon the expiration-day [see above chap. 23. on v. 27.] thou shalt cause the Trumpet to pass through in all your Land.
 10. And ye shall hallow that fiftieth year [Heb. the year of fifty year, i. e. proclaim of it, that it is a year peculiarly set apart and dedicated to the LORD, for a singular and holy use. See of the word hallowing, taken in this sense above chap. 8. on v. 10.] and proclaim freedom in the Land, for all its inhabitants: it shall be a (year of) Jubilee unto you, [The Hebrew word fobol signifie both a Weather, or Rain: afterward a Rams horns; as last the fiftieth year, which was proclaimed by the sound of a Rams-horn; as here in this year the freedome of men, and Maid-servants was proclaimed: and such as had sold their inheritance, through poverty, came to be restituted of the same. The word year, is inserted in the text here, and in the sequel, out of v. 13.] and ye shall return every one to his possession, and shall return every one to his generation, [i. e. to his friends and kindred, from whom he had separated himself, by selling his freedom to others, see bel. v. 41.]

11. This fiftieth-year shall be the fiftieth year unto you; ye shall not sow, nor reap what shall have grown therein of it self, neither cut off (the grapes of) the separation in the same. [viz. in that fiftieth year. see above v. 5.]
 12. For that is the fiftieth-year; it shall be holy unto you, [Heb. holiness] ye shall eat the income thereof out of the field, [the income. Understand the corn and fruit which shall have grown there of it self, without thy labour.]
 13. On that fiftieth-year shall ye return every one to his possession.
 14. Therefore when thou shalt sell any saleable (thing) to thy neighbour, or buy ought out of the hand of thy neighbour, let none oppress [or shorten, see above chap. 19. on v. 33.] the one the other. [Heb. a man his brother.]

15. According to the number of years from the fiftieth-year, shalt thou buy of thy Neighbours, and according to the number of the years of the incomes [i. e. wherein the fields or grounds are to bring forth their incomes; for the land was not sold, but onely his incomes for certain yeers; as appeareth by the sequel.] shalt he sell to thee.
 16. According to the multitude of the years [shall thou multiply his purchase] [Understand the price or value of the goods to be sold] and according to fewness of the years [shall thou lessen his purchase; for he selleth unto thee the number of the incomes.] i. e. not the propriety of the land, but the use and income of it, and that onely for a certain number of years, which must end with the Jubel-year. For then it stood open again for the Seller, or first owner to repofitell it again, and the buyer was to quit it.

17. Let none therefore oppress his neighbour; but fear (or stand in awe) before thy God; for I am the LORD thy God.

18. And do my institutions, and keep my rights and do the same: then shall ye dwell secure in the Land.

19. And the Land shall give its fruit, and ye shall eat to satisfaction, and ye shall dwell safe (or securely) therein.
 20. And when ye shall say, what shall we eat in our seventh year? behold we may not sow, nor gather in our income?

21. Then will I command my blessing [i. e. I will give and bestow my blessings. Gods commanding signific

eth his doing and performing either with real blessings, as here, and Deut. 28. 8. and Psa. 111. 9. and 133. 3. or with real punishments, as Isa. 56. and Amos 9. 4. Nab. 1. 14. comp. Gen. 1. on verse 3.] over you in the sixth year: that it shall bring forth the incomes for three years.
 22. Now the eighth year ye shall sow, and shall eat of the old income, until the ninth year, till his income [viz. that of the eighth year] be come in ye shall eat the old.
 23. The Land also shall not be sold for ever; [Heb. for cutting off, viz. from the right of Redemption; so that the seller should be utterly cut off from all interest therein, and deprived of the right to redeem his sold inheritance, or at the least in the year of Jubilee to be re-admitted into the possession thereof; see the same phrase bel. verse 36.] for the land is mine: because ye are strangers, and cobabitants by me.

24. Therefore in all the land of your possession, ye shall permit [Heb. properly give] redemption for the land, [i. e. you shall sell with this condition, that liberty may be left you still, to redeem it.]

25. When thy Brother shall be impoverished, and shall have sold ought of his possession: then his Redeemer, that is, his near kin shall come, and shall redeem the sold (land) of his brother.
 26. And when any shall have no Redeemer, but his hand shall have gotten and be found, [see of the like phrases abov. on v. 7.] so much as is sufficient for his redemption [Heb. according to the sufficiency of his, &c.]

27. They shall be reckon the years of his sale, [viz. from the time that the sale was made, unto the next ensuing Jubilee; reckoning the income of so many yeers as yet remain behind, and paying for them according to the rate and value the sale was made by: see ab. verse 16.] and he shall return the Surplus back unto the man, to whom he had sold it: and shall come to his possession again.
 28. But if his hand have not found sufficient to return back unto him, [Compare this with the note on vers. 26. and Judges 9. 33.] then his sold goods shall be in the hand of his buyer, until the fiftieth-year: but in the fiftieth-year it shall go out, [i. e. the sold goods shall not continue any longer in the power of him that had brought it. Oth. He, viz. the buyer shall go out. Comp. bel. vers. 30. and 31.] and he [viz. the Seller] shall return to his possession.

29. In like manner, when any one shall have sold a dwelling house (in) a walled City [Heb. a city of the walls] then his redemption shall be until the year of his sale [shall be perfect] his redemption shall be in a full year, [Heb. dayes. Thus the word dayes is taken for a full year, Exod. 13. 10. 1 Sam. 1. 3. and 27. 7. the meaning is, that the right of this Redemption lasted a whole or a full and compleat year, after the sale was made.]

30. But in case it be not redeemed against the whole year shall be fulfilled, then that house which is in that city that hath a wall, shall ever [Heb. for cutting off: as ab. vers. 23.] remain to him that bought it, among his generations. [The sense is, the house should thenceforward be appertaint to the Purchaser or Buyer of it, that the Seller was cut off then from all right and title to redeem it.] it shall not go out in the fiftieth-year. [Understand this of the House-fold, which in the very Jubel-year, was not to go out free (like land) out of the buyers hand, but he must remain the proprietor of it.]

31. But the houses of the villages, which have no wall round about, shall be reckoned as the field of the land (or Country) for that there shall be redemption, [viz. for the houses of the Villages in the same manner as was ordained for the fields, or lands, above vers. 2. 5. 6. In the Hebrew it is, for them there shall be redemption, in the plural; i. e. for every Village-house. Oth. for him (i. e. for the Seller) there shall be redemption, and (the Buyer) shall go out in the fiftieth-year] and they shall go out in the fiftieth-year.

32. As for the cities of the Levites, and the houses of the cities of their possession, the Levites shall have a perpetual redemption: [Understand this during the time of the Law, and judaical-government in the land of Canaan, to below vers. 34. see Gen. 1. 13. on vers. 9.]

33. And when redemption shall have been made among the Levites, [Oth. when one shall have bought any house of the Levites, &c. or, but he that redeemed (be) of the Levites; or the Buyer of the sold house shall, &c.] then the buying (or purchase) of the house [viz. which is to be redeemed by the Buyer] and of the city of his possession [Understand that which the house appertained, or under whose jurisdiction it was] shall go out in the fiftieth-year: for the houses of the cities of the Levites are their possession in the midst of the children of Israel.

34. Yet the Field of the Suburb [Lying under the City.] of their Cities shall not be sold: for it is a perpetual possession for them, [as above vers. 32.]

35. And when thy Brother shall be impoverished, and his hand shall move by thee, [i. e. his means and ability shall be decayed. Other, his shaking hand shall extend to thee; for to crave and obtain relief in his poverty and distress] then thou shalt uphold him, (or, hold him fast) [The Hebrew word doth properly signifie to seize, and lay hold on, v. 7.] to understand here all manner of relief and kindness, whereby the poor may be upheld and comforted. Comp. Ezek. 16. 49.] (even) a stranger, [Here may be understood the Strangers, that were Proletites, and had embraced and made possession of the Israellites religion; for to other strangers they were allowed to lend upon usury, Deut. 23. 20. which God had forbidden to do to the faithful Strangers, Exod. 22. 5. Deut. 23. 19.] and cobabitant, that he may live by thee.
 36. Thou shalt take no usury, [The Hebrew word significeth a biting or gnawing through,] because a mans means are devoured and swallowed up by usury; nor over-gain [the Hebrew word implyeth as much, as multiplying, or unmeasurable encrease: such as is usury upon usury, gain of gain, and to take an exaction, beyond all equity and measure; some take the fist word for the usurie, made by monies, the other for the gain gotten, by wares, meat, apparel, &c.] from him, but thou shalt fear before thy God, that thy Brother may live by thee.

37. Thou shalt not give him thy money upon usury; and thou shalt not give thy meat for over-gain.

38. I am the LORD your God, that carried you forth out of the land of Egypt, for to give you the land of Canaan, that I may be a God unto you. [See above chap. 17. on vers. 7.]

39. Likewise, when thy Brother shall be impoverished by thee, and shall have sold himself unto thee, [Or, shall be sold unto thee] thou shalt not make him serve the service of a slave: [Or, thou shalt not require service of him, according to slavish bondage; or, thou shalt not suffer him to serve, or, shall not be served by him, with the service of a slave, or bondman. i. e. thou shalt not make use of his service with that rigour and exaction, which is usually practised and laid upon the slaves. Heb. Thou shalt not serve in him the service of a servant: see the same phrase below vers. 48. Exod. 21. 14. Jer. 23. 14. and 30. 8. and 34. 9. 10.]

40. As a day-labourer, as a Cobabitant he shall be with thee: He shall serve thee until thee fiftieth-year.

41. When he shall go out from thee, he and his Children with him: And he shall return unto his Generation (Kindred, Family.) [See above on vers. 10.] and return to the possession of his Fathers.

42. For they are my Servants, [Whom I have chosen, out of all Nations to be my peculiar people, my Inheritance, for to serve me here in this life, and live with me for ever hereafter: as also below vers. 55.] whom I carried forth out of Egypt; ye shall not be sold, as one doth

doth sell a Slave (or, Bondman) Hebr. by, or, after the selling of a Slave, i. e. to be sold like Slaves, to perpetual bondage.]

23. Thou shalt have no dominion over him with cruelty, but thou shalt fear before thy God.

44. Concerning thy Bondman, or thy Bondmaid, whom thou shalt have, they shall be of the Nations which are round about you; of them ye shall buy a Bondman, or Bondwoman.

45. Ye shall (may) likewise buy them of the children of the Cobabitants, which joyn with you as Strangers, out of them, and out of their generations, which shall be with you, whom they shall have gotten in your land; and they shall be for a possession unto you. [viz. To hold and use them as Slaves and Bondmen for ever, who could not have the benefit of being redeemed, or going out free in the Jubel-year.]

46. And ye shall put your selves possessors over them, for your children after you, that they may inherit the possession, ye shall make them serve for ever, [viz. as Slaves and Bondmen: above verse 39.] But over your Brethren the Children of Israel, every one over his Brother, ye shall have no dominion over him with cruelty (or harshness.)

47. And when the hand of a Stranger and Cobabitant that is by thee, shall have gotten ought [i. e. acquired some means, or riches, and so below v. 49.] and thy Brothers, that is by him, shall be impoverished, that he shall have sold himself to the Strangers, the Cobabitant that is by thee, or unto the Tribe of the generation of the Strangers. [i. e. To the inborn and inhabitant, who though he be of foreign descent, was nevertheless born in the Land, and hath taken root by his long abode therein.]

48. After that he shall have sold himself there shall be redemption for him, one of his Brethren shall redeem him.

49. Either his Uncle, or the son of his Uncle shall redeem, or he that is of the next of his flesh, of his generation shall redeem him; or if his hand have gotten something, let him redeem himself.

50. And he shall reckon with his Buyer, from that year of that he sold himself, until the Jubel-year; so that the money of his sale shall be according to the number of the years; [viz. which he shall have served his Master, to deduct to much money in paying his Redemption, as he hath spent time in his Masters service] according to the days of an Hiringling (or, Day-labourer) shall it be with him, [i. e. shall be he dealt with.]

51. If there be many of these years, yet [viz. from the time he is ready to be redeemed, until the Jubilee, when such servants went free: compare the next verse.] according to them shall he restore for his redemption, of the money for which he was bought. Hebr. the money of his buying, i. e. according to there are many years to come yet before the Jubilee, to let him restore to his Master of the money he was bought for.]

53. As a day-labourer (or, hiringling) shall he be with him from year to year; [i. e. as one that was not taken on by his now and then, but kept and hired for a full year or more to work with him.] they shall have no dominion over him with cruelty (harshness) before your eyes [in your presence, yourselves looking on and winking or conniving at it.]

54. And in case he be not redeemed hereby, [i. e. by the forswaid man or means. Otherw. in these, viz. years.] when he shall go out in the Jubel-year, he and his children with him.

55. For the children of Israel are my Servants, my Servants they are, whom I have carried forth out of the Land of Egypt, I am the LORD your God.

CHAP. XXVI.

After that God had forbidden Idolatry, and commanded the keeping of his Sabbaths together with the whole worship of God, ver. 1. &c. he maketh many excellent promises to them which should live according to his precept, 3. but fearful menaces against the transgressors thereof, 14. promising nevertheless to them which should repent, to be gracious unto them, and to show them many mercies and favours, 40. with a conclusion, shewing from whom, to whom, where and by whom these laws were given, 46.

Ye shall make to your selves no Idols; [See above chap. 19. v. 4.] nor set up to your selves a Cut, (or Carved) Image, nor erect Image. [The Hebrew word signifieth all manner of things read up Pillar-wise, or placed upon a Pillar in honour of Idols, Exod. 22. 34. Deut. 16. 22.] nor set up (any) Image-stone, [Hebr. Stone of the Image, or Imagery] to bow your selves before it, for I am the LORD your God.

2. Ye shall keep my Sabbaths, and shall fear (stand in awe of) my Sanctuary, [See above chap. 19. 30.] I am the LORD.

3. If ye shall walk in my Institutions, and keep my Commandments and do them.

4. Then will I give you rain [Heb. hath the plural, i. e. such as ye shall find in need of, v. 3. both the early and the latter rain] in their seasons, and the land shall give its incorn, and the trees of the field shall yield their fruit.

5. And the thrashing-time shall reach you to the Vintage; and the Vintage shall reach you to the sowing-time: [The meaning is, that their harvest should be plentiful, that they should not be able to make an end of thrashing of their grain before the Vintage, and that their Vintage should likewise be so abundant, that they should not have done gathering, pressing, and cellaring their wine before the seed time; so that they should have work enough to receive all their blessings at Gods hand; and ye shall eat your bread even to satiety, [so above chap. 15. 19.] and shall dwell securely in your land.]

6. I shall likewise give peace in the land, that ye shall lie down to sleep, [Or, that ye shall sleep or lie down,] so Gen. 19. verse 4.] and there be none to affright you; and I shall make the evil beast to succumb out of the land, and the sword shall not pass through your land: [i. e. It shall not be troubled with wars; thus the sword is taken for war, Numb. 14. 3. 2 Sam. 12. 10. 1 Jo. 1. 20. Ezek. 30. 4. comp. Gen. 27. on vers. 40.]

7. And ye shall persecute your enemies, and they shall fall by the sword, [i. e. perish in war, and so in the next verse, and Numb. 14. 3. 2 Sam. 3. 29. Psal. 78. 64. Jer. 20. 4.] before your face.

8. Five of you shall pursue an hundred, and an hundred of you shall pursue ten thousand, [there is a certain number set down here for an uncertainty, as likewise below verse 18. and 26. Gen. 4. 15. and 26. &c. Num. 14. 22. 1 Sam. 8. 7. Job. 5. 19. the meaning is here, that a few Israelites should be able to chase and defeat a great many of their Enemies] and your Enemies shall fall by the sword before your face.

9. And I will turn my self unto you, [Or, have the face upon you, viz. for to do you good] and will make you fruitful and multiply you, and my Covenants I will establish with you.

10. And ye shall eat the old, that is grown old; [Understand this of such fruits, as keep long, and prove rather better than worse by being kept long, both for taste and nourishment] and the old ye shall bring forth because of the new. [Heb. from the face of the new, i. e. I will bestow such plenty and abundance upon you, that the old

oil fruits shall not be voided nor spent yet out of your barns or store-houses, before the new shall come to take their place, and for whom ye must make allowance of the old.]

11. And I will set my Tabernacle in the midst of you; [i. e. I will cause my grace and favour, my word and worship to abide continually amongst you, that I may remain your God and shall be my People: compare the next verse.] and my Tent shall not loath you. The Heb. word signifieth to reject a thing with great abhorrence, so that it catcheth an utter aversion, and turning away of ones self from it, and so below verse 15. 30. 43. 44.]

12. And I will walk in the midst of you, [viz. for to instruct you in spiritual matters, to sanctifie and conduct you to your everlasting salvation and outwardly also, to bless you with abundance of health, wealth, fruitfulness and peace] and will be a God unto you: [See Gen. 17. on verse 7. Ezek. 11. 20.] and ye shall be a people unto me, [i. e. such a one whom I shall give grace receive, justifie and sanctifie for eternal salvation through the promised Messiah, 1 Cor. 10. 21.]

13. I am the LORD your God, which carried you forth out of the Land of the Egyptians, that ye should not be their slaves, (bondmen) and I have broken the axel-trees of your yokes; [The Axle-tree in a Wagon, is the middle-most beam, or piece of the wood there, unto which the horses are fastned for to draw: or you, ye may understand here the Cast-ropes, or Wain-ropes and tacklings, wherewith they are tied, and fastned to the Axle-tree, unto is the bondage of the Israelites compared, they being made to go as under a heavy yoke in Egypt: see of this and the like phrases, Jer. 27. 2. 8. and 28. 23. 3. 24. item. Nabh. 1. 13.] and have made you go upright. [Heb. (with) erection, i. e. so that you were able to lift up your heads again, and walk boldly uprightly in token of being eased, revived, cheered, courageous.]

14. But if ye shall not hearken to me, and not do all these commandments.

15. And if ye shall disdainfully reject my institution, and if your soul shall loath my rights, that ye do not do all my commands, to nullifie my covenant. [i. e. to make it of no effect, that I cannot perform my promises by reason of your unbelief and disobedience, to Isa. 24. 5.]

16. This shall I likewise do unto you, that I shall put ever you, [viz. as to some Commanders, who shall Lord it over you, and like severe Judges, punish and plague you in executing my righteous judgements against you, compare this kind of expression, with another not unlike, 2 King. 8. 1. and see the ann. there.] Terror, Consumption and the Feaver, which consume the eyes, [See 1 Sam. 2. 33.] and torment the soul; ye shall likewise sow your seed in vain, and your Enemies shall eat the same.

17. Hithall, I shall set my face against you, [see above, chap. 17. on verse 10.] that ye shall be beaten before the face of your Enemies, and your haters shall lord it over you, and you shall see when none pursue you.

18. And if unto (or for all) these things ye will not hear me yet: [i. e. when I shall have gone thus far in punishing of you, and ye will not be reclaimed yet to obey me.] I will add yet thereto, and chastise you sevenfold ever your sins. [see above on verse 8.]

19. For I shall break the pride of your power, [i. e. the strength that makes you proud] and will make your heart like iron, [i. e. altogether dry, without giving you any rain] and your carb like copper. [i. e. hard and barren.]

20. And your might shall be consumed in vain; [i. e. ye shall labour and toil with body and mind, and use all your means and industry to help you, but it shall be to no purpose, and prove meer labour in vain] and your land shall not give its incorn, and the trees of the land shall not give their fruit.

21. And if ye walk (in) contrary to my will, [i. e.

set your selves of purpose in opposition against me, encouraging me like adversaries, as resolved to contrarie me; despising my commands, and willfully trampling them under your feet by your trespassing against me. Otherw. carelessly, recklessly, without any fear or consideration, as persuading themselves in their fond conceits, that their wealth and woe comes not from me, but accidentally by hazards, and therefore refuse and denie me all due reverence and obedience. The participle (in) is inserted in the text here, out of verse 24. 40. 41.] and shall not be willing to hear me, then shall I add sevenfold smiting ever you, according to your finnes.

22. For I will send among you the beast of the field, which shall bereave you, [viz. of your children, see Ezek. 5. 17.] and destroy your Cattel, and diminish you; and your ways shall become desolate, [viz. those in your own land, none daring to use them, for fear of those devouring beasts abroad.]

23. If yet by these things ye shall not be chastised unto me, I will walk (in) contrary to my will, [see above on verse 21.]

24. Then shall I likewise walk in contrary to my will; [i. e. come against you with righteous punishments and judgments. Otherw. walk in, or, by adultery (as it falls out,)] viz. as one that takes no further care for you, to do you good; but I shall do deal with you, that all manner of plagues shall light on you, as by ill luck and accident, compare Psa. 118. 27.] and I shall likewise smite you sevenfold over your finnes.

25. For I shall bring a sword ever you, which shall avenge the vengeance of the Covenant, [i. e. the punishment which ye shall have deserved, for having, through your apostacie and disobedience, made my Covenant of no effect: see above, verse 15.] for as ye shall be gathered into your Cities; then shall I send the pestilence in the midst of you, and ye shall be delivered up into the hand of the Enemy.

26. When I shall have broken you the stuff of Bread; [i. e. the nourishing virtue of all manner of food and meat; especially of Bread, the stay and support of mans life; otherw. through the blessing of the LORD, as a staff is to a weak and feeble person. See of this kind of speaking, Ezek. 4. 16.] then shall ten women bake the Bread in one Oven, [i. e. there shall be such a scarcity of bread, that one ordinary Oven shall suffice for many women, to bake Bread there for many families: whereas otherw. one family had provision enough to fill one alone.] and shall render their Bread by weight, [i. e. the Bread shall have its weight indeed, but not its virtue and efficacy according to the weight.]

27. When for this also ye will not hear me, but shall walk with me in contrary.

28. Then shall I likewise walk with you in fierce hostility [Heb. in hot, or, fervent indignation of contrariety, or meeting] and I shall chastise you likewise sevenfold ever your finnes.

29. For ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat, [See Deut. 28. 53. 2 King. 6. 28. Lam. 4. 10.]

30. And I shall destroy your heights, [Understand high-places, as mountains, hills, and hillocks, whercon sacrifices were offered to the Idols, or the high structures of Altars, see likewise of this, Numb. 33. 32. Ezek. 6. 3.] and extirpate your sun-images; [The Hebrew word signifieth certain Images, which had their name from heat and warmth, or (as some do hold) that they stood in the view of the Sun; as others do here understand Houles and Altars, set up in honour of the Sun, there to worship it, upon which the fire was henuewed with divine worship, see likewise of these Images, 2 Cbro. 14. 5. and Ezek. 6. 4. &c.] and shall throw your dead bodies, upon the dead bodies of your dung-Gods: [He calleth the broken pieces and Rumps of the Idols dead bodies or carcases.]

31. And if ye walk (in) contrary to my will, [i. e.

ing, that as the same should contemptibly be thrown away, so should the dead bodies of the Idolaters likewise be contemptibly handled, and not counted worthy the burial; and the Idols are called dung-Gods here, Heb. *Dung*, as being in Gods account no better than mans dung; whom every one therefore ought to abhor as the most noisome filth that is; And the Images of the Idols are often termed thrusts, to make us the more to abhor and detest all Idolatry, as a most heinous abomination, see *Deut. 29.17. 1 King. 15.12. 2 King. 17.12. and 21.11. Jer. 50.2. Ezek. 6.6. and 14.3. and 20. and verse 7, &c. and my soul shall love you.*

31. *And I shall make your Cities a Desert, and lay waste your Sanctuaries:* [Understand the Temple, which is likewise called thus in the plural, *Ezek. 21.2.* and that by reason of the several parts it had, the most holy place, the holy place, and the Courts; and I will not smell your pleasant smell, [viz, which cometh from your sacrifice, i.e. your offerings shall not be acceptable unto me, compare *Gen. 8.21. Isa. 11.12, 13, &c.*]

32. *Ye will lay waste that land, that your Enemies which shall dwell therein, [viz, you being outed thence, verse 33.] shall be astonished at it.*

33. *Besides I shall scatter you among the Heathen, and draw forth a sword behind you, and your land shall be desolate, and your cities shall be a desolation.*

34. *Then the land shall take pleasure in his Sabbaths, [i.e. the land shall enjoy its rest, which ye shall have refused to give unto it, disobeying my law, *1. ev. 25. vers. 4. see the next verse.] all the daies of the desolation, and ye shall be in the land of your Enemies; then the land shall rest, and take pleasure in its Sabbaths.**

35. *All the daies of the desolation it shall rest; because that it rested not in your Sabbaths, when ye dwelt therein.*

36. *And as for the remnant among you, I shall cause a scarceness to come into their hearts, [i.e. I shall deprive them of all courage and vigour, and haunt them with continual fears and frights, though there be no ground of any in the lands of their Enemies; so that the noise of a stirred leaf shall chase them, and they shall see as men do flee before a sword, [Heb. the flight of a sword] and shall fall when there is none that pursueth.*

37. *And shall fall the one upon the other, [Heb. the man upon his brother] as before the sword; where no man is that pursueth, and ye shall not be able to subsist [Heb. unto you shall not be, or, ye shall not have the steadfastness, or, standing up, or, rising up] before the face of your Enemies.*

38. *But ye shall perish among the Heathen: and the land of your Enemies shall consume you.*

39. *And the Remnant among you, shall consume away for their iniquity in the Lands of your Enemies; ye shall likewise for the iniquities of their Fathers [Having followed their steps; i.e. Gods threatening, *Exod. 20.5.] shall they consume together with them.**

40. *Then shall they confess their iniquity, and the iniquity of their Fathers with their transgressions, where-with they transgressed against me, and also that they have walked with me in contrariety:*

41. *That I also shall have walked in contrariety with them, and brought them into the land of their Enemies; if then their uncircumcised heart [i.e. impenitent, stubborn and most unwilling to call sin out, but entertaining and somenoting it rather, *see Jer. 9.26. Ezek. 44.7. Ash. 7. 51.] doth bend, and they then are well-pleas'd with the punishment of their iniquity, [Heb. with their iniquity, i.e. the punishment thereof; see above chap. 5. vers. 1. this well-pleas'd doth consist in an upright confession, of having very well deserved such punishment by reason of their sins, and consequently in a real conversion of the heart from them unto the LORD. Otherw. this verse may be read thus: *Ye I shall walk with them in contra-***

riety, and bring them into the land of their Enemies; like then their uncircumcised hearts shall bend, and I will &c.]

42. *Then will I remember my Covenant (with) Jacob, and likewise my Covenant (with) Isaac, and likewise my Covenant (with) Abraham will I remember, and I will remember the Land:*

43. *When the Land shall have been forsaken for their sakes, [Or, of them] and been well-pleas'd with its Sabbaths, when it lay waste for their sakes, [Or, from them] and they shall have been well-pleas'd with the punishment of their iniquity, [Heb. with their iniquity; as above ver. 41.] therefore and because they had rejected my rights, and their soul had loathed my institutions.*

44. *And besides the same there is this also, [i.e. besides that I shall remember them, when they shall convert themselves unto me; I shall likewise be mindful of them, whiles yet they remain in Captivity among their Enemies, and in their very impenitence] when they shall be in the land of their Enemies, I shall not reject them, nor loath them, for to make an end of them, disannulling my Covenant with them; for I am the LORD their God.*

45. *But I shall for their (good) Heb. for them (in their behalf) compare *Psal. 79.8.] remember the Covenant of the fore-fathers, [Or, predecessors, viz, that which I made with the old ones, their fore-fathers, whom I led forth out of Egypt; whom I have brought forth out of the land of Egypt, before the eyes of the Heathen, that I might be a God unto them; I am the LORD.]**

46. *These are the Institutions, and the Rights, and the Laws, which the LORD gave between him, and between the children of Israel, upon mount Sinai, by the hand of Moses.*

CHAP. XXVII.

Laws touching the redeeming of men, which were vowed, or devoted unto God, verse 1. &c. of beasts, 9. of houses, 14. of fields or grounds, 16. what things were not to be vowed, and being vowed might be redeemed or not; 26. of redeeming the tents; both of fruits and castles, 30.

Moreover the LORD spake unto Moses, saying,

1. *Speak unto the children of Israel, and say to them when any shall have separated a Vow, [viz, of such things or persons as appertain unto him, or are in his power and disposing, desirous to dedicate and consecrate the same to the LORD for an holy use; which therefore below verse 14. &c. is called a hallowing] the souls [i.e. the persons, or men. See *Gen. 12. on verse 5.] shall be the LORDS, [and consequently the Priests, who were to administer the service of the LORD, and to take charge of all that belonged therunto. Heb. unto the LORD] according to thy Estimation. [The LORD speaketh unto the Priest here; as appeareth by verse 12. who was to make this Estimation;] and understand thereby the sum of money, which the hallowed things were valued at and redeemed for.]**

2. *When thy Estimation shall be of a man of twenty years old, soone that is sixty years old, [Heb. of a son of twenty years, to a son of sixty years; and so in the sequel] then shall thy Estimation be of fifty shekels of silver [of this coin, see *Gen. 20. on verse 16. and chap. 23. on verse 15.] according to the (weight) of the Sanctuary.**

3. *But if it be a woman, then shall thy Estimation be thirty shekels.*

4. *And if it be of one that is five years old, to one that is twenty years old, then the Estimation of him shall be twenty shekels, and for a woman ten shekels.*

5. *But if it be of one that is a month old, unto one that*

is five years old, then the Estimation of a man shall be five shekels of silver, and thy Estimation over a woman, shall be three shekels of silver.

7. *And if it be of one that is sixty years old, and upwards, if it be a man, then thy Estimation shall be fifteen shekels; and for a woman ten shekels.*

8. *But if he be poorer than thy Estimation, [Or, then thou hast estimated him, i.e. if he be so poor, that he is not able to pay thy Estimation] then he shall place himself before the face of the Priest, that the Priest may estimate him, the Priest shall estimate him according, that the hand of him that made the Vow, shall be able to get. [See of this phrase above chap. 8. on verse 7.]*

9. *And if it be a beast, whereof one offereth sacrifice unto the LORD, whatsoever he [viz, that made the Vow] shall have given thereof [i.e. of what one useth to offer, according to the Law] unto the LORD. (the same) shall be holy. [Heb. holiness, and so in the next verse, and verse 14. &c. dedicated and consecrated to God.]*

10. *He shall not alter, nor change the same, a good for a bad (one) or a bad for a good (one) if nevertheles he do in any way exchange [Heb. exchanging exchange] a beast for a beast, then this, [viz, that was changed] and that for which it is changed, [Heb. his exchange, i.e. that which is put in the place of the changed, so below verse 33.] shall be holy.*

11. *And if it be any unclean beast, of which one offereth no sacrifice unto the LORD, then he shall place that beast before the face of the Priest:*

12. *And the Priest shall estimate the same, according as it is good or bad; [viz, for distinguishing which may be good or bad, and accordingly to proportion his estimate, Heb. betwixt good and betwixt bad, and so below verse 14.] according to thy estimation, Priest, so shall it be.*

13. *But if he will needs redeem it, [Heb. redeeming redemption] then shall be and the first part of it above the estimation.*

14. *And when any shall have consecrated (hallowed) his house, [i.e. freely offered and dedicated the same to God by a vow, whereby it became the Priests; in which case, if one would have the house redeemed, the estimation of the value thereof was to be made by the Priest, and a fifth part over and above the same to be paid for it; that it should be holy to the Lord, then the Priest shall estimate the same, according as it is good or bad; even as the Priest shall have estimated the same, so shall it stand.]*

15. *And if he that hallowed it, will redeem his house, then he shall add above the same a fifth part of the money of thy estimation, then it shall be holy.*

16. *If likewise any one shall have hallowed ought unto the LORD of the field of his possession, when thy estimation shall be according to its seeds [i.e. according to the quantity of the seed, wherewith that land was to be sowed, that thou value the money that is to be paid for the redemption thereof] one Homer [of this measure, see *1 King. 4. on vers. 22. Isa. 5.10. Ezek. 45.11. Hof. 3.21.] of barley seed shall be as fifty shekels of silver.**

17. *If he shall have consecrated his field from the Jubel-year, [see above chap. 25. verse 20.] then shall it stand according to thy estimation, [i.e. according to the price thou putteth upon it; shall that land return again to him that had hallowed it unto the LORD, he paying the said price.]*

18. *But if he shall have hallowed his field after the Jubel-year, then shall the Priest count him the money, according to the years, that are remaining yet unto the Jubel-year, [i.e. according to as many, or as few, as are remaining over, until the Jubel-year] and shall be deducted from thy estimation. [Of this deduction and abatement, according to the number of years from the Jubilee, see above chap. 25. v. 16, 17.]*

19. *And if he will absolutely redeem [Heb. redeeming redemption] the field, that hallowed the same; then he shall add a fifth part of the money of thy estimation above it, and the same shall be confirmed to him.*

20. *And if he shall not redeem that field; or if he have sold that field unto another man; then it shall be redeemed no more.*

21. *But that field, after that it shall have gone out in the Jubel-year, [viz, out of the power and possession of them that had bought the same, see above chap. 25. on ver. 28.] shall be holy to the LORD, like a banned (accursed, or devoted) field: [The Heb. Epithite here implyeth indeed an extirpation and destruction, whereof nothing was to be left over, *Deut. 2. 34. and 7. 26. but withal, a dedicating and consecrating of some thing to Gods peculiar service, which consequently became the Priests own, or property, as here and below ver. 29. Num. 18. ver. 14.] the possession thereof shall be the Priests.]**

22. *And if he have hallowed a field to the LORD, which he bought, [Heb. of his buying, or, acquiring] and is not of the field of his possession, [viz, by inheritance,]*

23. *Then the Priest shall count unto him the sum of thy Estimation unto the Jubel-year: [i.e. the Estimation which thou Moseh, by my command do appoint him, which must be made by the Priest himself; ver. 25. or, these words are addressed by the LORD unto the Priest himself, that was to make this Estimation, see ab. v. 12.] and he [viz, which hallowed the field] shall give thy Estimation upon the same day, a holiness to the LORD, [i.e. which is hallowed unto the LORD, or, unto the LORD (i.e. holiness, i.e. that it may be holy to the LORD,]*

24. *In the Jubel-year shall that field return again to him, from whom he had bought it, unto him that had the possession of that land.*

25. *All thy Estimation [Now here the LORD speaks apparently again to the Priest] shall be made according to the shekel of the Sanctuary, the shekel shall be of twenty Gerahs, [A Gerah weighed sixty barley-grains, or aces, answering in our value the twentieth part of a Rix-doller, (about two pence three farthings within a small matter) See likewise of this coin, *Ex. 30. 13. Num. 3. 41. & 18. 16.]**

26. *But the first-born, which is first-born to the LORD of a beast, [i.e. which otherwise by right of primogeniture doth belong unto the LORD, and therefore no vow can be made of it, see *Exod. 13. 2. and 22. 29. and 34. 19. Numb. 3. 13. and chap. 8. 17.] that none shall hallow, whether it be a bullock, or small cattel, it is the LORDS.**

27. *Yet if it be of an unclean beast, he shall redeem it according to thy Estimation, and shall add its first part above the same; and if it be not redeemed, it shall be sold, according to thy Estimation.*

28. *However, nothing that is banned, [See above on vers. 21.] that any one shall have banned to the LORD, of all that be hath of man or beast, or of the field of his possession shall be sold or redeemed, whatsoever is banned, [Heb. all banning] shall be a holiness of holinesses unto the LORD [see above chap. 2. on verse 3.]*

29. *Whatsoever is banned that which is banned of man, shall not be redeemed; it shall finally be put to death. Understand this of men, enemies to God and to his people, especially these whom the LORD commanded to be destroyed and extirpated, those might not be redeemed, nor suffered to live, see *Num. 21. 25. Job. 6. 17. 18. 1 Sam. 15. 3.* This may likewise be understood not of men, but of beasts banned, or devoted by men.]*

30. *All sort tithes of the land, of the fruit of the trees are the LORDS, they are holy to the LORD. [There were four sorts of Tithes. 1. The ordinary yearly Tenth of the Levites, spoken of in this place, and *Num. 18. 21. &c. Deut. 14. 22. &c. and 25. vers. 12. &c. 2 Chr. 31. vers. 5. Neh. 10. vers. 37. Heb. 7. 9, 10. 2. The Tenth which**

which the Levites were to give unto the High Priest out of those Tenth, *Numb.* 18. verse 26, &c. 3. The yearly tenths, whereof the Israelites, together with their families, and the Levites were to rejoice before the LORD, *Deut.* 12. 17, 18. and chap. 14. 22, 23. 4. The triennial Tenths in the behalf of the Levites, the Poor, the Widows and Fatherless; and the Strangers, *Deut.* 14. 28. and chap. 26. 12.]

31. But if any one will needs redeem, [Heb. redeeming will redeem] his Tenth, he shall add its fifth part to it above the same.

32. As for all the Tenths of bullocks and small cattel, all that shall pass under the rod, the Tenth shall be holy unto the LORD. [This hath regard to the manner of chusing out the Tenths among the cattel, which was in use then; the beasts came forth out of the stables or folds one by

one, and the Tithing-man touch'd the tenth beast in numbering of them with his rod or staff, and so took it away for to hallow it unto the LORD, see likewise *Jer.* 33. 13.]

33. He shall not make search between the good and the bad; [As between the fat and the lean, there was no choice to be made by either giver or receive of the Tenths; he that paid his Tenths gave not what he would himself, but that which in numbering of the cattel coming forth, happen'd to prove the tenth in number, as is said just before; the stalk not change it neither 3 but if he change it in any wise, [see above on verse 10.] then (both) this, and that which was changed for it, shall be holy, it shall not be redeemed.]

34. These are the Commandments, which the LORD commanded Moses to the children of Israel upon Mount Sinai. [see hereof above chap. 25. 1. and chap. 26. 4, 6.]

The end of the Book of *LEVITICUS*.



The Fourth Book of *MOSEH*,

CALL'D

NUMBERS.

The Argument of this Book.

THE Greek Interpreters called this Book *ARITMOI*, which according to the Latins rendred *NUMERI*, i.e. the Number and the Reason of this Name given it is, that therein are set down and rehear'd many Numberings, which according to Gods command were made among his People, as they journey'd through the Wilderness; namely of the Israelites and of the Levites. Nevertheless, there are many other things yet recounted in this Book besides the said Numberings: for here we find the Orders, according to which the twelve Tribes were to camp themselves round about the Tabernacle, and which they were to observe in their removing and marches. Here likewise is spoken of the Offices of the Priests and Levites, of their maintenance, and of the wonderful confirmation of their Priest hood: here you meet with sundry Ceremonial, Moral and Civil Lawes, and some of a mixt sort; herein is describ'd the most strange and wonderful manner, how it pleas'd God to lead and conduct the Israelites through the Wilderness unto the land of Canaan: Several Accidents also are related here which hapned in these journies; the causes, occasions, means and issues wherof yeeld manifold instructions and warnings unto all men, as well for civil as ecclesiastical affairs and conversation. After the setting up and hallowing of the Tabernacle, the Chief of the twelve Tribes came and solemnly presented the same with their Gift and Sacrifices. Of sundry murmurings and mutinies of the ungrateful people, rising up against God and his servant Moses, and of the punishments ensued, very notable and terrifying examples are set before our eyes here. In the mean time Moses comes to be supported in the burthen some charge of his Government, by the subordinate assistance of seventy ancient men (or Senators) And yet he meets with many incumbrances, yea some from his own brother Aaron, and from his sister Miriam. Upon the discovery made of the land of Canaan by the Spies, and the ill report by most of them, and the murmuring of the people thereupon, divers grievous plagues ensue, either suddenly surprizing and seizing some of the people, or hanging still over the rest, who were to wander and die in the wilderness, until the fourtieth year after their coming forth out of Egypt: Besides divers other sins and provocations, as well of particular persons, as of many together, together with their punishments recorded in this Book. Neither are the Vertues and good works of Godly and pious men conceal'd therein, together with their promised reward. Moreover there is set forth in this Book most eminently, the incomprehensible mercy of God, in hearing the intercessional prayer of Moses his faithful servant, and pardoning the sins of a most refractory and rebellious generation of men, and in the continual shewing of so many mercies and favours unto them; some wherof were spiritual, consisting in the maintenance of Gods pure Religion in Doctrine and worship; others temporal, in the delivering of them from mighty Enemies, by glorious overcoming and subduing of them, and in a most liberal bestowing of many other outward benefits and temporal blessings upon them. At last there is related here the manner how the Israelites prepared themselves, for to enter into the possession of the land of Canaan, whose limits and borders are describ'd withall; this they did according to Gods command, by appointing the Tribes of Reuben and Gad and half the Tribe of Manasseh their inheritance in the land, which they had conquered on this side Jordan, and setting order, as about the division of the land of Canaan in general, so about the setting apart of some Cities and places therein (wherof some were to belong unto the Levites, others to serve for Cities of Refuge.) This Book comprehends the historical Acts of thirty eight years and nine months, viz. from the second month of the second year after the Israelites coming forth out of Egypt, until the beginning of the eleventh month of the fourth year.

NUM.



NUMBERS.

CHAP. I.

God commandeth Moses and Aaron to number the Israelites, from twenty years old and upward, being six for fight, &c. And that under the conduct of twelve Chieftains, of every Tribe one, whose names are set down, 5. this is performed, 17. the numbers are expressed in particulars of each Tribe, 20. and in general of all, 45. wherof nevertheleſſe the Levites are exempted, 47. who are charged to take care of the Tabernacle, 50. together with an appointment, where they were to camp themselves, viz. the Levites round about the Tabernacle, and the rest of the Tribes round about them, 52.

Moreover the LORD spake unto Moses, in the desert of Sinai, in the Tent of the Congregation, on the first of the second month, [called, Ziv, and agreeing most with our April, as the first month most with our March, see 1 King. 6. on verse 1.] in the second year after that they were come forth out of the Land of Egypt, saying

2. Take up the sum [Hebr. the head, so likewise, Exod. 30. 12. and below verse 49. and Num. 4. 2. Understand a short compriſal of a great multitude of men] of the whole Congregation of the children of Israel by their families, according to the house of their Fathers, in the number of the names of all that is male, head for head: [Heb. by, or, according to their heads, or, skulls, brains, pans.]

3. From twenty year old, [Heb. from a son of twenty year, so frequently in this chapter] and upward, all that march forth with the host in Israel: [i. e. all such as were made use of in time of war to bear arms, and were fit to be led against the Enemy to fight him; and consequently there were excepted here all such as through sickness, and indisposition of body or age were unfit for such service, and so below of times. See this manner of speaking likewise, Deut. 24. 5. 2 Chron. 26. 11.] then ye shall number [The Heb. verse signifieth not onely in number barely; but likewise, to take good heed and careful view and inspection about those that are told, the which in our military phrase we call mustering according to their hosts, Thou and Aaron.]

4. And with you there shall be of every Tribe a man: that is a Chieftain [Hebr. a man of the head, i. e. the most principal and chiefest man of every Tribe, the first by birthright, and consequently the head of it, see below on verse 16.] over his Fathers [the plural] house.

5. These now are the names of the men, which shall stand by you, of Reuben [i. e. of the Tribe of Ruben, and so likewise in the following verses] Eliezer, the son of Sedeur.

6. Of Simeon Selumiel, the son of Zurisaddai.
7. Of Juda Nahſon the son of Amminadab.
8. Of Iſſachar, Nethaneel, the son of Zuhar.
9. Of Zebulun, Eliab the son of Helon.

10. Of the Children of Joseph 3 of Ephraim, Elisama the son of Ammihud of Manasseh, Gamaliel the son of Pedasour.

11. Of Benjamin, Abidan the son of Gideoni.
12. Of Dan, Abiezer, the son of Ammihaddai.
13. Of Aſer, Pagiel the son of Ochrnan.

14. Of Gad Eliasaph the son of Dehuui [Otherwise Reuel, below chap. 2. verse 14.]

15. Of Naphtali, Abiras the son of Enan.
16. These were the called (ones) [i. e. those that were summoned, or called together, viz. the chief and principal men, or Princes of the people of each Tribe, who were wont to be called together, when there fell out any matters of moment to be transacted in publick affairs, comp. below chap. 16. 2. and 26. 9. Otherwise renowned (ones) [the chief of the Tribes of their Father, they were the Heads, [see the annot. Job. 12. on verse 24.] of the thousands of Israel [see Jud. 6. on verse 15.]

17. Then Moses and Aaron took the men, which are expressed by names.

18. And they gathered the whole Congregation, upon the first day of the second month, and those declared their descent by their families, according to the house of their Fathers, [i. e. they made it appear by their Genealogia and Pedegrees, from what forefathers they were descended. Orther, they were written down, and they made a Register (or muster-roll) of them; or they were marked (pricked) and registred] in the number of the names of him that was twenty year old and upwards, head for head, [see above on verse 2.]

19. According as the LORD had commanded Moses, so he numbered them in the wilderness of Sinai.

20. So there were the sons of Ruben the first born of Israel, their births by their families, according to the house of their Fathers, in the number of their names head for head, all that was male, from twenty year old and upwards, all those that marched forth with the host, [see above on verse 3.]

21. Their numbered (ones) of the Tribe of Ruben, were forty six thousand and five hundred.

22. Of the sons of Simeon, their birth by their families according to the house of their Fathers, his numbered (ones) in the number of the names, head for head, all that was male, from twenty years old and upwards, all that marched forth with the host.

23. Their numbered (ones) of the Tribe of Simeon were fifty and nine thousand, and three hundred.

24. Of the sons of Gad, their births by their families, according to the house of their Fathers, in the number of the names of twenty year old and upwards, all that marched forth with the host.

25. Their numbered (ones) were of the Tribe of Gad forty and five thousand, and six hundred and fifty.

26. Of the sons of Judah, their births, by their Families,

ties, according to the house of their Fathers, in the number of the names of twenty year old and upwards, all that marched forth with the host.

27. Their numbered (ones) were of the Tribe of Judah, seventy and four thousand and six hundred.

28. Of the sons of Iſſachar, their Birth by their Families, according to the house of their Fathers 3 in the number of the names, of twenty year old and upwards, all that marched forth with the host.

29. Their numbered (ones) were, of the Tribe of Iſſachar fifty and four thousand, and four hundred.

30. Of the sons of Zebulun, their Births, by their Families, according to the house of their Fathers, in the number of their names, of twenty year old and upwards, all that marched forth with the host.

31. Their numbered (ones) were of the Tribe of Zebulun, fifty and seven thousand, and four hundred.

32. Of the sons of Joseph, of the sons of Ephraim, their Births by their Families according to the house of their Fathers 3, in the number of the names, from twenty year old and upwards, all that marched forth with the host.

33. Their numbered (ones) were, of the Tribe of Ephraim, forty thousand and five hundred.

34. Of the sons of Manasseh, their births by their Families, according to the house of their Fathers, in the number of the names, from twenty year old and upwards, all that marched forth with the host.

35. Their numbered (ones) were, of the Tribe of Manasseh, thirty and two thousand and two hundred.

36. Of the sons of Benjamin, their Births, by their Families, according to the house of their Fathers, in the number of the names from twenty year old and upwards, all that marched forth with the host.

37. Their numbered (ones) were, of the Tribe of Benjamin, thirty and five thousand and four hundred.

38. Of the sons of Dan, their Births, by their Families, according to the house of their Fathers 3 in the number of the names from twenty year old and upward, all that marched forth with the host.

39. Their numbered (ones) were, of the Tribe of Dan, sixty and two thousand, and seven hundred.

40. Of the sons of Aſer, their Births by their Families, according to the house of their Fathers 3 in the number of names, from twenty year old and upwards, all that marched forth with the host.

41. Their numbered (ones) were, of the Tribe of Aſer, forty and one thousand, and five hundred.

42. Of the sons of Naphtali, their birth by their Families, according to the house of their Fathers 3 in the number of the names from twenty year old and upwards, all that marched forth with the host.

43. Their numbered (ones) were of the Tribe of Naphtali, fifty and three thousand, and four hundred.

44. These are the numbered (ones) which Moses numbered and Aaron and the chief of Israel: twelve men they were [viz. the twelve Chieftains, or chief Commanders of Israel, see above verse 4. and 16.] each one over the house of his Fathers [the plural.]

45. Thus were all the numbered (ones) of the sons of Israel, according to the house of their Fathers 3 from twenty year old and upwards, all that marched forth with the host in Israel.

46. All the numbered (one) were they, six hundred thousand, and three thousand and five hundred and fifty.

47. But the Levites, according to the Tribe of their Fathers, were not numbered among them. [Heb. in the midst of them, i. e. Howbeit that the Levites were likewise a Tribe by themselves, yet their Tribe was not reckoned, nor brought into account in this numbering.]

48. For the LORD had spoken to Moses, saying;

49. Only the Tribe of Levi ye shall not number, nor take up their sum, among the sons of Israel.
50. But thou, put the Levites over the Tabernacle of

the Testimony, [Thus the Tabernacle is likewise called below ver. 53. and Exod. 38. 21. &c. in regard that therein was kept the Testimony of Gods will, viz. the Law, written in two Tables of Stone, and lying in the Ark of the Covenant. See Exod. 25. 21. and Heb. 9. 4.] and over all the furniture thereof, and over all that belongs unto it; they shall carry the Tabernacle, and all his furniture, and they shall administer the same, and they shall camp themselves round about the Tabernacle.

51. And when the Tabernacle shall remove, the Levites shall take the same off; and when the Tabernacle shall camp, the Levites shall set up the same, and the stranger, that approacheth thereunto shall be put to death. [Understand any one that was not of the Tribe of Levi; for such might not come near it, nor lay any hand on for to help take it down, or carry, or set it up.]

52. The children of Israel shall camp themselves every one by his camp, and every one by his banner, by their hosts.

53. But the Levites shall camp themselves round about the Tabernacle of the Testimony, that there be no inligation [viz. of almighty God, who will not suffer the transgression of his Lawes, especially those touching his worship, to go unpunished] over the congregation of the Children of Israel; therefore the Levites shall observe the watch of the Tabernacle [see Lev. 8. on verse 35.] of the testimony.

54. Thus the Children of Israel did, according to all that the LORD had commanded them, so did they.

CHAP. II.

Orders for the Tribes camping round about the Tabernacle and their marching, ver. 1. &c. The Tribe of Juda was to camp on the East-side of the Tabernacle with Iſſachar and Zebulun, who led the Van in marching; 3. The Tribe of Reuben on the South-side, with Simeon & Gad, marching in the second rank or body, 10. Upon them the Tabernacle was to follow, and the Levites were to camp round about the same, 17. The Tribe of Ephraim with Manasseh and Benjamin kept the West-side, and the third rank in the March, 18. Dan with Aſer and Naphtali had the North quarter in the Camp, and brought up the rear in marching, 25. The conclusion of this Chapter, 32.

AND the LORD spake unto Moses and unto Aaron saying;

2. The Children of Israel shall camp themselves every one under his Banner [Of these there were four, as appears by ver. 5. 3. 10. 18. 25. They were divided according to the fourth parts of the world; 3. under each Banner there were three Tribes, whereof one was the Chief, as Juda, Reuben, Ephraim and Dan; 3. Juda was camped Eastward, together with Iſſachar and Zebulun; 3. Reuben, Southwards, with Simeon and Gad; 3. Ephraim Westward, with Manasseh and Benjamin; 3. Dan Northwards, with Aſer and Naphtaly. See the strength of every ones host, ver. 9. 16. 24. 31.] according to the signes (or Tokens) [or, Ensignes, it should seem hence, that besides the four capital Ensignes or Standards, there were likewise other smaller Colours or Ensignes, made use of according to the quantity or number of the Families] of the house of their Fathers, round about ever against the Tent of the Congregation shall they camp themselves. [It is conceived, that the Tribes camped themselves round about the Tabernacle, at a distance of about 2000 Cubits; and that from that which is signified, Job. 2. 4. The Priests now and the Levites, according to their Orders, camped betwixt the camps of the Tribes and the Tabernacle, above chap. 1. 53. and below ver. 17. Moses and Aaron were on the East-side, the Gersonites on

the West-side, the Kohathites on the South-side, and the Merarites on the North-side of the Tabernacle.]

3. They now that shall camp Eastward towards the rising [Namely of the Sun] shall be the Banner of the camp of Gaddab, according to their hosts; and Nabasson the son of Amminadab, shall be the chief of the sons of Gad.

4. His host now, and their number (ones) were seventy and four thousand, and six hundred.

5. And next to (or, by) him shall camp the Tribe of Issachar, and Nabanath the son of Zuar shall be the Chief-stain of the sons of Issachar.

6. His host now, and his number (ones) were fifty and four thousand, and four hundred.

7. (Besides) [This particle is inflected out of the sequel, ver. 14. 22. and 29.] the Tribe of Zebulun [viz. shall camp themselves by Judah there, as in the foregoing fifth verse, and in the following twelfth, &c.] and Eliasab the son of Helon shall be the Chief-stain of the sons of Zebulun.

8. His host now, and his number were fifty seven thousand and four hundred.

9. All the number of the camp of Gaddab [Comprehending those of the Tribes of Issachar and Zebulun, whereof Judah was the chief: and so afterwards for the rest, as the camp of Ruben, ver. 16. of Ephraim ver. 24. of Dan ver. 31.] were an hundred thousand and eighty-six thousand [Heb. eighty thousand, and six thousand] and four hundred, according to their hosts; they shall march up before, [i. e. have or lead the Van in marching.]

10. The Banner of the camp of Ruben, according to their hosts, shall be toward the South; and Eliazar the son of Sedeur, shall be the Chief-stain of the sons of Ruben.

11. His host now, and his number were forty-six thousand and five hundred.

12. And by him shall camp the Tribe of Simeon; and Seluniel the son of Zurifadai shall be the Chief-stain of the sons of Simeon.

13. His host now and their number were fifty-nine thousand and three hundred.

14. Besides the Tribe of Gad, and Eliasaph the son of Reuel [Above chap. 1. 14. he is called Dehuel] shall be the Chief-stain of the sons of Gad.

15. His host now, and their number, were forty and five thousand, and six hundred and fifty.

16. All the number in the camp of Ruben, were an hundred thousand, and fifty one thousand, and four hundred and fifty according to their hosts, and they shall march up the second, [i. e. in marching be the second brigade.]

17. After that the Tent of the Congregation shall march up with the Camp of the Levites, in the midst of the Camps, even as they shall camp themselves, so shall they march up, every one in his place, [Heb. at his hand, i. e. in his place with his party (Company, Squadron, brigade)] according to their Banners.

18. The Banner of the Camp of Ephraim, according to their hosts, shall be against the West [Heb. Stowards] the See Gen. 12. on verse 8. and below 3. 23.] and Elifaz the son of Amminadab shall be the Chief-stain of the sons of Ephraim.

19. His host now, and their number, were forty thousand and five hundred.

20. And by him [viz. shall camp, as above ver. 7. and below ver. 22.] the Tribe of Manasseh, and Gamaliel the son of Pedazur, shall be the Chief-stain of the sons of Manasseh.

21. His host now and their number were thirty two thousand and two hundred.

22. Besides [See above on ver. 7.] the Tribe of Benjamin, and Abihun the son of Gidonai shall be the Chief-stain of the sons of Benjamin.

23. His host now, and their number were thirty five thousand and four hundred.

24. All the number in the Camp of Ephraim, were an hundred and eight thousand [Heb. and hundred thousand and eight thousand, compare above ver. 9.] and one hundred, according to their hosts; and they shall march the third, [i. e. in marching they shall have the third brigade.]

25. The Banner of the camp of Dan shall be toward the North, according to their hosts; and Abispher the son of Amniasadai, shall be the Chief-stain of the sons of Dan.

26. His host now and their number were sixty two thousand and seven hundred.

27. And by him shall camp the Tribe of Aser; and Pagiel the son of Ochran shall be the Chief-stain of the sons of Aser.

28. His host now and their number, were forty one thousand and five hundred.

29. Besides the Tribe of Naphtali, and Abira the son of Enan shall be the Chief-stain of the sons of Naphtali.

30. His host now and their number, were fifty three thousand and four hundred.

31. All the number in the camp of Dan, were an hundred thousand and fifty seven thousand, and six hundred, they shall march up the hindmost [i. e. in marching they shall bring up the rear] by (or, according to) their Banners.

32. These are the number (ones) of the Children of Israel, according to the house of their Fathers; all the number of the Camps according to their hosts, were six hundred thousand and three thousand and five hundred and fifty.

33. But the Levites were not numbered among the sons of Israel; Heb. in the midst of the sons of Israel [According as the LORD had commanded Mosheh.]

34. And the Children of Israel did according to all that the LORD had commanded Mosheh; so they camped according to their Banners, and so they marched up, every one according to his Families, according to the house of his Fathers.

CHAP. III.

The Genealogie of the Priests, ver. 1. &c. with whom the Levites are joined in the Administration of the Tabernacle, &c. and their three Families are numbered, and the places of their habitations assigned by the Tabernacle, as also their offices, &c. The first born of the Israelites, into whose place the Levites were substituted, are numbered by Gods command, 40. and forasmuch as their number was greater than that of the Levites, the rest are released, 44. and the money made of it, given to Aaron and his sons, 51.

These now are the Births (Generations) of Aaron and Mosheh; [Understand hereby the relation or rehearsal not only of some particular persons, as Mosheh and Aaron, together with his sons and the Levites, but likewise of that which through Gods Ordinance fell out, and came to pass amongst them: Thus the Word Birth, or Generations, is likewise taken, Gen. 6. 9. and 25. 18. see likewise chap. 37. 2. with the Annotations thereon] on the day (when) the LORD spake with Mosheh, on Mount Sinai.

2. And these are the names of the sons of Aaron, the first-born Nadab; after that Abihu, Eleazar and Ithamar.

3. These are the Names of the sons of Aaron the Priests (in the plural) which were anointed, whose hands were filled to administer the Priesthood. [i. e. who were consecrated for the service of the Priesthood. See the explaining of this kind of speaking, Lev. 7. on ver. 37. item see Exod. 28. 41. and 29. 9.]

4. But Nadab and Abihu died before the face of the LORD,

LORD, [see Lev. 10. on 2.] when they brought strange fire before the face of the LORD; [see Lev. 10. on ver. 1.] in the wilderness of Sinai, and had no Children, but Eleazar and Ithamar administered the Priestly office, before the face of their father Aaron. [i. e. in their fathers lifetime, see the like phrase, Gen. 11. 28.]

5. And the LORD spake to Mosheh, saying,

6. Cense the Tribe of Levi to approach, and put him before the face of Aaron the Priest; that they may serve him.

7. And that they observe his guard [Or keep his orders and command. Heb. keep his keeping, see the like below, ver. 8. 28. 32. 38. and chap. 9. 19. item see Lev. 8. on ver. 35.] and the guard of the whole Congregation, [i. e. which the whole Congregation otherwise was to observe and keep, in whose name the first-born of the Israelites had formerly attended this charge, as appears Exod. 19. 22. but now it was laid on the Levites, see above chap. 1. 53. and compare below here ver. 38. and chap. 16. 9.] before the Tabernacle of the Congregation, for to administer the service of the Tabernacle.

8. And that they take care of all the furniture of the Tent of the Congregation, and the Guard of the Children of Israel, [i. e. that which formerly belonged to the care of the Children of Israel, by their first-born] to administer the service of the Tabernacle.

9. Thou shalt then give the Levites unto Aaron and his sons; they are given, they are given him out of the Children of Israel.

10. But Aaron and his sons shall place, that they take care of their Priests offices, and the stranger which approacheth shall be put to death. [i. e. He that is not of the Priestly house or off-spring, to whom it was not at all permitted, to administer the Priests office, see likewise below ver. 38. and chap. 16. ver. 40. Item compare Lev. 22. ver. 10.]

11. And the LORD spake to Mosheh, saying

12. And I, behold, I have taken the Levites one of the midst of the Children of Israel; in stead of all the first-born that openeth the womb. [Heb. the opening of the womb: thus both men and beast, the first that come forth out of the womb of their mothers and dams, are called in Scripture, Exod. 13. 2. and 34. 19. and below chap. 18. 15.] out of the Children of Israel, and the Levites shall be mine.

13. For all (or, every) firstborn is mine; from that day that I smote all the first-born in the land of Egypt; have I hallowed me all the first-born in Israel, from the men to the beasts: they shall be mine, I am the LORD.

14. And the LORD spake to Mosheh in the Wilderness of Sinai, saying

15. Number the sons of Levi, by the house of their Fathers, according to their Families; all that is male, from one month old and upwards, when thou shalt number. [Heb. from a son of the month. The numbering of the Levites was threefold, 1. from one month old and upwards, at which time they were hallowed to the LORD, whereof our text here speaketh, and below ver. 40. 2. from 25 year old and upwards, when they were admitted as Novices, for to administer the common services of the Tabernacle, whereof see below chap. 8. ver. 24. 3. from thirty year old and upwards who were the principal, not only in the administration of the Tabernacle, but likewise in the transportation thereof and its furniture, of which see below chap. 4. 3. who having attained to the fiftieth year, they then were exempted from further attendance in this kind, and only obliged to assist the rest with their authority, inspection, direction and advice, below chap. 8. ver. 25. 26.]

16. And Mosheh numbered them according to the LORDS command, [Heb. month, see Gen. 41. on ver. 40. and Exo. 17. 1. and below here ver. 39.] according as it was enjoined him.

17. These now were the sons of Levi, by their names; Gerson and Kohath, [Heb. Kohath otherwise also called Kohath; as in the following 19. ver. &c.] and Merari.

18. And these are the names of the sons of Gerson, by their Families, Libni and Simel.

19. And the sons of Kohath, by their Families, Amram and Izhar, Hebron and Izziel.

20. And the sons of Merari by their Families, Mabeli and Mufsi, these are the Families of the Levites; according to the house of their Fathers.

21. Of Gerson was the Family of the Libnites, and the family of the Simelites, these are the families of the Gersonites.

22. Their number (ones) were in number, of all that was male, from a month old, [Heb. from a son of the month and fo in the sequel] and upwards, their number ones were seven thousand and six hundred.

23. The families of the Gersonites shall camp themselves behind the Tabernacle westward. [Heb. seaward, see above chap. 2. on ver. 18.]

24. The principal now of the fatherly house of the Gersonites, shall be Eliazaph the son of Lael.

25. And the Guard [Heb. keeping, or observation, bedding, i. e. that which they were to keep or observe and take care of] of the sons of Gerson in the Tent of the Congregation, [Here the charge of these and the rest of the Levites is pointed at, but afterwards more largely described] shall be the Tabernacle and the Tent: [whereby understand all the Curtains, Hangings, Coverings and Deckings of the same belonging to any part thereof, which were to be carried by the Gersonites; viz. cover, and the cover at the door of the Tent of the Congregation.]

26. And the hangings of the Court, and the Deck of the door of the Court, which are by the Tabernacle and by the Altar round about, together with its cords, for all the service thereof.

27. And of Kohath is the family of the Anramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Izzielites, these are the families of the Kohathites.

28. In the number of all that was male, from a month old and upwards (there) were eight thousand and six hundred, taking care of the Guard of the Sanctuary. [See above on ver. 7.]

29. The families of the sons of Kohath shall camp themselves, on the side of the Tabernacle southward. [The south hath its name in the Hebrew from the right hand, because that they which turn themselves with their faces towards the East, have the South in that posture on the right hand.]

30. The principal now of the Fatherly house of the Families of the Kohathites, shall be Eliazaph, the son of Izziel.

31. Their Guard now shall be the Ark, and the Table, and the Candlestick, and the Altars, [Understand the Incense Altar and the Altar of the burnt offerings, as may be seen below, chap. 4. ver. 11. 13. whereof the latter stood in the Court, and the former within the holy place] and the furniture of the Sanctuary, wherewith they do service, [they viz. the Priests] and the Cover, [Heb. whereby understand the Vail of partition between the holy place, and the most holy, together with the Covers we read of below, chap. 4. ver. 5. 6. 7. &c.] and all (that belongs to) his service. [Heb. and all his service, i. e. all the furniture, utensils and implements belonging therunto, compare below chap. 4. ver. 26.]

32. The principal now [Who was to be put over the principals of the Levites, and the next in Dignity after the High-priest, whose place he supplied in time of exigency, see 1 King. 4. on ver. 4. being therefore called the second Priest, 2 King. 25. 18.] of the principals of Levi, [whereof there were three of each family, One, viz. Eliazaph of

Gerfon family, above verse 24. and Elizaphan of Kohath's, verſe 30. and Zuriel of Merari's, verſe 35.] ſhall be Eleazar, the ſon of Aaron the Prieſt (his) inſpection; [viz: Eleazar, who was the prince of the Levites principals] ſhall be over them that take care of the Guard of the Sanctuary, [i. e. which have any charge or employment about the ſervice of God there: Othelwife, inſtead of his inſpection &c. the text may be read thus; this is the office (or, function) of them that take care of the Guard of the Sanctuary, taking theſe words to be the concluſion of what is ſaid touching the office of the Kohathites.]

33. Of Merari, is the family of the Mabelezes, and the family of the Muſicians, theſe are the families of Merari.

34. And their number (ones) in the number of all that was male, from a month old and upwards, were five hundred and two hundred.

35. The Principal now of the fatherly houſe of the families of Merari ſhall be Zuriel, the ſon of Abihai; they ſhall camp themſelves on the ſide of the Tabernacle Northwards.

36. And the inſpection of the guards of the ſons of Merari, ſhall be over the planks of the Tabernacle and the bars thereof, and the pillars thereof, and the feet thereof, and the number thereof, and all that belongs to his ſervice. [In regard that the Merarites had a greater burden to carry than the Gerſonites, as appeared by comparing this and the next verſe, with the former 25. and 26. therefore the Merarites were allowed four Wagons for their ſervice, and ſix Oxen; whereas the Gerſonites were to have but two Wagons and four Oxen, ſee below chap. 7. 8.]

37. And the Fillars of the Cows round about and their feet, and their pin, &c. their care.

38. Thoſe now, that are to camp themſelves before the Tabernacle, ſhall be over the Tent of the Congregation towards the riſing, ſhall be Moſeh and Aaron with his ſons, taking care of the Guard of the Sanctuary, for the guard of the Children of Iſrael: [In ſtead of that guard which the Children of Iſrael ought otherwiſe to have taken care of themſelves, ſee above on verſe 7.] and the ſtranger that approacheth, ſhall be put to death. [ſee above on verſe 10.]

39. All the number of the Levites, whom Moſeh and Aaron numbered by their families on the LORDS command, all that was male from a month old and upwards were twenty and two thouſand. [Viewing the precedent verſes 22, 28, 34. We finde that the number of the Gerſonites was ſeven thouſand & five hundred, that of the Kohathites eight thouſand and fix hundred, and the Merarites, fix thouſand and two hundred, making in all two and twenty thouſand and three hundred, full three hundred more then are mentioned in this verſe here; but it muſt be remembered, that unto the number of two & twenty thouſand, the Prieſts, being of the Family of the Kohathites, and the firſt-born of the Levites themſelves were to be added, who (making up three hundred together) not being given to the Prieſts, but remaining Gods own in a peculiar manner, Exo. 13. 2. and not being able to ſerve for the redeeming of others, being themſelves firſt-born, and therefore there are juſtly ſummed up two and twenty thouſand only, becauſe no more were given to the Prieſts.]

40. And the LORD ſaid to Moſeh, number all the firſt-born that is male, among the Children of Iſrael from a month old and upwards, and take up the number of their names.

41. And thou ſhalt take for me the Levites (I on the LORD) inſtead of all the firſt-born among the Children of Iſrael, and the beaſts of the Levites inſtead of all the firſt-born among the beaſts of the Children of Iſrael.

42. Moſeh then did number as the LORD had commanded him, all the firſt-born among the Children of Iſrael.

43. And all the firſt-born, being male, in the number of the names from a month old and upwards, according to their number (ones) were twenty and two thouſand two hundred ſeventy and three.

44. And the LORD ſpoke to Moſeh, ſaying;

45. Take the Levites [Namely thoſe two and twenty thouſand numbered ones, of whom ſee above verſe 39.] inſtead of all the firſt-born among the Children of Iſrael, and the beaſts of the Levites, inſtead of their beaſts; for the Levites ſhall be mine, I am the LORD.

46. As for the two hundred ſeventy and three, which ſhall be redeemed, exceeding the Levites [Who were but two and twenty thouſand (capable of entering the account) above verſe 39, and the firſt-born two and twenty thouſand, and two hundred ſeventy three, verſe 43.] of the Children of Iſrael,

47. Thou ſhalt take for each head five ſhekels [Heb. five ſhekel by the head or ſhul] according to the ſhekkel of the Sanctuary [ſee Gen. 20. on verſe 16. and 23. on verſe 15.] ſhalt thou take them, that ſhekkel is twenty Gerah [ſee Lev. 27. on verſe 25.]

48. And thou ſhalt give that money to Aaron and his ſons (the men) of the redeemed, which exceed (the number) among them.

49. Then Moſeh took that redemption money of thoſe which exceeded above (the number of) them that were redeemed by the Levites. [viz: by 273. mentioned before verſe 46. and conſequently, to many firſt-born were to be redeemed with money, compare the Annotations on verſe 46.]

50. Of the firſt-born of the Children of Iſrael [viz: which, or ſo many as exceeded the number of the Levites] he took that money, one thouſand and three hundred and ſixty and five (ſhekels) according to the ſhekkel of the Sanctuary. [Each head of two hundred ſeventy three firſt-born, exceeding the number of the Levites, was to pay five ſhillings for his redemption, above verſe 47. and the foreſaid number of two hundred ſeventy three, being multiplied with five, produceth juſt the ſum ſet down here.]

51. And Moſeh gave that Money of the redeemed unto Aaron and his ſons, according to the LORDS commands [Heb. mouth] according as the LORD had commanded Moſeh.

CHAP. IV.

God commands the numbering of the Levites, ſuch as were ſet for the ſervice of the Tabernacle, with a further inſtruction touching their charges, and firſt of the Kohathites, verſe 1. &c. then of the Gerſonites, 22. and Liſty of the Merarites, 29. alſo the number of each party is rehearſed in particular, as of the Kohathites, 34. of the Gerſonites, 38. of the Merarites, 42. and of all in general, 46.

And the LORD ſpoke to Moſeh and to Aaron, ſaying;

1. Take up the ſum [Heb. the head, ſee above chap. 1. on verſe 2.] of the ſons of Kohath, out of the miſt of the ſons of Levi; by their Families, according to the houſe of their Fathers,

2. From thirty year old, [Heb. from a ſon of thirty year, and ſo in the ſequel, ſee above chap. 3. on verſe 15.] and upwards, untill fifty year old; all (or, every one) that comes into this warfare (or, hoſt or army, and ſo below verſe 30 and 43. Underſtand a holy and Eccleſiaſtical warfare, in which the ſervice of the Tabernacle was to be exactly obſerved according to the orders once inſtituted; even as the Soldiers in military affairs, each one muſt diſcharge his duty and ſervice, according to his orders and commands. Thus the Miniſtry of the Church is called a War or Warfare, Combate, here and below verſe 23, 30.

3. From thirty year old, [Heb. from a ſon of thirty year, and ſo in the ſequel, ſee above chap. 3. on verſe 15.] and upwards, untill fifty year old; all (or, every one) that comes into this warfare (or, hoſt or army, and ſo below verſe 30 and 43. Underſtand a holy and Eccleſiaſtical warfare, in which the ſervice of the Tabernacle was to be exactly obſerved according to the orders once inſtituted; even as the Soldiers in military affairs, each one muſt diſcharge his duty and ſervice, according to his orders and commands. Thus the Miniſtry of the Church is called a War or Warfare, Combate, here and below verſe 23, 30.

4. And thou ſhalt take for me the Levites (I on the LORD) inſtead of all the firſt-born among the Children of Iſrael, and the beaſts of the Levites inſtead of all the firſt-born among the beaſts of the Children of Iſrael.

5. Moſeh then did number as the LORD had commanded him, all the firſt-born among the Children of Iſrael.

35. and chap. 8. 24. becauſe that the Miniſters thereof are bound to keep good orders, and unſuddenly to work and watch, and fight againſt the Enemies of mens talent, ſee 1 Cor. 9. 7. and 2 Cor. 10. 3. 1 Tim. 1. 18. 2 Tim. 2. 3. 4.] [for to do the work in the Tent of the Congregation.]

4. This ſhall be the ſervice of the ſons of Kohath, in the Tent of the Congregation (to wit) the holineſs of holineſſes. [Underſtand hereby the Ark of the Covenant, the Table for the Show-bread, the Candleſtick, the Incenſe-altar, the Veſſels and the furniture of the Sanctuary, and the Altar of burnt-offerings; which thing ſomewhat was ſaid before, chap. 3. v. 31. but now a fuller declaration is made, and all theſe things were to be carried by the Kohathites in their removings, ſee below verſe 15.]

5. In the marching of the Camp, Aaron and his ſons ſhall come, and take off the Veil of the Cover, [ſee Exod. 26. 31, 32, 33. and Lev. 4. on verſe 6. and Heb. 9. 3. where it is called the ſecond Veil] and therewith they ſhall cover the Ark of the Teſtimony.

6. And thereupon they ſhall lay a Cover of Badgers-skins, [Othelſe, ſee Exod. 25. 5.] and ſpread a whole ſute of ſkie-colour about upon it, and they ſhall put on the hand-bars thereof. [i. e. to fit and accommodate them unto the ſame, that it might conveniently be born up and carried thereby; for otherwiſe the ſaid hand-bars were always to remain in the rings of the Ark, Exod. 25. 15. comp. 1 King 8. 8.]

7. They ſhall likewiſe ſpread a ſkie-colour ſute over upon the ſhew-Table. [Heb. Table of the ſacs, to wit, of the bread of the faces, otherwiſe called the ſhew-bread (Loaves) which lay upon this Table, and were called thus, becauſe they were always laid upon the Table before the face of the LORD for ſhew as it were; and thence is the name here of ſhew-Table] and ſhall ſet thereupon the diſhes [wherein the Show-bread-loaves were laid, of theſe, ſee Exod. 25. 29.] and remained there all the week, untill new ones were made and laid in their ſtead, Lev. 24. 8.] and the incenſe-plates [which were placed above upon the Show-bread with incenſe, Lev. 24. 7.] and the Croſs [wherewith they ſprinkled and poured forth liquors: Otherwiſe, below, wherewith the Table was made and kept clean] and the covering plates, [Heb. plates of covering, wherewith the Show-bread was covered, of theſe there were twelve, according to the number of the Show-bread (loaves) ſee Exod. 25. 29. Otherwiſe, the diſhes of ſprinkling] alſo the continual Bread ſhall be upon it. [i. e. the twelve Show-bread (loaves or Cakes) which were to be renewed every Sabbath, Lev. 24. 8.]

8. Then they ſhall ſpread a ſcarlet ſute over it, and ſhall cover the ſame with a cover of Badgers-skins, and they ſhall put on the hand-bars thereof.

9. Then ſhall they take a ſute of ſkie-colour, and cover the Candleſtick of the lights, and his lamps, and his ſnuffers, and his extinguishers, and all his oil-veſſels, wherewith they ſerve the ſame, [viz. the candleſtick. For of furniture for the candleſtick and the lamps thereof, Exod. 25. 38. and 35. 14.]

10. They ſhall likewiſe put the ſame, and all his furniture into a Cover of Badgers-skins, and ſhall lay him upon the Bear, [Underſtand an Enſigne of ſlaves, where ſomething might be hung to be transported from one place to another, compare below verſe 12. and chap. 13. 24. Otherwiſe, planks, or bearings, ſupporting boards.]

11. And over the golden Altar [Underſtand the Incenſe-Altar, which ſtood in the holy place, and was overlaid with gold, ſee Exod. 30. verſe 3. 4.] they ſhall ſpread ſorb a ſute of ſkie-colour, and ſhall cover the ſame with a cover of Badgers-skins, and they ſhall put on the hand-bars thereof.

12. They ſhall likewiſe take all the furniture of the ſervice. [Underſtand hereby all the holy Veſtments,

wherein the Prieſts were to officiate;] whereof ſee Exod. 31. 10. and 35. 19. and 39. verſe 41. where they are likewiſe called Garments of the ſervice. Hereunder ſome do likewiſe comprehend all manner of Veſſels, and Utensils of the Tabernacle, whereof ſee Exod. 25. 29. and 27. 3. 2 King. 2. 5. 14. 5. 1. whereſoever they ſerve in the Sanctuary, and ſhall lay them in a ſute of ſkie-colour, and ſhall cover them with a cover of Badgers-skins, and ſhall put them upon the Bear.

13. And they ſhall cover off the aſhes from the Altar, [viz. of the Burnt-offerings] and they ſhall ſpread over it a ſute of purple.

14. And they ſhall lay upon it all his furniture. [Whereof ſee Exod. 27. verſe 2. &c.] whereſoever they ſerve at it, the chaſing-diſhes, the ſheſh-hooks, and the ſpouts, and the ſprinkling baſons, all the furniture of the Altar: and they ſhall ſpread ſorb over it a Cover of Badgers-skins, and ſhall put on his hand-bars.

15. Now when Aaron and his ſons ſhall have accompliſhed the covering of the Sanctuary, and of all the furniture of the Sanctuary, in the marching of the Camp, then ſhall the ſons of Kohath come after them. [In attendances the Prieſts likewiſe themſelves being multiplied, did carry theſe things, ſee Deut. 31. 9. 10. 3. 6. and 8. 32. 1 Sam. 4. 4. 1 Chron. 5. 11. 12. though it ſeemeth the Levites were not altogether excluded, 2 Chron. 5. 5. 7.] for to carry, [viz. upon their own ſhoulders, ſee below chap. 7. 9. and not upon Wagons, which order the Iſraelites obſerved not, 2 Sam. 6. 6, 7. 1 Chron. 13. 7. and chap. 15. verſe 2, 3, 14, 15.] but they ſhall not touch that holy (thing) [ſee below verſe 20.] that they did not, ſee 1 Sam. 6. 19. what puniſhment lighted upon the Bethſhemites, for having taken the Ark of the LORD, and 2 Sam. 6. 6, 7. what befall Uzza, for touching of it] this is the charge of the ſons of Kohath [i. e. that which they are to take care of for to carry] in the Tent of the Congregation.

16. The inſpection now of Eleazar the ſon of Aaron the Prieſt, ſhall be over the oil of the Candleſtick, and the incenſe of the fragrant ſpices, and the continual meat-offering [Which was offered every morning and evening, ſee hereof Exod. 29. 3, 8, 39.] and the anointing oil, the inſpection of all the Tabernacle, and all that is in it, on the Sanctuary, and on his furniture.

17. And the LORD ſpoke to Moſeh, and to Aaron, ſaying;

18. Ye ſhall not ſuffer the Tribe of the families of the Kohathites to be deſtroyed out of the miſt of the Levites. [viz: by your righteous judgment, when as by your heedleſſneſs or careleſſneſs, ye ſhould cauſe the holy things to be uncovered in the fight of the Kohathites, who ſeeing them, and laying hold on them, or only touching them, might come to die for it by the hand of the LORD.]

19. But this ye ſhall do to them, that they may live and not die, when they ſhall draw near to the holineſs of holineſſes, Aaron and his ſons ſhall come and place them every one [Heb. man, man, and ſo below verſe 49. ſee Lev. 15. on verſe 2.] over his ſervice and on his charge. [viz. appointing and ordering every one of them what he ſhould bear.]

20. Yet they ſhall not come in for to ſee, when they wrap in the Sanctuary, that they die not. [viz. in ſuch a manner, as happened unto the two ſons of Aaron, Nadab and Abihu upon another trepaſs, Lev. 1. 10. and yet upon another unto Korah and his company, below chap. 16. verſe 32. 33. &c.]

21. And the LORD ſpoke to Moſeh, ſaying;

22. Take up likewiſe the ſum of the ſons of Gerſon; according to the houſe of their Fathers by their Families.

23. Thou ſhalt number them from thirty year old [Heb. from a ſon of thirty year; and ſo in the ſequel. See likewiſe of this numbering above, chap. 3. on verſe 15.] and upwards, untill fifty year old; all (or, every one) of them

comes in to fight the combat, [see above the Annot. on verse 3.] *Others*. for to gather (or) assemble in the host, comp. Exod. 38. 8.] to administer the service in the Tent of the Congregation.

24. This shall be the service of the Families of the Gersonites, in the serving and in the charge. [See above on verse 15.]

25. They then shall carry the Curtains of the Tabernacle, and the Tent of the congregation, [Understand the Curtains made of Goats-hair, and covering all the Tent; for as for the Planks and Pillars, &c. them the Merarites were to carry, below ver. 31.] (to wit) her cover, and the Badger cover [Heb. the cover of the Badger, i.e. of the Badgers skins] which is above upon it, and the cover of the door of the Tent of the congregation, [understand the Topelty or Hangings, which hung at the door of the Tabernacle betwixt the Court and the holy place.]

26. And the hangings of the Court, and the Cover of the door of the Gate of the Court, which is by the Tabernacle, and by the Altar round about, and their Coards, and all the furniture of their service, together with all that is prepared for the same to serve.

27. The whole service of the sons of the Gersonites in all their charge, and in all their service, shall be according to the command [Heb. mouth] Gen. chap. 41. on ver. 40. and here below, ver. 37, 41, 45, 49.] of Aaron and his sons, and ye shall command them all their charge for observation.

28. That is the service of the Families of the sons of the Gersonites in the Tent of the Congregation, and their Guard, i.e. their charge and office, which they must be very careful of, that they may execute the same faithfully in all the parts and circumstances thereof under the hand of Ithamar the son of Aaron the Priest, [i.e. under his inspection and direction, it belonging to his care, to look to it, that every one faithfully discharged his office, to also below, ver. 33. item. chap. 31. 49. item. Lev. 8. 56.]

29. As for the sons of Merari, thou shalt number them in their Families, and according to the house of their Fathers.

30. Thou shalt tell them from thirty year old and upwards, until fifty year old, all that comes in to this Warfare (or Combat) [See above on ver. 3.] for to administer the service of the Tent of the Congregation.

31. This now shall be the observation of their charge, according to all their service in the Tent of the Congregation, i.e. the Planks of the Tabernacle, and his Bars, and his Pillars, and his Feet. [i.e. the Pillar stood, whereof there were made an hundred in number, each one of a Talent of silver, see Exod. 38. 27.]

32. Together with the Pillars of the Court round about, and their Feet, and their Pins, and their Coards; [Understand the Coards of the Pillars of the Court; as the Gersonites carried the Coards and Wapes of the hangings of the Court, and of the covering of the door of the gate of the Court, see above ver. 26. and chap. 2. ver. 26.] with all their furniture, and with all their service, and the furniture of the observation of their charge thou shalt tell by name, [i.e. thou shalt count and deliver them piece by piece into their hands, keeping a register of it, that nothing may be lost.]

33. That is the service of the Families of the sons of Merari, according to all their service, in the Tent of the Congregation, under the hand of Ithamar the son of Aaron the Priest.

34. Moseh then and Aaron, and the chief of the congregation, numbered the sons of the Kshathites, by their Families, and according to the house of their Fathers.

35. From thirty year old and upwards, until fifty year old, all (or every one) that came into this warfare, for

the service in the Tent of the Congregation.

36. Their number (ones) were, by their families, two thousand seven hundred and fifty.

37. They are the number of the Families of the Kshathites, of all that served in the Tent of the Congregation whom Moseh and Aaron numbered, according to the LORDS command, by the hand of Moseh. [See above on ver. 28. and so in the sequel.]

38. As likewise the number of the sons of Gerfon, by their Families and according to the house of their Fathers.

39. From thirty year old and upwards, until fifty year old, all that came into this warfare, for the service in the Tent of the Congregation.

40. Their number (ones) by their Families, according to the house of their Fathers were two thousand six hundred and thirty.

41. These are the number of the Families of the son of Gerfon, of all that served in the Tent of the Congregation, whom Moseh and Aaron numbered according to the LORDS command.

42. And the number of the Families of the son of Merari, by their families according to the house of their Fathers.

43. From thirty year old and upwards, until fifty year old, all that came into this warfare, for the service in the Tent of the Congregation.

44. Their number now were by their families three thousand two hundred. [This verse being compared with the foregoing thirty six six hundred, it appears that among the Levites, which were fit for the service of the Tabernacle, the Merarites were the most in number, although they were the least in their general account or total number, see above chap. 3. on ver. 39. which hapeth thus by the all-wise providence of God, the Merarites having the heaviest burden to carry, a required more and stronger middle-aged men than the Kohathites and Gersonites, compare it eve chap. 3. on ver. 36.]

45. These are the number of the Families of the son of Merari whom Moseh and Aaron numbered at Gods command, by the hand of Moseh.

46. All the number, whom Moseh and Aaron, and the chief of Israel numbered of the Levites, by their Families, and according to the house of their Fathers.

47. From thirty year old and upwards, till fifty year old, all that came in to serve the service of the Administration, and the service of the charges, in the Tent of the Congregation, [i.e. to serve and assist the Priests, who administered the service of the Tabernacle; for the common Levites were only to be subservient unto the Priests in their office.]

48. Their number were, eight thousand and five hundred and eighty.

49. They were numbered (or they were numbered) according to the LORDS command by the hand of Moseh, every one according to his service, and according to his charge, and his number (ones) were those whom the LORD had commanded Moseh. [or as the LORD. &c.]

CHAPTER V.

A special command of God to remove all unclean persons from the Camp, ver. 1. &c. which is executed, 4. law of restoring such things as were taken away or purloined from any, 5. of hallowed things, that they belong to the Priests, 9. of a husbands jealous apprehension about his wives honesty, and the ceremonies to be used for the clearing thereof, 11. and a declaration of the same, 27. with a conclusion of this law, 29.

And the LORD spake to Moseh.

1. Command the Children of Israel, that they

bring out of the camp all Leprous, and all running (persons), [comp. Lev. 15. 2.] and all those that are unclean of a dead (body) [Heb. of a soul, see Lev. 19. on ver. 28.]

2. From the man to the woman [i.e. whether it be man or woman] thou shalt distinguish them, thou shalt distinguish them without the Camp; that they [i.e. the rest of the licentious] do not pollute their camps [i.e. by suffering such unclean persons to have their abode amongst them. There unclean persons to hold] three Camps; the Camp of the LORD, which was the Tabernacle, the Camp of the Levites, and the Camp of the Israelites: the leprous persons were excluded out of them all; but those with running ulcers, out of the two former [in the midst of whom I dwell, i.e. among whom I continue with my grace and favour, whom I do keep and protect by my special providence, and whom withall I guide and govern by my word and spirit, guiding and conducting them to everlasting Salvation, comp. Lev. 26. 11, 12. with the annotat. and Lev. 37. 28. 2 Cor. 6. 16.]

3. And the children of Israel did so, and sent them without the Camp, according as the LORD had spoken to Moseh, so did the children of Israel.

4. Moreover the LORD spake to Moseh, saying; speak unto the children of Israel, when a man or woman shall have done ought of any humane sins, [Heb. sins of man: understand such sins as men commit of humane frailty, proceeding from the inherent corruption of Nature, comp. Lev. 5. 2, 3. and this kind of trespass is opposed to sin committed of purpose, willfully, presumptuously and with a high hand, below chap. 15. 30. Or understand the sin which is committed after the manner of men, who by nature are very propense and much inclined to them. Otherw. sins of men, i.e. committed against such and such men, or our Neighbour] having transgressed by transgression against the LORD, then that same soul is guilty [i.e. guilty, as Gen. 12. on ver. 5.]

5. And they shall confess their sin which they have done; [i.e. before the Priests, as who was to offer the sacrifice for him, and might receive the goods offered in the LORDS behalf, there being no redeemer at hand, ver. 8. and comp. ver. 5, 6, 21, 22, 23, 24.] after that he shall [i.e. the guilty] turn out his guilt again, [i.e. that which he hath purloined or taken from his brother, whereby he made himself guilty] according to the capital sum (or the principal thereof), and shall add thereto the fifth part of the sum above it, [thereby to require the damage which the owner sustained the whiles for having been deprived of the use of his goods] and shall give it to him, on whom he made himself guilty.

6. But if that man shall have no Redeemer, [i.e. he to whom the wrong was done, he being dead, or having left no kindred, nor special heir, nor any one else that might lawfully own and claim the goods, and to whom it might be restored:] in such a case the goods fell to the LORD, and by that means unto the Priests [for to turn out the guilt back unto him (then) that guilt which is returned unto the LORD shall be the Priests, except the ram of the expiation, whereover will he shall make expiation for him.]

7. Besides all the heaving [This word is not taken here in particular, as opposed to the wave-offering, Exod. 29. 27. but in general for the things which are given by any to the Priest, and thereby are consecrated to the LORD, and may therefore be dedicated to no other use, then is commanded, see Exod. 25. 2. Num. 15. 19. Neh. 10. 39.] of all hallowed things of the children of Israel, which they bring unto the Priest shall be his [namely the Priests, and so in the next verse, see Lev. 6. on ver. 16.]

8. And every one hallowed things shall be his, whatsoever any shall have given to the Priest shall be his.

9. Moreover the LORD spake to Moseh, saying, 10. Speak to the children of Israel, and say to them; When ever any ones [Heb. man man, as above chap. 4. 19. &c.] wife, shall have turned aside; [in the opinion

or suspicious conceit of her husband, he charging her of breach of Wedlock by Adultery, and being polluted with jealousy in that behalf, that he cannot be at rest in his minde] and by trespass shall have trespassed against him.

11. That a man shall have lain with her by copulation of flesh, [See of this same phrase, Lev. 15. 18, 19, 20.] and it shall be hid before the eyes of her husband, and she shall have concealed her self; being nevertheless become unclean, [i.e. by Adultery] and there is no witness against her, and she is not surprised,

12. And the spirit of jealousy is come upon him, [Understand hereby the passion of Jealousie in a man doubting his wives honesty, and entertaining very ill opinions of the same:] the word spirit doth often signifie the affections or passions, whereby a man is either inwardly inclined, or outwardly infligated to the committing of some sins or iniquities; or to the performance of some vertues and good works, see Isa. 19. 14. Hef. 4. 12. 1 Cor. 4. 21. Gal. 6. 1. 2 Tim. 1. 7. That he is jealous of his wife, i.e. being become defiled, or that the spirit of jealousy is come upon him, that he is jealous of his wife although he be not defiled.

13. Then shall that man bring his wife unto the Priest, and shall bring her sacrifice along for her, at least part of an Ephah, [See Exod. 16. 36.] of barley meal, he shall pour no oil upon it, nor lay frankincense upon it, [the reason is as some conjecture, that the oil was a token of grace and spiritual gifts, and the frankincense a token of a pleasing and acceptable smell, neither of which agreed with this case] because it is a meat-offering of jealousy, a meat-offering of remembrance, which bringeth iniquity to remembrance.

14. And the Priest shall make her approach, and shall put (or place) her before the face of the LORD, [i.e. before the Tabernacle wherein the Ark was, as a token of the presence of God, see Lev. 1. on ver. 3.]

15. And the Priest shall take holy water [Which was taken forth out of the holy Laver, standing by the Altar of burn-offering wherein the water was kept, which they were to make use of about any holy service there. See Exod. 30. 28. and 40. 30.] into an earthen Vessel: the Priest shall take of the dust, which is upon the floor of the Tabernacle, and put (it) into the water.

16. After that shall the Priest place the woman before the face of the LORD, and shall uncover the head of the woman, [This was done. 1. to declare that the woman was free, and at her own liberty and disposing, and had power to take an oath: as on the contrary, the covering of her head was a token, that she stood under the power of her husband, 1 Cor. 11. 5, 10. 2. that she might be the better seen and known, and her words and behaviour the better observed by the whole Congregation. 3. that she might be so much the more ashamed and afraid, to utter and declare any thing but the very truth, as standing bare and uncovered there before the presence of God and all the Assembly] and shall lay the meat-offering of remembrance upon her hands, which is the meat-offering of jealousy, and in the hand of the Priest (there) shall be that bitter water [so called, by reason of the many and bitter (or grievous) pains the woman was bringing upon her self by the heavy curse and imprecation she made against her self, in case of being guilty, see Lev. 24. 17. and 27. comp. Exod. 32. 20.] which bringeth the curse with it, [i.e. the punishment of God mentioned ver. 22. see likewise below, ver. 24.]

17. And the Priest shall swear her, [i.e. he shall make her to declare by oath, whether she committed Adultery, yea or no. Otherw. assure her] and shall say to that woman, If thou have lain with thee, and if, being under thy husband, [Otherw. instead of thy husband, i.e. those having lain with him instead of thy husband, and so ver. 20. and 29.] thou hast not turned aside to uncleanness

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[Then] be free from this bitter water, which doth bring the curse with it. [i. e. thou shalt be guiltless and free from the punishment, which would otherwise light upon thee, by the drinking of this water.]

20. But if being under this husband thou be turned aside, and if thou be become unclean, that a man have lain with thee [i. e. the Hebrew phrase here used, Lev. 18. 20, 23, and chap. 20. 15.] besides thy Husband.

21. [Thou shalt the Priest swear (or adjure) that woman with the oath of a cursing (or imprecation).] [The LORD would have this Law confirmed this manner of waics. 1. By an oath of imprecation, to be made by the woman accused, in this verse and the next. 2. By the writing down of this act, which was to be done by the Priest, yet to nevertheless, that the note or parchment, was to be dipped and washed in the water, vers. 2. 3. By the drinking of the bitter water (into which the written note or schedule, containing the curse and imprecation was washed off as it were) which was I kewise to be performed by the woman, whose case it concerned, vers. 24.] and the Priest shall say to the woman [the LORD see thee for a curse, and for an oath in the midst of the People, [i. e. he make thee become a pattern of cursing and perjury; that other people shall take thee for an example of an accursed person, having not only committed to foul a sin, but likewise denied it so fleetly with a solemn oath and imprecation the LORD causing thy thigh to fall away, and thy belly to swell.

22. That this same water, which bringeth the accusing with it enter into thy bowels, to make thy belly to swell, and thy thigh to fall away, then the woman shall say, Amen, Amen, [Amen is a word, which the Hebrews use, x. in assenting to any thing, Deut. 27. 15, 16. Neh. 8. 7. Rev. 5. 14. 2. in confuting and answering of any relation, Mat. 5. 18. and 6. 21. &c. 3. in wishing for any good, Jer. 11. 5. and chap. 28. 8. Rev. 2. 20. 4. in receiving and expecting of any evil threatened as here; it is doubled sometimes to increase and strengthen the signification; as here, and Psal. 69. 53. Jobn 3. 2. 11. and c. 5. 19. &c. The Word doth properly signify, be it true, or, it is true, or be it thus, lo be it done.]

23. After that shall the Priest write these [same curses into a schedule, [O: small note paper] and he shall blot it out, [or, wipe it off, with it out] with the bitter water.

24. And he shall give that bitter water, which bringeth the accusing with it, unto that woman to drink, that the water which bringeth the accusing with it [See above on vers. 18.] enter into her for bitterness. [i. e. that the bitter punishments of God may take upon her, being guilty.]

25. And the Priest shall take out of the hand of that woman the meat-offering of Jealousies, and he shall wave the same meat-offering before the face of the LORD, and shall offer the same upon the Altar.

26. The Priest shall likewise gripe a handful of that meat-offering, the same offering of remembrance, [Understand a part of the same offering, which was to be kindled and burnt, comp. Lev. 2. 2. and the Annot.] and shall kindle it upon the Altar, and after that shall he give that woman, that water to drink.

27. When now he shall have given her that water to drink, it shall come to pass, if she were unclean, and have transgressed by transgression against her husband, that the water which bringeth accusing with it, shall enter into her for bitterness, and her belly shall swell and her thigh decay. [This water had not this operation by nature, but by the special ordinance of God, who by the same, either executed his just judgement upon the guilty person, or manifested his promise on the guiltless] and that woman shall be for a curse [see above vers. 21.] in the midst of her people.

28. Yet if the woman be not defiled, but is clean; she shall be free, and shall conceive seed [be sowed with seed]

[i. e. become fruitful and bear Children.]

29. That is the Law of the Jealousies; when a woman being under her husband shall have turned aside and become unclean.

30. Or when the spirit of jealousie shall have come upon a man, and he shall have been jealous of his wife, that she put the woman before the face of the LORD [See above on vers. 16.] the Priest shall fulfill this whole Law on her.

31. And the husband shall be guiltless of the iniquity, [i. e. although the husband shall have accused his wife upon wrong summing, yet shall not he be punished for it; or the husband having performed this, shall be guiltless of the Adulterie of his wife; whereas on the contrary, if he should connive and wink at it, he should be guilty] but that same woman shall bear her iniquity. [see Lev. 5. on vers. 1.]

CHAP. VI.

Laws touching the Nazarites, vers. 1. &c. of the cleanness required of them, 3. of the manner how a Nazirite becoming unclean was to be purified, 9. of the ceremonies to be used, upon the Powers accomplished, 13. of the form of blessings, which the Priests were to observe and follow in blessing of the Congregation, 22.

And the LORD spake to Moses, saying: 1. Speak unto the Children of Israel, and say to them when a man or woman shall have separated (themselves) vowing the vow of a Nazirite, [The Hebr. word Nazir, written with the letter Zain doth signifie one separated, viz. from the world, to give himself wholly up to the meditation of holy and heavenly things, and the observation of Gods worship and service: These Nazarites were a figure which was spiritually, though not literally fulfilled in Christ. Of these likewise, Jud. 13. 5. Lam. 4. 7. and Amos 2. 11. They are to be distinguished from Nazarites, written with the Letter Tzade, as called so from the City of Nazareth, whence Christ also was called a Nazirite, Mat. 2. 23. and the Christians also Nazarites, Ad. 24. 5. Of the Nazirites there were two sorts: 1. Those whom God expressly chose and appointed to be such, as Samson, Jud. 13. 5. and (as some do hold) John the Baptist, Luk. 1. 15. 2. such as of their own accord became such, as those here spoken of.] for to separate themselves to the LORD.

3. He shall separate himself from wine and strong drink, wine-vinegar, and vinegar of strong drink [See Lev. 10. on vers. 7.] he shall not drink, neither shall he drink any moisture (or sap, juice) of grapes, nor eat fresh or dried grapes.

4. All the dices of his Nazirite ship shall he eat nothing of ought that is made of the Vine of Wine. [So Jud. 13. 14. i. e. which beareth grapes and bringeth forth wine, the contrary is a Vine, that beareth and bringeth forth none.] Hag. 2. 20.] from the kernels unto the husks.

5. All the dices of the Pow of his Nazirite-ship, the razor will not go over his head 3. until these dices shall be fulfilled, which he shall have separated himself unto the LORD, shall he be holy [i. e. dedicated and consecrated to the LORD] letting the locks of his hair to grow.

6. All the dices he shall have separated himself to the LORD, shall not be go to the corps [Heb. Soul, see Lev. 19. on vers. 28. and here below vers. 11.] of a dead (person.)

7. For his Father or for his mother, for his brother, or for his sister, for them he shall not defile himself, tho' being dead. [for the Nazirite-ship of his God is upon his head. [i. e. the token of his Nazirite-ship or separation, to wit, the long hair, which during his vow, he was not to cut or shorten, comp. below vers. 10 and 19.]

8. All the dices of his Nazirite-ship is he holy unto the LORD.

9. And if the dead (person) were (or had) died unclean [judely by him, that he should have defiled the head of his Nazirite-ship: See above, on v. 7.] then shall he shave his head, [viz. close to the skin with a razor:] on the day of his cleansing; [on the seventh day shall he shave it.] [so long was he that had touched a dead body to be held unclean: See Levit. 15. 13. Compare below, chap. 12. v. 14.]

10. And on the eighth day shall he bring two Turtle Doves, or two young Pigeons, [Hebr. sonnes of Doves] unto the Priests, to the door of the Tent of the Congregation.

11. The Priest now shall prepare one for a sin-offering, and one for a burnt-offering, and shall make expiation for him, from that which he sinned on [Or by, at, about] the dead body: [Hebr. the Soul. Understand this sinning here, of the Ceremonial uncleanness, which he had contracted, by being touched of a dead body, or having been near it, though against his will and knowledge] thus shall he hallow, [see Levit. 8. on v. 30.] his head on that day.

12. After that shall he separate the dices of his Nazirite-ship unto the LORD, A new obtaining and retaining himself from those things mentioned above, v. 3. 4. 5. 6. 7. beginning his Nazirite-ship again, as if there had been nothing done before; so to continue in it for so many days, as he had vowed at the first] and shall bring a Lamb of one year [Heb. a son of his year] for a guilt-offering: and the former dices shall fall, [i. e. be lost and vain, and come not into the account of the dices that were vowed] because his Nazirite-ship was defiled.

13. And this is the Law of the Nazirite: [i. e. of the offering of the Nazirite] On that day, when the dices of his Nazirite-ship shall be fulfilled, shall he bring this [offering namely, mentioned in the following 14. and 15. verses] to the door of the Tent of the Congregation.

4. He then shall offer for his sacrifice unto the LORD, a perfect lamb of one year, [Hebr. a Lamb, a sonne of his year] for a burnt-offering, and a perfect Ewe-lamb of one year; [Heb. an Ewe-lamb, a daughter of her year] for a sin-offering, and a perfect Ram for a thank-offering.

15. And a basket of unleavened (Cakes,) Cakes of meal-flower, mixt with Oyle and unleavened Wafers stricken with Oyle: together with their meat-offering, and their drink-offering. [Meat-offerings and drink-offerings, are thus distinguished. The former was of drie things, the latter of moist of the meat-offerings, see Levit. 2. on vers. 1. and of the drink-offerings, Levit. 23. on vers. 37. and of both distinctly named, as here Feet. i. v. 9. 13.]

16. And the Priest shall bring [i. e. offer] it before the face of the LORD; and shall prepare his sin-offering and his burnt-offering.

17. He shall likewise prepare the Ram for a thank-offering to the LORD, with the basket of the unleavened (Cakes;) and the Priest shall prepare his meat-offering, and his drink-offering. [Compare Genesis 35. the Annot. on v. 14.]

18. Then shall the Nazirite shave the head of his Nazirite-ship [See above on v. 9.] at the door of the Tent of the Congregation; and he shall take the hair of his Nazirite-ship, and he shall lay it upon the fire, that is under the thank-offering.

19. After that shall the Priest take a boyled shoulder of the Ram, and an unleavened Cake out of the basket, and an unleavened wafer, and he shall lay it upon the hands of the Nazirite, after that he hath shaved off his Nazirite-ship. [i. e. the hair which was grown in his head, during his Nazirite-ship.]

20. And the Priest shall wave the same for a wave-

offering, [How the wave-offering is to be distinguished from the heave-offering. See Levit. 7. on v. 30.] before the face of the LORD; it is a holy thing for the Priest; with the bread of the wave-offering, and with the shoulder (or leg) of the heave-offering: and after that, thus Nazirite shall drink wine.

21. This is the Law of the Nazirite, that shall have vowed his sacrifice unto the LORD, for his Nazirite-ship, besides what his hand shall get: [i. e. except that, which over and above the aforesaid sacrifice, he shall be willing of his own accord, to vow and offer according to his means and ability. More he was allowed to do, but not less; the sacrifice prescribed in this Law, being enjoined the poor as well as the rich] according to his vow, which he shall have vowed, [so shall he do, according to the Law of the Nazirite-ship] [Others, above, beyond, besides.]

22. And the LORD spake unto Moses, saying: 23. speak unto Aaron and to his sons, saying: Thus shall ye bless the children of Israel, with as Priests and Ministers of God in the general Congregation, with the Congregation all prosperitie, happines and salvation from God.] saying unto them:

24. The LORD bless you, [See Genesis 12. on v. 2.] and keep you.

25. The LORD cause his face to shine over you. [The face of God doth signifie his presence and providences either to bless or to punish; of the face punishing or avenging; see Levit. 17. 10. Psal. 34. 17. and 51. 17. of the face of favour and bliss, the Text here speaketh; as also, 2 Chronicles, 30. 3. Psal. 13. 2. &c. Now God is said to let his face to shine, when he sheweth forth and exhibith his grace and blessing, and benefits actually, Psal. 31. 17. item, 80. 4. 8. 20. and 119. 135. Dan. 9. 17.] and be gracious unto you.

26. The LORD lift up his face over you, [i. e. let the eyes of his gracious Providence continually be over you; to protect you coming and going forth, for your good, which God doth not, when he is said to hide or turn away his face, Deut. 32. 2. Eccl. 7. 22.] and give you peace. [See Gen. 37. on v. 14. Heb. Jer. i. c. fit and dispose, or bestow peace upon you.]

27. Thus shall they lay my Name upon the children of Israel; [This was performed, partly with calling upon the Name of God, and partly, with stretching forth their hands over the Congregation, as if they were ready forthwith actually to impart and bestow the blessing of the LORD, which they prayed for, upon the whole Congregation, in Gods stead] and I will bless them.

CHAP. VII.

A description of what the twelve Chieftains of the Tribe did offer, after the setting up and hallowing of the Tabernacle, in the general, vers. 1. &c. which was given to the Gersonites and the Merarites. 4. What they offered every one in particular of silver and gold vessels, and of beasts, for the consecration of the Altar. 10. The summe of what was offered. 84. The manner how God spake with Moses from the expiation-covers, 89.

And it came to pass on that day, [Understand the first day of the first month of the second year after their coming forth out of Egypt. See Exod. 40. v. 17. 18.] When Moses had made an end to set up the Tabernacle, and had anointed the same, and had hallowed the same, and all his furniture: together with the altar and all his furniture: and he had anointed them and hallowed them.

2. Thus the chief of Israel, [See above ch. 1. on v. 16.] the heads of the house of their fathers, offered; these were:

the chief of the Tribes which stood over the numbered. 3 And they brought their sacrifice before the face of the Lord five covered waggon, [Archad and vaulted as it were with their covering for the better keeping of things to be carried there] and twelve Oxen; one Waggon for two Chieftains, and one Ox for each one; and brought them; [Others, offered the same] before the Tabernacle.

4 And the LORD spake to Moses, saying: 5 Take them from them, that they may be for to administer the service of the Tent of the Congregation; and thou shalt give the same to the Levites; unto every one [i.e. unto each family of the Levites, i.e. to the Gersonites, the Kohathites, and the Merarites, whose offices and changes were described above, Chapter 3, and 4.] according to his service.

6 So Moses took those Waggon and those Oxen, and gave them to the Levites. 7 Two waggon, and four Oxen he gave to the sons of Gerson, according to their service. 8 And four Waggon and eight Oxen he gave to the sons of Merari, according to their service. [The reason why he gave more Waggon and Oxen to the Merarites, than to the Gersonites, see above, chap. 3, on verse 36.] under the hand of Ithamar the son of Aaron the Priest, [i.e. under his direction and inspection. See Gen. 41, on v. 55.]

9 But unto the sons of Kohath he gave nothings for the service of the holy things; [Expressed above, chapter 4, 45, 6, 7, &c.] as upon them, [which] they bare upon their shoulders. [See above, chap. 4, on v. 15.]

10 And the chief offeral for the consecration of the Altar [The Hebrew word rendered consecration here, doth properly signify the Action whereby something is consecrated to the LORD for a singular use, by certain Ceremonies; 2 Chron. 7, v. 9, Exr. 6, 16, and here in the sequel] on the day, when the same was anointed; the chief then offered their sacrifice before the altar. [viz. the Altar of burnt-offering.]

11 And the LORD said to Moses: Each chief shall (every one upon his day) [i.e. Heb. Eub chief upon one day, each chief upon one day shall &c.] See of this manner of speaking, Gen. 7, v. 2.] offer their sacrifice for the consecration of the Altar.

12 He now that upon the first day offered his sacrifice, was Nabeshu the son of Aminadab, for the Tribe of Juda. [i.e. he offered not for himself in particular, but in the Name and behalf of the whole Tribe of Juda. The same is likewise to be understood of the rest of the Heads or Chieftains, viz. that they offered on their Tribes behalf.]

13 And his sacrifice was one silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary. [Of the value of half a Rixdollar (or two stillings three pence sterling.) See Gen. 20, v. 16, and 32, on v. 15.] they were both full of meal-flower mixed with Oyl, for a meat-offering. [of which, see Lev. 2, on v. 1.]

14 One Incense-plate [Others, Cooking pan, or Spoon (Ladle)] of ten golden [Shekels] [of the value of the golden shekel. See Genesis 24, on verse 22.] full of Incense.

15 One Bullock, a young one, [Heb. the son of a Bull, and so in the sequel] one Ram, one Lamb of one year old, [Heb. son of his year] for a burnt-offering. [See Gen. 8, on v. 2, and Levit. 6, on v. 9.]

16 One He-kid for a sin-offering. [See Levit. 4, on verse 3.]

17 And for a thank-offering. [See Levit. 3, on v. 1.] two Bullocks, five Rams, five He-goats, five Lambs of a year old, [Heb. sons of one year, and so in the sequel, i.e. such as were one year old] that was the sacrifice of Nabeshu the son of Aminadab.

18 On the second day (there offered) Nathaniel the son of Zuar, [Heb. Tiar] the chief of Issachar.

19 He offered his sacrifice; one silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower mixed with Oyl, for a meat-offering.

20 One Incense-plate, [i.e. full of a golden one. See below, v. 84, of ten golden] full of Incense.

21 One Bullock, a young one, one Ram, one Lamb of one year old: for a burnt-offering.

22 One He-kid for a sin-offering.

23 And for a thank-offering, two Bullocks, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Nathaniel, the son of Zuar.

24 On the third day (there offered) [This is intimated here out of v. 18, above, and so in the sequel] the chief of the sons of Zebulon, Eliab the son of Helon.

25 His sacrifice was one silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower mixed with Oyl for a meat-offering.

26 One Incense-plate of ten golden [Shekels] full of Incense.

27 One Bullock, a young one, one Ram, one Lamb of one year old for a burnt-offering.

28 One He-kid for a sin-offering.

29 And for a thank-offering two Bullocks, five Rams, five He-goats, five Lambs of a year old, that was the sacrifice of Eliab the son of Helon.

30 On the fourth day (there offered) the chief of the children of Reuben, Elizur, [Heb. Elizur] the first-born.

31 His sacrifice was one silver dish; whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower mixed with Oyl, for a meat-offering.

32 One Incense-plate of ten golden [Shekels] full of Incense.

33 One Bullock, a young one, one Ram, one Lamb of a year old for a burnt-offering.

34 One He-kid for a sin-offering.

35 And for a thank-offering, two Bullocks, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Elizur, the sonne of Sedeur.

36 On the fifth-day (there offered) the Chief of the children of Simeon, Schimeel, the sonne of Zurisadai, [Heb. Tzurisadai.]

37 His sacrifice was one silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower mixed with Oyl, for a meat-offering.

38 One Incense-plate of ten golden [Shekels] full of Incense.

39 One Bullock, a young one, one Ram, one Lamb of a year old for a burnt-offering.

40 One He-goat for a sin-offering.

41 And for a thank-offering, two Oxen, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Schimeel the son of Zurisadai.

42 On the sixth day, (there offered) the chief of the children of Gad, Elisaph the son of Dabuel.

43 His sacrifice was one silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower, mixed with Oyl, for a meat-offering.

44 One Incense-plate of ten golden [Shekels] full of Incense.

45 One Bullock, a young one, one Ram, one Lamb of a year old, for a burnt-offering.

46 One he-goat, for a sin-offering.

47 And for a thank-offering, two Oxen, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Elisaph, the son of Dabuel.

48 On the seventh day (there offered) the chief of the children of Ephraim's, Elizama, the sonne of Amichai.

49 His offering was one silver dish, whose weight was an hundred and thirtie [Shekels]; one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; both full of meal-flower mixed with Oyl for a meat-offering.

50 One Incense-plate of ten golden [Shekels] full of Incense.

51 One Bullock, a young one, one Ram, one Lamb of a year old for a burnt-offering.

52 One he-goat, for a sin-offering.

53 And for a thank-offering, two Oxen, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Elizama the son of Amichai.

54 On the eighth day (there offered) the chief of the children of Manasseh, Gamaliel, [Heb. Gamliel] the son of Pedasur; [i.e. Heb. Pedasur.]

55 His sacrifice was one silver dish, whose weight was an hundred and thirtie [Shekels]; one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; both full of meal-flower, mixed with Oyl for a meat-offering.

56 One Incense-plate of ten golden [Shekels] full of Incense.

57 One Bullock, a young one, one Ram, one Lamb, being a year old for a burnt-offering.

58 One he-goat, for a sin-offering.

59 And for a thank-offering, two Oxen, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Gamaliel the son of Pedasur.

60 On the ninth day (there offered) the chief of the children of Benjamin, Abidan the son of Gileoni.

61 His sacrifice was a silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower, mixed with Oyl, for a meat-offering.

62 One Incense-plate of ten golden [Shekels] full of Incense.

63 One Bullock, a young one, one Ram, one Lamb being a year old for a burnt-offering.

64 One he-goat, for a sin-offering.

65 And for a thank-offering two Oxen, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Abidan the son of Gileoni.

66 On the tenth day (there offered) the chief of the children of Dan, Abiezer, the son of Amisadai.

67 His sacrifice was a silver dish, whose weight was an hundred and thirtie [Shekels] a silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower, mixed with Oyl for a meat-offering.

68 One Incense-plate of ten golden [Shekels] full of Incense.

69 One Bullock, a young one, one Ram, one Lamb being a year old for a burnt-offering.

70 One he-goat for a sin-offering.

71 And for a thank-offering, two Oxen, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Abiezer, the son of Amisadai.

72 On the eleventh day [Heb. on the day of the eleven days, and so below, v. 78.] (there offered) the chief of the children of Aser, Pagiel the son of Ochrani.

73 His sacrifice was one silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower mixed with Oyl, for a meat-offering.

74 One Incense-plate of ten golden [Shekels] full of Incense.

75 One bullock, a young one, one Ram, one Lamb, being a year old, for a burnt-offering.

76 One he-goat, for a sin-offering.

77 And for a thank-offering two Oxen, five Rams, five He-goats, five Lambs of a year old, that was the sacrifice of Pagiel, the son of Ochrani.

78 On the twelfth day, [Heb. on the day of the twelve days] (there offered) the chief of the children of Naphthali, Ahira the son of Enan.

79 His sacrifice was one silver dish, whose weight was an hundred and thirtie [Shekels] one silver sprinkling-bason of sevenitic [Shekels] after the shekel of the Sanctuary; they were both full of meal-flower mixed with Oyl, for a meat-offering.

80 One Incense-plate of ten golden [Shekels] full of Incense.

81 One Bullock, a young one, one Ram, one Lamb of a year old, for a burnt-offering.

82 One he-goat for a sin-offering.

83 And for a thank-offering two Oxen, five Rams, five He-goats, five Lambs of a year old: that was the sacrifice of Ahira the son of Enan.

84 That is the consecration of the Altar of the chief of Israel, on the day when the same was anointed: twelve silver dishes, twelve silver-sprinkling-basons, twelve golden Incense-plates.

85 One silver dish, was of one hundred and thirtie [Shekels], and one sprinkling-bason of sevenitic [Shekels]. All the silver of the vessels was four and twentie hundred [Shekels] after the shekel of the Sanctuary.

86 Twelve golden Incense-plates full of Incense; each Incense-plate was of ten [Shekels] after the shekel of the Sanctuary: all the gold of the Incense-plate, was an hundred and twentie [Shekels].

87 All the Oxen for burnt-offering were twelve Bullocks, twelve Rams, twelve Lambs of a year old, with their meat-offerings, and twelve he-goats for a sin-offering.

88 And all the Oxen for thank-offering, were twenty four Bullocks; the Rams fixtie, the he-goats fixtie, the Lambs of a year old fixtie, that is the consecration of the Altar, after the same was anointed.

89 And when Moses went into the Tent of the Congregation, [i.e. after the same was dedicated and consecrated to the service of the LORD: before that time God spake to Moses upon mount Sinai, and elsewhere] for to speak with him, [viz. with the Lord] then he heard a voice speaking to him from above the expiation-cover, which is upon the Ark of the Testimonie, from betwixt the two Cherubims; [therefore God is said, to sit or dwell between the Cherubims, 1 Sa. 4, 4, 2 King. 19, 25, Psl. 80, 2, thus he spake to him. [i.e. according as he had promised to do, Exod. 2, 5, 21.]

CHAP. VII.

Laws concerning the lighting of the Lamps upon the Candlestick, ver. 1, &c. and the cleansing of the Levites, 5, who are put into the place of the first-born, and joynted to the Priests to serve them, 16. Of the age wherein the Levites were to enter into their Ministry and when to go out, 23. Shewing withall, what they were to do after, 26.

And the LORD spake to Moses, saying: 2 Speak to Aaron, and say to him: when thou shalt kindle the Lamps, [Heb. cause the Lamps to arise.]

the seven Lamps shall shine right over against the Candlestick, [Heb. over against the face of the Candlestick, i.e. on both the sides of the body of the Candlestick, which had six feeds or branches issuing forth the same, and on a top which being lighted, they cast their light on the sides of the Candlestick. See Exod. 25.37.]

3 And Aaron did so, he kindled the Lamps thereof, over against before the Candlestick, given as the LORD had commanded Moses.

4 This work now of the Candlestick was of massed gold, i.e. wrought all out of one lump or mass of gold, and not jointed or fit together by piece-meal, of several parts or joints. See Exod. 25. on v. 31. into his sign upon his flowers it was massed, according to the fashion [Heb. rearaz, asphel, huc, i.e. fashion or pattern] which the LORD had showed Moses, [i.e. on the mount Exod. 25. 40.] so he had made the Candlestick.

5 And the LORD spake to Moses, saying:

6 Take the Levite out of the midst of the children of Israel, and let us then, [Which was done when the Levites, being solemnly set apart for the service of the LORD, and separated from the rest of the Tribes, were sprinkled with the fire-water, and shaved, and their cloaths washed, and sacrifices offered for them. See further hereof in the following verses.]

7 And thus: all ye do to them to cleanse them, sprinkle upon them water of expiation, [i.e. water for to unbind, i.e. to cleanse and purify them from sins, according to the Ceremonial Law. Of this water see below v. 19. where it is called water of separation.] and they shall let their razor go over all their flesh, and shall wash their cloaths, and clean the vessels.

8 After that shall ye take a bullock, a young one: [Heb. the son of Bos, and so in the sequel] with his near-offering of meal-flower, mixt with oil, and a number of bullocks, a young one, that shall take for a sin-offering.

9 And thou shalt cause the Levites to approach before the Tent of the congregation, and thou shalt cause the whole congregation of the children of Israel to assemble?

10 Then thou shalt cause the Levites to approach before the Tent of the congregation: and the children of Israel shall lay their hands upon the Levites: [Understand the chief of the Tribes, and some of the principal rank among them, who were used to transact and execute such publick business in the name and behalf of all the Congregation. Of the laying on of hands, see Gen. 48. 14. and Lev. 1. on v. 4.]

11 And Aaron shall wave the Levites, [i.e. offer up, give an dedication them] for a wave-offering [See of the wave-offering properly called thus, Lev. 17. on v. 30. but it is meant: the Hebrew word is generally taken for any thing offered and dedicated to God, in which sense ye find it used, Exod. 25. 22. and chap. 28. 24. 29. and here in the following verses, 13. 15. and 21. although the signification (according to some) may likewise take place here, viz. that they were waved towards the four parts of the world] before the face of the LORD, in the behalf (or because) of the children of Israel, that they may be for to administer the service of the LORD.

12 And the Levites shall lay their hands upon the head of the bullocks, after that prepare them one for a sin-offering, and one for a burnt-offering to the LORD, to make expiation over the Levites.

13 And thou shalt put the Levites before the face of Aaron, and before the face of his sons, and thou shalt wave them for a wave-offering to the LORD.

14 And thou shalt sever forth the Levites out of the midst of the children of Israel, that the Levites may be mine.

15 And after that the Levites shall come into service

the Tent of the Congregation: and thou shalt cleanse them, and shalt wave them for (a) wave-offering. [Oth. when thou shalt have cleansed them, &c.]

16 For they are given [So above chap. 3. v. 9.] they are given me, out of the midst of the children of Israel: for the opening of every wound [see above chap. 3. on v. 12.] for the first-born of every one of the children of Israel, have I taken them to me.

17 For all the first-born among the children of Israel is mine, among men and beasts, on that day when I smote all the first-born of the Land of Egypt, have I hallowed them unto me.

18 And I have taken the Levites, for all the first-born among the children of Israel.

19 And I have given the Levites, Aaron and his sons, for a gift [Heb. given, given in them] out of the midst of the children of Israel, for to administer the service of the children of Israel in the Tent of the Congregation, and to make expiation for the children of Israel. [i.e. that by their pactions they may supply the place & function of the first-born of the Israelites. See above, chap. 3. on v. 7. and by their ministrick administer the expiation offerings. Which above all others were to be performed on all occasions] that there may be no plague among the children of Israel: which the children of Israel should draw near to the Sanctuary, [which the Levites therefore were to perform in their behalf; an example of such a plague we have in King Hizab 2 Chron. 26. 16.]

20 And Moses and Aaron and all the congregation of the children of Israel did on the Levites: according to all that the LORD had commanded Moses of the Levites, for the children of Israel, did on them.

21 And the Levites finished the duties [Which according to the Ceremonial Law, was done by washings, sprinklings and sacrifices.] Lev. 1. 5. 10. 11. 12. 13. 14. and washed their cloaths, and Aaron waved them for a wave-offering [see above on v. 11.] before the face of the Lord; and Aaron made expiation over them to cleanse them.

22 And after that the Levites came to administer the service in the Tent of the Congregation, before the face of Aaron, and before the face of his sons: according as the LORD had commanded Moses of the Levites, so they did on them.

23 And the LORD spake to Moses, saying:

24 This is that which concerneth the Levites of five and twenty years old and upwards, shall they come into fight the fight [See above chap. 4. on v. 3.] in the service of the Tent of the Congregation. [The Levites in regard of their age were divided into four ranks or degrees: The first sort from their infancy to their five and twentie year were Schollers and Apprentices, and instructed in the things concerning the Law and their functions. The second, from twenty five to thirty years, began to put their hands to the work, and to practice what they had learned. The third sort from thirty years to fifty, administered the whole service of the Levitical Office completely. The fourth sort being come once to fifty and upwards, were free of the handy-work of the Ministry, having nevertheless the care and oversight of those which were in actual service. Compare above chap. 3. the Annot. on v. 15.]

25 But from being fifty years old, he shall go from the Warfare of this service, and he shall sever more.

26 Yet he shall serve with his brethren, [i.e. the rest of the Levites, employed in the Tabernacle, and not being come to that age of fifty years] in the Tent of the Congregation, for to take care of (or, observe) the Guard. [i.e. for to look to, and have an inspection on those which did serve in the Tabernacle, to the end, that all things might be done and performed with good order and edification, according to the Lawes of God, in that behalf.

help. Others, to be helpfull to them in their Ministerie: and he shall not administer the service: thus shall thou do to the Levites in their Guards.

CHAP. IX.

A returne of the Passover kept in the wilderness, verse 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 And the LORD spake to Moses in the wilderness of Paran, in the second year after that they were gone forth out of the Land of Egypt, [Others, And the LORD spake to Moses, &c.] (And to likewise in the sequel of this Text, to verse 7.) to wit, before the numbering of the Israelites, above chap. 1. v. 1. which happened in the second month of the second year: but this relation is now incident after here, by reason of the unclean and travelling pactions, who could not keep the Passover in the first month, and were therefore remitted to the second month. See below, v. 11. in the first month, [called Nisan by the Hebrews, Nehem. 2. 1. Esh. 3. 7. and Arab. See Exod. chap. 13. on v. 4. and chap. 23. 15. and agreed for the most part upon our March] (aying: 2. Let the children of Israel keep the Passover [See of this word, Exod. 12. on v. 11. and Lev. 23. on v. 5.] on its fit (or appointed) time; [See Exod. 12. 6.]

3 On the fourteenth day of this month bewixt the two Evens [See concerning this expression, Exod. 12. on v. 6.] shall ye keep the same, on its fit time: according to all the institutions thereof, [whereof see Exod. chap. 12. and 23. and Levit. 23.] and according to all its rights shall ye keep the same.

4 A bullock thou shalt use unto the child, a of Israel, that they shall keep the Passover.

5 And they kept the Passover, on the fourteenth day of the first month, bewixt the two Evens in the wilderness of Sinai, according to all that the LORD had commanded Moses, for to the children of Israel.

6 Then there had been people [Under the Hebrew word here rendered people, properly signifying men, there are likewise women comprehended in this passage, Gen. 39. 11. 14.] which were unclean [i.e. according to the Ceremonial Law, betokening the spiritual uncleanne]: understand therefore such as were unclean, for having touched a dead body, or had gone into a house, where a dead body was, or had accompanied the dead body to the grave. See Leviticus, 11. vetic 1. and 11. 1.

7 Over the dead body of a man, [Hebrew, the soul; see Leviticus, 19. on vetic 28. and so likewise, in the ensuing verse here] and had not been able to keep the Passover; [See Levit. 7. 2. where the unclean (ones) are forbidden to eat of the thank-offerings] on the same day: [i.e. upon the ordinary appointed and set day: therefore they drew near before the face of Moses, and before the face of Aaron, on that same day.]

8 And these people said to him, we are unclean over the dead body of a man: why should we be abridg'd, [Or kept back, or, off] that we should not offer the sacrifice of the LORD, [understand hereby the Passover, which is so called both here and vetic 13. and Exod. 12. 27. partly, because the slaying thereof was done by, and according to Gods speciall command, for to keep their deliverance

out of Egypt in continual remembrance, and to offer God thanksgiving for it. Exod. 12. 27. partly, also because that slaying of the Passover-Lamb had a Type and Figure, pointing at the sacrifice of our LORD Jesus Christ, 1 Cor. 5. 7.] in its set time, in the midst of the children of Israel?

8 And Moses said to them: Abide standing, that I may hear what the LORD shall command you.

9 Then the LORD spake unto Moses, saying: 10 Speak unto the children of Israel (aying: when any one among you, among your families shall be unclean over a dead body, or absent a great way, shall not wish-stand keep the Passover to the LORD:

11 In the second month on the fourteenth day, between the two Evens [shall they keep the same: with uncleanne (brack-lawe), and bitter sauce, [Heb. bitterness] shall they eat the same, viz. the Passover. See this manner of speaking likewise, Dent. 16. 7. 2 Chron. 30. 18. Jobn 18. 18. and understand thereby the Paschall-Lamb, which is called the Passover, or Pasching-bird, for the reasons given, Levit. 23. on vetic 5. the like is to be understood of the phrase to slay the Pascha, or Pass-over, Exod. 12. 21. Dentononion 16. 26. to cook, or, dress the Passover, Dent. 16. 7.]

12 They shall leave nothing of it over until the morning, and they shall break no bone thereon; according to all (or every) Institution of the Passover, shall they keep the same.

13 When a man that is clean, and is not upon the way, (or journey) and shall neglect to keep the Passover, then that soul shall be rooted out, out of his people. [See Gen. 17. on vetic 14. for he hath not offered the sacrifice of the LORD, on its fit time: that same man shall bear his sin. [See Levit. 5. on v. 1.]

14 And when a stranger sojourneth with you, and he will likewise keep the Passover unto the LORD, according to the Institution of the Passover, and according to the manner of it, [See Levit. 5. on v. 10.] thus he shall keep it: there shall be one kind of Institution for you, both to the stranger and to the in-born of the Land.]

15 And on the day of the setting up of the Tabernacle, the cloud [whereof see Exod. 13. on v. 3.] covered the Tabernacle upon the Tent, [i.e. not properly over the court, but in some sort over the Holy place, especially, over the most Holy, where the Ark of the Testimony was] of the testimony: [See above, ch. 1. on v. 50.] and in the evening (there) was over the Tabernacle as a shape of fire, until the morning.

16 Thus it happened continually the cloud covered the same: [i.e. the Tabernacle, viz. by dayes aspeareth by, Exod. 13. 21. and is to be gathered likewise from the vetic foregoing] and by night there was a shape of fire.

17 But after that the Cloud was lifted up from above the Tent; thus the children of Israel likewise journeyed after that: and in the place where the cloud stayed, there the children of Israel camped themselves.

18 After (Or, according to) the mouth of the LORD the children of Israel journeyed, and after the mouth of the LORD they camped themselves: [i.e. thus they did, according to the Order or Precept of the LORD: understand, according as God made it known by the Cloud, which was a token of his Presence, whether the same was lifted up, or stood still. For that same was unto the Israelites instead of a command of the LORD, according to which they were to govern themselves, in their removings and abodas] all the dayes wherein the Cloud remained over the Tabernacle, they camped themselves.

19 And when the Cloud layed, [Heb. prolonged] many dayes over the Tabernacle, then the children of Israel took care, (or, observed) the Guard of the LORD. [i.e. they diligently then attended the whole publick Service or Worship of God; Compare Levit. 8. 35. and above, chap.

chap. 3 ver. 7. They likewise observed what the LORD was doing, whether he was lighting up the cloud, or caused it to rest; according to which they were either to journey, or stay; and journeyed not.

20 Now when it was that the cloud was a few days, [Hebr. days of number, i. e. few. See the like expression, Gen. 24. 30. and the Annot.] upon the Tabernacle, according to the mouth of the LORD, they camped themselves, and according to the mouth of the LORD, they journeyed.

21 But in case that the cloud was there from the evening to the morning, and the cloud was lifted up in the morning, then they journeyed: or by day, or by night, when the cloud was lifted up, they journeyed.

22 Or, when the cloud delayed two days, or a month, or (many) days, [Hebr. days. This word placed alone thus, signifieth some or many days. See Gen. 4. on v. 3. or a whole year. See Levit. 25. on v. 29.] upon the Tabernacle, staying upon it, then the children of Israel camped themselves, and journeyed not; and when it was lifted up, they journeyed.

23 According to the mouth of the LORD they camped, and according to the mouth of the LORD, they journeyed; they observed the Guard of the LORD, according to the mouth of the LORD, by the hand of Moses. [i. e. by his service or Ministris. See Exod. 4. on v. 13. and Lev. 8. on v. 36.]

CHAP. X.

Command of making two silver Trumpets, with a direction to what end, when, how, by whom, and with what good success they should be used, v. 1. 2. 3. 4. a relation of the Israelites removing out of the wilderness of Sinai, to that of Paran, 1. In what order they marched, 5. 14. Moses his endeavour to get Heber his father in Law, to go along with him, 29. The prosecution of the journey 32. The prayer of Moses, which he used, when the Ark was removed, and set down again, 35.

MOREOVER, the LORD spake unto Moses, saying:

2 Make thee two silver Trumpets: [The use whereof was threefold. First, to call the Congregation together, v. 2. to wit, the Ecclesiastical, v. 5. 7. 10. and the Civil, v. 4. secondly, to make the Camp to break up to journey, v. 2. 5. 6. Thirdly, to arm the Militia, and rouse them up to fight against the enemies, v. 9. of sight (or missile) Or beaten work. See above, chap. 8. and v. 4. where mention is made of the golden Candlestick, which was of pure beaten mistle gold; and they shall be unto thee, for the Congregation, and for the marching of the Camps. [i. e. to call the Congregation together, and to make the Camp to march.]

3. When they shall blow the trumpets, whose office it was; See below v. 5. 6. 7. shall blow with a broken tube, as below v. 5. 8. 7. but with a plain long produced union; as appears by the comparing of thole verses [with the same] [i. e. with both of them, as appears by comparing the next verse.] then shall the whole congregation be gathered unto thee, at the door of the tent of the Congregation.

4. But when they shall blow with the one, then the chief of the Heads of the Thousands of Israel shall be assembled to thee.

5. When ye shall blow, [with] for the first time (or journey) as appears by comparing this ver. with the next; with a broken found, [united] such a one as doth not make a reddie plain union, but a differing, interchanging, quavering and uneven tube; and thus the Hebrew word is taken in the following verses, 6, 7, 9.] then the Camps which are camped Eastwards, shall march.

6 But when ye shall blow the second time with a broken found, then the Camps, which Camp Southward shall march: they shall blow with a broken found for their marches.

7 But in assembling the Congregation, ye shall blow, yet make no broken found.

8 And the sons of Aaron the Priest, shall blow with these Trumpets: and they shall be unto you for a perpetual institution, [Hebr. institution of eternitie. See Gen. 13. on v. 5.] by your generations.

9 And when you shall march in your land to fight against your Enemy that direffeth you, ye shall likewise make a broken found with these Trumpets: then shall ye have in remembrance before the face of the LORD your God, and ye shall be delivered from your enemies. [Understand, not as if the deliverance and good success of the people of God depended on the blowing of these Trumpets; but that they were not to blow or found the horn, nor march forth to battel, but according to Gods command, and relying on him alone for help: in which cases, the founding of the Trumpets was a token to them of Gods assistance. How remembrance is attributed unto God, See Gen. 8. on v. 1.]

10 Likewise on the day of your rejoicing, [i. e. when the LORD shall have removed any notable judgement from, or bestowed any extraordinary mercy upon you; over which they were wont to rejoice, and to give God publick and solemn thanks in the assembly. See Psalm 48. and 118.] and in your fest high times, [wherein honestly rejoicing and cheerfulness was not onely allowed, but also enjoyed them, Deut. 16. 14.] and in the beginnings of your months, [Hebr. heads of, &c. so below, chap. 28. 11. See herof an example, Neh. 3. comparing the first verse with the tenth and the eleventh.] ye shall likewise blow with the trumpet, as ever you be at offering, or ever you thank-offering, and they shall be for an remembrance unto you, before the face of the LORD your God; [the sense is, that the LORD would be gracious unto them, and do them good, if they should attend according to his command, for to return him praise and thanks for his mercies and benefits. Compare this with the Annot. on the former ver.] am the LORD your God.

11 And it came to pass in the second year in the second month, [Of which see above, chap. 1. on v. 1.] on the twentieth of the month, that the cloud [spoken of before, chap. 9. v. 15.] was lifted up from above the Tabernacle of the Testimony. [See above, chap. 1. on v. 50.]

12 And the children of Israel marched up by (Or according to) their marches, [i. e. in such order as was, as God had commanded and prescribed them to march, above, chap. 2.] out of the wilderness of Sinai: and the cloud remained [Hebr. dwelled, i. e. rested] in the wilderness of Paran. [See Gen. 14. on v. 6. before the children of Israel fully arrived in this wilderness, they had yet another camping or leaguer place called Tabera below, chap. 11. v. 3. and a second called Kibroth Tawar, below, chap. 11. 34. and a third called Hazereth, below, chap. 11. 35. from whence they arrived at last in the wilderness of Paran below, chap. 12. v. 16.]

13 Thus they marched for the first time according to the mouth [i. e. command. See Gen. 41. on v. 40.] of the LORD by the hand [i. e. ministris or direction and conduct, see Exod. chap. 4. 13.] of Moses.

14 For at first (there) marched the Banner of the Camp of the children of Judah, according to their hosts; [i. e. according to the orders and marshallsing settled in the Camp of Juda, under their respective Commanders conduct] and over his Hosts, (there) was Nathaniel the son of Aminadab.

And over the Host of the Tribe of the children of Issachar, (there) was Naphaniel the son of Zuar.

16 And over the host of the Tribe of the children of Zebulon, (there) was Elitah the son of Helon.

17 And the Tabernacle was taken off, and the sons of Goshon, and the sons of Merari marched, carrying the Tabernacle: [They marched immediately after the banner of the children of Juda, that they might set up the Tabernacle where they were to camp, arrivng of the six Kohathites, who were to carry the Sanctuary, or the holy vails and furniture themselves in person. See v. 25.]

18 After that, (there) marched the banner of the Camp of Reuben, according to their hosts: and over his host (there) was Efigur the son of Salu.

19 And over the host of the Tribe of the children of Simeon, (there) was Salaniel, the sonne of Zuradai.

20 And over the host of the Tribe of the children of Iud, (there) was Elitah the son of Dehuai.

21 And (there) marched the Kohathites, carrying the tables and the ark, [the tables of the Gatonies and Mearais, being gone before, and marched away with the Camp of the Tribe of Juda, as may be seen by the 17. ver.] and set up the Tabernacles against that these [the Kohathites] came.

22 After that marched the Banner of the Camp of the children of Ephraim, by their hosts, and over his host (there) was Elitah the son of Amiad.

23 And over the host of the Tribe of the children of Manasse, (there) was Gamaliel the sonne of Pedasur.

24 And over the host of the Tribe of the children of Benjamin, (there) was Abihai the sonne of Gidon.

25 Then (there) marched the Banner of the Camp of the children of Dan, concluding all the Camps together by their hosts: [Hebr. gathering all the Camps. This is let down thus, in regard that Dan with the two other Tribes joined to his Banner, did bring up the Rear, and so concluded all the rest that marched before, that none should tarry behind. Thus the Rear is likewise spoken of Ios. chap. 6. 13.] and over his host was Abiezer the son of Amiaidai.

26 And over the host of the Tribe of the children of Aser, (there) was Pigeil the son of Oebran.

27 And over the host of the Tribe of the children of Naphthali, (there) was Abirai the son of Enan.

28. These were the marches of the children of Israel, by their hosts when they journeyed. [i. e. these were the Orders, according to which the Israelites did march, when they removed and journeyed.]

29. Moses now said, [Or, had said, for some hold that this happened when he was first come to him in the wilderness, Exod. 18. 17.] to Hobab [this is held to be the name, that Exod. 18. 1. was called Jethro] the son of Reuel, [Hebr. Reuel, or Reuel.] the Midianite: Moses saith in Law: We journey toward that place, wheres the LORD said, I will give thee: that: go with us, and we shall do well to thee, for the LORD hath spoken the good (on that which is good) over Israel. [Compare Gen. 18. 19.]

30. He said to him, I will not go: but I will give to my Country, and to my kindred, [Some are of opinion, that this absolute refusal was but for that time, and that he would first return homewards, but came again afterwards unto the Israelites, seeing the Scripture maketh mention of his posterities dwelling among them, Iud. 1. 16. and Chap. 4. 11. 17. 1 Sam. 15. on v. 6. 2 Kings 10. v. 15. 1 Chron. 2. 55. Jer. 35. 2.]

31. And he said, forsake us not (I pray) for since thou knowest, that we camp in the wilderness, thou shalt be eyes to us. [Heb. 20. 13. i. e. a good guide and leader, to conduct us most conveniently through their untolden, unknown, and over-grown ways, which thou

art better acquainted with then any of us. Oth, and that thou hast been our eye.]

32. And I shall come to passe when thou shalt go with us; and that same good shall happen, whereby the LORD shall do well by us, that we shall likewise do well unto thee.

33. So they marched three days journey from the mount of the LORD; [Understand Mount Sinai, and Horeb, called the Mount of the LORD, & meant that there the LORD had revealed himself, and given his Law upon the same. See Exod. 3. 1. and 33. 6. Deut. 1. 2. 1 Ki. 19. 8.] and the Ark of the covenant of the LORD [so called, because that therein were laid up the two stone Tables by Moses, when the LORD had made a Covenant with the children of Israel, as they were coming out of Egypt, and marching towards the land of Canaan, Exod. 25. 16. 1 Kings 8. 9. 2 Chron. 5. 10.] journeyed [with] being carried by the Priests, Deut. 31. 9.] three days journey to spie out a resting place for them.

34. And the cloud of the LORD was over them by day, when they marched forth out of the Camp.

35. Now it came to passe in the marching of the Ark, that Moses said, Arise, LORD, and let thine enemies be scattered, [Hebr. thine enemies shall be scattered, &c.] and thy haers flee from thy face.

36. And when it rested, he said; Return, LORD [to] Oth, with, by] the ten thousands of the thousands of Israel, [i. e. to the great number of the children of Israel, being almost numberless.]

CHAP. XI.

The murmuring of the people, with the punishment and cure thereof, v. 1. 2. 3. 4. an other murmuring yet, proceeding from a lusty after flesh and after meat, Labbing the Man, 4. which is without described here, 7. Moses complaint hereupon, wishing he might be released of his charge, 10. God commands him to gather 70. of the ancientest of Israel before the Tabernacle, for to help him bear the burden, 16. He promises to give the people flesh to eat, 18. rebuketh Moses for building it an impossible thing, 21. The seventy men are called, and answered with necessary gifts, 24. God greiveth greatly to the Israelites, which they feed on, 31. but yet a grievous plague wisheth, 33. and journey on, 35.

AND it came to pass, when the people were complaining, [Oth, and the people were as complaining, (or, bemoaning themselves) i. e. full of complaints; or, bemoaning themselves sullen, much displeas'd, disgusted and unsatisfied, full of grumbling, and finding fault with every thing. The reason hereof seemeth to have been the frequent troubles and inconveniences of their journeyings] (that) it was evil in the eyes of the LORD, [i. e. much displeas'd him: thus men or things are said to be evil in the sight, or eyes of the LORD: when they displeas'd him greatly. See Gen. 38. on v. 7. compare below v. 10. and the note.] for the LORD heard it, so that his anger kindled, and the fire of the LORD began to burn against the people, and to consume in the uttermost of the Camp. [This fire the LORD had caused to fall down from heaven in a wonderful manner, either by lightning or otherwise: so that they well perceived, that it came from the LORD, punishing their evil and refractory complainings. Compare 2 Kings 1. 12. and the Annot.]

2. Then the people cried to Moses, and Moses prayed to the LORD, and the fire was quenched.

3. Therefore he called the name of that place Tabera: [This word doth signifie a kindling, or brand. In this place the Israelites had pitched their Camp, and it was otherwise called Kibroth-Tawar, below v. 34. and 35.]

and Num. 33, 16. the diversitie of the names implieth the diversitie of the situations *Tavera*, lying nearer to Egypt, and *Kibrath Tavaa* nearer unto Canaan. In the rehearsal of the camping-places, *Tavera* is past over, and *Kibrath Tavaa* only mentioned, below chapter 33, 16.] because that the fire of the LORD did burne among them.

4. And the common people [Or the concourse, or gathering root of the multitude, understand hereby such as were come forth with the Israelites out of Egypt, and used to the diet of that Countrey, continually talking of it, whereby they had caused the Israelites to murmur now. See of these, Exod. 12, 38.] which was in the midst of them, was seized with lustings; [Hebr. were lusted with lusting, or, lusted the lusting, i.e. they lusted exceedingly] to eat flesh again; [see 2 Chron. 36, on v. 14.] therefore also the children of Israel wept again. [Hebr. therefore the children of Israel turned and wept, i. e. wept again. The Verb *turn*, being joined to another active Verb, doth often signifie but a renewing and repeating of the same action] and said, who shall give us flesh to eat?

5. We remember the fishes which we did eat in Egypt for nothing; 3 the Cucumbers and the Pompions, and the Leeks, and the Onions, and the Garlicke.

6. But now our soul [i. e. our life, see Gen. 19, on v. 7. is drie (or withered) [i.e. faint, through want of that refreshing we had by change and variety of diet] there is nothing at all, besides this Man, before our eyes. [Hebr. besides our eyes to the Man, i. e. our eyes see nothing but Man.]

7. The Man now was like Coriander-seed, and its colour [Hebr. eye for the colour is discerned by the eye] was as the colour of the Beledah. [The meaning is, that the Man in its outward shape and hue, had the colour of the Beledah;] whereof see Gen. 2, on v. 12. it is probable, that the name Beledah here significth the gum dropping from the tree of that name, and being very transparent.

8. The people ran to and fro, and gathered [i. e.] in ground it with milnes, or pounded it in mortars, and build it into pits, [Or kistles] and made cakes of it; [see Gen. 18, on v. 6.] and the taste of it was as the taste of the best moisture of Oyl. [i. e. the uppermost part of the Oyl, which was altogether free from dregs, and had a certain sweet favour. See Exod. 16, on v. 31.]

9. And when the Dew fell down by night upon the Camp, the man did fall down upon the same.

10. Then Moſeb heard the people weep by their bouſholds and every one at the doore of his Tent: and the anger of the LORD was much incensed, also it was cuill in the eyes of Moſeb. [i.e. it much displeas'd him. See of this manner of speaking, Gen. 21, on v. 11. and compare above the Annot. on v. 1.]

11. And Moſeb ſaid to the LORD: why haſt thou done, (deale) all by thy ſervant, and why haſt I found no grace in thine eyes. [See Gen. 6, on v. 8. as also below, v. 15.] that thou layest the burthen of all this people upon me?

12. Have I then conceived all this people? have I brought them forth? [Or, begotten (engendered) them] that thou shouldst say to me: Bear them, in thy before, like as a father-father beareth the sucklings, unto the land, which thou shalt swear unto their fathers?

13. Whence should I have the flesh, to give unto all this people? for they weep against [or toward] me, saying, Give us flesh that we may eat.

14. I alone am not able to bear all this people: [i. e. the whole burden of all this people. See above v. 4.] for it is too heave for me.

15. And if thou do (deale) thus by me, kill me outright [Hebr. killing, kill me, or, putting to death, put me to death, i. e. let me die rather forthwith, that I may be rid of this burthen] if I have found grace in thine eyes;

and let me not behold my misfortune. [Hebr. my evil, i. e. my vexation, and continual grievous trouble; compare Gen. 19, the Annot. on v. 19.]

16. And the LORD said to Moſeb: gather me ſeventie men out of the ancientest of Iſrael. [Of these, see Exod. on v. 16. and Lev. 4, on v. 15.] whom thou knowest to be [i.e.] not only by name and calling, but in deed and practice] the Ancientest of the people, and the Governours of them: [I understand the chief Officers and Commanders. Compare Exod. 5, 6. Deut. 16, 18.] and thou shalt bring [Hebr. take, i. e. having taken or made choice of, and bring] them before the Tent of the Congregation, and there they shall put themselves by thee.

17. Then will I come down [Spoken of God after the manner of man; see Gen. 11, 5. and 35, 13. with the Angel speak with thee there; and I will separate of the spirit, i. e. of the same gifts of the Spirit, and that without impairing the gifts of Moſeb. The Word *Spirit* is frequently used for the gifts of the Spirit; as below, chap. 27, 18. [Pſalm 51, 14. Joel 2, 28. John 7, 39, &c.] which is upon thee, and lay upon them: and they shall bear the burthen of this people (together) with thee, that thou bear it not alone.

18. And to the people thou shalt say, Hallow your selves, [See Lev. 11, on v. 44.] against tomorrow, and ye shall eat flesh, for ye have wept before the ears of the LORD; saying, who shall give us flesh to eat? for we starved mil. [Hebr. it was well, or, good with us in Egypt; therefore the LORD will give you flesh, and ye shall eat.]

19. Ye shall not eat one day, nor two dayes, nor five dayes, nor ten dayes, nor twentie dayes.

20. For a whole month [Hebr. month of dayes, i. e. a full compleat month, every day thereof. See Gen. 29, on v. 14. and so in the next verse.] until it come forth at your nose, and become a loathing to you, because that ye rejected the LORD, that is in the midst of us, and wept before his face, saying: why did we come forth out of Egypt now? [Or thus, or hitherwards.]

21. And Moſeb ſaid, This people is fix hundred thousand ſouls. [Above chap. 1, 46. there is added to this number, three thousand five hundred and ſiftie more;] when it should seem, that since that telling, the number was now diminished, or that Moſeb contented himself to make use of the round figure, in lieu of the odd. See the like, Exod. 12, 37. compare Gen. 1, 5, 3. and the note there, in whose midst I am; and thou hast said, I will give them flesh, and they shall eat a whole month. [Hebr. 4 month of dayes.]

22. Shall there then be killed sheep and Oxen for them, to suffice them? [Hebr. to find before them, viz. flesh to fatisfie them; the Hebrew word doth properly signifie to fatisfie, but here it is taken for to be enough, or sufficient;] as also Job 17, 16. Job 24, 14. [I shall all the fishes of the Sea, be gathered for them to suffice them?]

23. But the LORD said to Moſeb; should the LORDS hand be shorted then? [i.e. his power to small and confined, that he should not be able to perform, what he foretold;] [thou shalt see now, whether my word shall come to pass to thee or not?]

24. And Moſeb went forth, and spake the words of the LORD unto the people; and gathered ſeventie men out of the ancientest of the people. [According as God had commanded him, above v. 16. though two of them stayed behind; below v. 26. and put them round about the Tent, viz. of the Congregation. See above v. 16.]

25. Then the LORD came down in the cloud [Which covered the Tabernacle; see Exod. 40, 28. Others, in a cloud. This cloud was a token of the Majesty and present apparition of God, so likewise below, ch. 12, on v. 5.] and spake unto them, and separated of the Spirit, [see above on v. 17.] that was upon him, laid (him) upon the ſeventie men, (the ancientest): and it came to pass, when the Spirit rested

upon them, that they prophesied, [this word significth here, to utter and declare, though the inspiration of the Spirit the great virtue and mighty deeds of God. See the same word used in the like sense, 1 Sam. 10, 5. Joel 2, 28. Acts 2, 17. 2 Pet. 1, 21. &c.] afterwards they prophesied no more; [this virtue taken being sufficient for one to render them as if with themselves of their calling unto this change, and to see them established before the people; as likewise, 1 Sam. 10, 6, 10; 12, 19. Others, and need not, or, to prophesie, i. e. that they forwards the Spirit of Prophecy looketh them not.]

26. But Miriam and Aaron in the Camp: the name of the woman was Miriam, and the others name was Aaron; and that spirit rested upon them; [for they were among the enrolled.] [i. e. of the number of those whom Moſeb had called into his assistance: as appeared above, verse 24, 25. though they were not come forth to the Tent] and they prophesied in the Camp.

27. Then (there) ran a voice, and brought word to Moſeb, and ſaid, Eldad and Medai prophesie in the Camp.

28. And ſpake the ſon of Nun the ſervant of Moſeb, to his brethren young men; [Others, ſon by his youth] ſupplend and ſaid, Miriam and Aaron ſpake ſeditiously.

29. But Moſeb ſpake unto them; Art thou jealous for me? I wish I were upon thee, or doſt thou grudge unto any that he hath the same or like gifts of the holy Spirit with me? Compare here with the jealousy of Jophu the Baniſt his diſciples, Job 3, 26. [O that [Hebr. Who shall give thee, &c.] a Hebrew phrase of wishing, which see Deut. 5, on v. 29.] all the people of the LORD were prophets, that the LORD would give his Spirit over them.

30. After that Moſeb gathered himself to the Camp, he and the ancientest of Iſrael.

31. Then (they) went forth a wind from the LORD, and ſtood Quills from the sea, and ſcattered them by the Camp about a dayes journey this way, and about a dayes journey that way round about the Camp; and (they) were about two hills above the earth.

32. Then the people arose, all that day and all that night, and all the next day, and gathered the Quills; he that had least had gathered in portions. [Of the word *Home*, significth a certain measure, see Lev. 27, on v. 16, other, beip.] and they spread them in ſun for themselves [Hebr. spreading they spread them] round about the Camp.

33. Thou shalt see yet between their teeth, before it was covered, [By the former twentieth verse it appeared that this hapned at the end of a month, thus long they fastid their lusting after flesh-meat:] then the anger of the LORD, kindled against the people, and the LORD smote the people with a very great plague.

34. Therefore they called the name of that place, *Kibrath Tavaa*, [i.e. Lust:] a camping-place for Kebrath; for that there were many buried there, who having loathed the Man, had glutted themselves with flesh, which the LORD indeed had given them, but in his anger] for there they buried the people, that had been lusting.

35. Frend *Kibrath-Tavaa* the people, unweel to Harzeveth; [Another camping-place of the Israelites in the wilderness. See of this likewise, Num. 33, 17. and Deut. 1, 1.] and they said, [Hebr. were] in Harzeveth.

CHAP. XII.

Miriam and Aaron murmuring against Moſeb, v. 1. &c. for which they are both rebuked of God, 6. and Miriam besides punished with leprosy, 10. Aaron humbled himself before Moſeb, who interceded for Miriam to the LORD, 11. and is heard in her behalf, she remaining seven dayes without the Camp, 14.

Miriam now spake, and Aaron, against Moſeb, [Miriam is placed before Aaron here, for that it should first be the worst traitor of this murmuring, for which cause she was likewise punished in an especial manner, below, v. 10. by reason of the woman the cause, which he had

taken;] her proper name, as some conceive was *Zippora*, Exod. 2, 21. but she is called a Cufite, from the people of whom she descended; understand not the Cufites illud from *Chaz, Gen. 10, 6.* but of the Midianites: it seems the Scripture doth comprehend under the name of Cufites, not only the *Moors* or *Aethiopiens*, but also the *Egyptians*, & the *Arabians*, and the *Midianites*, and the people inhabiting thorough all. See Gen. 2, on v. 13. and 10, on v. 6. others, the *Moore* or *Aethiopian* for he had taken a Cufite to wife.

2. And they spake, both the LORD then [Hebr. only by Moſeb?] hath he not likewise spoken by us? [Miriam is called a Prophetess, Ex. 15, 20. and God hath promised to be with Aarons mouth, that he should be a mouth to his brother Moſeb; xod. 4, 15, 16.] and the LORD heard it.

3. But the man Moſeb was very meek; [Or patient, slow to anger, tenderly affected;] i.e. he bore this upbraiding patiently, wherewith his filter and brother had provoked him; as also otherwise he was of a very mild and patient disposition to bear with all men, for the injuries done to his portion [where] all men that were upon earth.

4. Then the LORD spake unto a sudden to Moſeb, and to Aaron, and to Miriam; ye three come forth unto the Tent of the Congregation; [viz. out of your own Tents] and they three came forth.

5. Then the LORD came down [See above ch. 11, on v. 17. in the cloud pillar, see above chap. 11, on verse 25. and stood at the doore of the Tent; then he called Aaron and Miriam, and they both came forth.]

6. And he said, Hear now my words: If there be a Prophet (among) you, I the LORD shall make my self known unto him by a vision, [See of Prophetical visions, Gen. 1, 5 on v. 1. and 46, on v. 2.] by a dream shall I speak unto him, [of Gods appearing in a dream, see Gen. 20, on v. 3. and 28, on v. 12.]

7. This is not my servant Moſeb: who is faithful in all my house.

8. [From] mouth to mouth do I speak with him, [i. e. by mutual conference, familiarly without interpreter or intertollence, very plainly, clearly, and by an articulate voice, compare Jer. 3, 24. Job 12, 1. in like sense it is said, to speak with one face to face. See Exod. 33, 11. and Deut. 5, 4. with the Annot.] and (by) beholding, [viz. not of the divine essence (which is invisible, Exod. 33, 20, 23. Job 1, 18. and 1 Tim. 6, 16.) but some extraordinary token of his Glory.] And although he likewise appeared to the rest of the Prophets divers wayes, nevertheless, those wherein he appeared to Moſeb, were clearer than any other; in which regard Moſeb here is preferred before all other Prophets. Exo. 33, 11, 20, 22, 23. and Deut. 34, v. 10.] and not by dark words: and he regardeth the likeness of the LORD; [these and some of the former words are read thus by others, and (by) face, and not by dark words, or likeness of the LORD doth he see:] wherefore then were ye not afraid to speak against my servant, against Moſeb?

9. Then the anger of the LORD did kindle against them; and he smote Miriam.

10. And the Cloud withdrew from above the Tent, and loe Miriam was leprous, (white) as snow: [This was not a common, and vulgarly every where known leprous, but a special malignant kind thereof, which reigned much in Egypt, and clave to the Inadites for their sins; whereof ye may read at large, Lev. 13, 2. and thofe which were smitten or visited with it, became altogether bloodless as it were, and as wan and pale as a dead body, all the blood being expelled and tainted, like likewise of the phrase here used, Exod. 4, 6. and 2 King. 5, v. 27.] and Aaron beheld Miriam, and he was leprous.

11. Therefore Aaron ſaid to Moſeb, ah my Lord, lay not the blame upon ſe (I pray) wherewith we have ſinned, deal not so with us, for we have done as thou commandedst us, and we were as thou saidst, and we were as thou saidst.

12. Let her not be, as a dead (one) of whose flesh you have counsell forth out of his mothers body, the moyle almost is consumed. [Understand that of an untimely fruit of the womb,

the womb, whose flesh cometh forth half consumed. Heb. whose moiety of his flesh is nigh consumed, in the coming forth out of his mothers body.]

13 *Moseh then cried unto the LORD, saying; O God head her I pray.*

14 *And the LORD said to Moseh; if her father had reprovedfully spit into her face, should she not be ashamed seven dayes? [Hebr. spitting hal. spit. The meaning is; Like as a daughter, whose father from some extraordinary miscarriage of hers, had spit in her face, delivered to be debarred of his presence for seven dayes at least; 3, and much more doth one of Gods daughters, having highly trespassed against him, and being therefore defiled with leprose by him all her face over, deserve to be shut out and separated from the Camp, wherein God dwelt; that others might take warning by her] let her be shut out seven dayes without the Camp, and after that receive I again. [Hebr. gathered together again, viz., to the Camp from which she was to be separated by reason of her leprose, Levit. 13. 46. and Numb. 5. 2. and afterwards received again, being made whole, Levit. 14. 8. and so in the next verse. Compare 2 Kings 5. the Annot. on v. 3.]*

15 *Thus Miriam was shut out without the Camp seven dayes, and the people journeyed not, until Miriam was received. [Hereby the reason may be gathered, why the Israelites stayed at Hazeroth, as was said before, chapter 11. v. 35.]*

16 *But after that the people journeyed from Hazeroth, and they camped themselves in the wilderness of Paran. [viz. in Ribbath, which was in the Wilderness of Paran. See below, chap. 33. 18. and of Paran it self, see Gen. 14. on v. 6.]*

CHAP. XIII.

Gods command that twelve spies, of every Tribe one, should be sent for to take a view of the Land of Canaan, verse 1. *etc.* Their Names, 5. Their charge and instruction, 15. The execution thereof, 22. Their Return and Report, together with the exhibition of the fruits of the Land, 26. Caleb encourage the people for to go and take possession of the Land, 31, but re- of his fellow-spies dissuade it, and dishearten the people, 32.

1 *And the LORD spake unto Moseh, saying; [viz. after that he had journeyed so long in the Wilderness of Paran, until they were come to Kades-barnea, a City that lay at the North-end of the Wilderness, close to the Southern hills of the Land of Canaan.]*

2 *Send the men forth to spy (or discover) the Land of Canaan, which I will give to the children of Israel; [This command the LORD gave unto Moseh, after that the people had desired of him, that it might be done, as appeareth, Deut. 1. 12.] of each Tribe of his fathers one man, [Hebr. one man, one man, i. e. of every Tribe one: See Genesis 7. on verse 2.] every one being a chief among them.*

3 *Moseh then sent them out of the Wilderness of Paran: according to the mouth [i. e. command,] above, chap. 9. 18.] the LORD: all these men were heads of the children of Israel.*

4 *And these were their Names: of the Tribe of Reuben Shimon, the son of Zaccur.*

5 *Of the Tribe of Simeon, Saphat the son of Hori.*

6 *Of the Tribe of Judah, Caleb the son of Jephunneh.*

7 *Of the Tribe of Issachar, Igeal the son of Joseph.*

8 *Of the Tribe of Ephraim, Hosca [Otherwise called Josua, verse 16. and for the most part throughout] the son of Nun.*

9 *Of the Tribe of Benjamin, Palti the son of Rapha.*

10 *Of the Tribe of Zebulun, Gaddeil, the son of Sodi.*

11 *Of the Tribe of Joseph, of the Tribe of Manasseh, Gaddi the son of Sufi.*

12 *Of the Tribe of Dan, Ammiel the son of Gemalli.*

13 *Of the Tribe of Asher, Sechur the son of Michal.*

14 *Of the Tribe of Naphthali, Nabbi, the son of Joseph.*

15 *Of the Tribe of Gad, Guel [Hebr. Genel, the son of Machi.*

16 *These are the names of the men whom Moseh sent; [Twelve in number according to the number of the twelve Tribes to spy that land i. e. to find out and discover the condition, not only of the Country, but also of the inhabitants thereof. See the following verses, 18. 19.] and Moseh called Hosca the son of Nun Josua.*

17 *Moseh sent them for to spy out the Land of Canaan, and he said to them: Go up this way towards the South, [In regard namely, not of the Camp of the Israelites, which was at Kades-barnea, and had the Land of Canaan Northwards before them, but in respect of the situation of Canaan it self, and get up the hills.*

18 *And take a view of the Land how it is conditioned, and the people that dwell therein, whether they be strong, or weak, whether there be few or many.*

19 *And how the Land is conditioned, wherein they inhabit, whether it be good or bad; and how the Cities are conditioned, wherein they dwell; whether in Camps [i. e. in open fields without walls, as Camps use to be: and this hath reference to the customs of the Arabians, who have no strong nor certain places of abode, but remove and pitch now here now there, as their occasions lead them] or in strong holds.*

20 *Also how the Land (or Soil) is conditioned, whether it be fat or lean; whether there be Trees in it or not, and strengthen your selves, [i. e. be of good cheer and undaunted] and take of the fruit of the Land: these dayes now were the dayes of the first fruits of the Vine-Graper. [i. e. it was just about the time, when the first Grapes ripened.]*

21 *Thus they went up and spied out the Land, from the Wilderness of Zin, [Hebr. Tzin. The name of a certain Wilderness, called Kadesch, otherwise lying on the borders of Palestine; below chap. 33. verse 36.] (even) unto Rebo, [a City which lay on the North-border of the Inheritance allotted afterwards unto the Tribe of Asher. Jos. 19. 28.] where one goeth to Hamath. [the name of a City likewise on the North-border of the East-part of Canaan, which afterwards fell to the share of Naphthali, Jos. 19. 35. (where it is called Hamath) 2 Kings 14. 25. and 17. 24.]*

22 *And they went up into the South, and came into Hebron, [The name of a City, of which see Gen. 23. on v. 2. and there were Abimean, Sechur, and Talmat, children of Enak; [the name of a great and famous Giant, which name is common to others, and so some would have it to be in this place, and Gen. v. 28. and 33.] See Deut. 1. 28.] row Hebron was built seven years before Zaan in Egypt. [Hebr. T'can, which is the name of a very ancient City, which is held to be the same City with Thebes, the principal Cities of Egypt, wherein the Kings and Princes used to keep their residence. See Psal. 78. 12.]*

23 *After that they came to the Vale [Or Brook, for the Hebrew word signifieth either] of Escol; [see the reason of this denomination in the next verse, and compare Deut. 1. 24.] and cut off a branch thence with a cluster of Grapes, which two of them carried upon a bearing-staff: likewise of the Pomegranates and of the figs.*

24 *That same place was called the vale of Escol, by reason of the cluster, [The Hebrew Word Escol, signifieth grapes, or, a cluster of grapes] which the children of Israel cut off thence.*

25 *Then they returned from spying of the land, at the end of fourtie dayes;*

26 *And they went (their way) and came to Moseh and to Aaron, and to the whole Congregation of the chil-*

Area of Israel in the Wilderness of Paran, [See Gen. 14. on verse 6.] unto Kades-barnea, [understand Kades-barnea, which lay in the wilderness of Paran, by the camping place of Hebron, and is to be distinguished from Kades in the Wilderness of Zin. See Genesis 14. on verse 6.] and brought report again unto them, and unto the whole Congregation, and cause them to see the fruit of the land.

27 *And they related to him, [viz. to Moseh, as the chief of the Congregation, v. r. in the presence and audience, not only of Aaron, but also of the whole Congregation, with whom the uprose or mutinie described in the next Verse] and said: We came to that Land, which the Lord sware to our fathers, and verily, it is flowing with milk and honey; [See Exod. 3. on v. 8.] and this is the fruit thereof.*

28 *Nevertheless this is a strong people, [viz. in bodies, means and number] which dwell in the Land, and the Cities are fenced, (and) very great, and we likewise, saw the children of Enak there. [see above, verse 22.]*

29 *The Amalekites, [Of which people see Gen. 14. 17.] inhabit in the South-country: but the Hittites [of this see Gen. 10. on verse 15. and of the rest together, Gen. 15. on v. 19.] and the Gophites, and the Amorites dwell on the hills; and the Canaanites dwell at the Sea, and at the brink of Jordan. [Hebr. at the hand.]*

30 *Then Caleb quired the people, [i. e. he made them hold their peace that he might be heard. There is no mention made here of Josua, not that he fainted through fear, or that he was not like affected with Caleb; but that either he was absent, during this mutinie, or (being Moseh his servant) held his peace then for other considerable reasons. As for his faithfulness in this matter, the same is recorded below, Chapter 14. 6. 7. etc. and of his being rewarded for it, in the same Chapter, verse 30.] of them, toward Moseh, viz. clamouring or murmuring against him.] and said: Let us march up courageously [Hebr. marching up, march up] and we will surely possess that; [viz. the land of Canaan] for we shall surely subdue the same. [Hebr. subduing jobs, etc.]*

31 *But the men that were gone up with him, [To wit, the other ten, which together with Caleb and Josua had been discovering of the land of Canaan] said; We shall not be able to march up to that people, for they are stronger than we.*

32 *Thus they brought forth an evil report of the Land, which they had spied, unto the children of Israel, saying; That Land, through which we passed for to spy it, is a Land that consumeth its inhabitants, [Implying that it was a land in the cultivating and husbanding whereof, men were fit to waste and consume all their vigour by hard and continual labour for the enjoying of some fruit: or that the fruit it self was so ill conditioned, that it devoured and consumed the inhabitants, which nevertheless was untrue;] some do understand this consuming of the inhabitants warres which were ever and anon amongst the inhabitants of Canaan, Compare Ezech. 36. on verse 12. 13.] and all the people which we have seen in the land, these are men of great tallness. [Hebr. of measure, as 1 Chronicles, 12. 23. and 20. 6.] Itab 45. 14.]*

33 *We likewise saw the Giants there, [Hebr. Neplim, of which word, see Gen. 6. on verse 4.] the children of Enak of the Giants, [viz. descending] and we were like Grasshoppers in our eyes, and so we were in their eyes.*

CHAP. XIV.

The people murmure against Moseh and Aaron, verse 1,

etc. *What Moseh, Aaron, Caleb and Josua did to appease the people, what did issue thereupon, in regard as well of the people remaining obstinate in their rebellion, as of God, threatening to destroy them, 10. Moseh interceded for them, 13. God heareth him, 20. yet with condition that the murmurers should not enter into the Land of Canaan, commanding them to turn back into the Wilderness, 21. A further setting forth of this judgement upon the murmurers, shewing their ages, and excepting these which were to be free of this punishment, 35. together with the relation of them, which would not return, but goe on forthwith to invade and take possession of the Land of Canaan, 39.*

1 *Then all the Congregation raised themselves, and lifted up their voice: [Hebr. then all the Congregation raised, and gave their voice] and the people were in that night.*

2 *And all the children of Israel murmured against Moseh, and against Aaron: [And consequently against God himself, whose Ministers they were] and the whole Congregation said to him; O that we had died in the Land of Egypt, or in that which we had did in the Wilderness!*

3 *And wherefore doth God bring us to that Land, [They seem to charge God with unadvisedness, as if he had not considered, what he had undertaken; or, with unfaithfulness, as if he had no mind or intent to perform what he promised; or, with weakness and insufficiency, as if he were not able to effect it] that we fall by the sword [see Levit. 26. on verse 7.] (and) our wives, and our little ones become a prey? [viz. to our enemies the Canaanites] should it not be good for us to return to Egypt?*

4 *And they said the one to the other; [Hebr. the man to his brother] Let us cast up [Hebr. set out, make] a Head, and return to Egypt.*

5 *Then Moseh and Aaron fell upon their faces, before the face of the whole assembly of the Congregation of the children of Israel, [viz. for to pray and beseege the people, to desist from their evil purpose and designs of returning into Egypt: or for to call upon God, as well in the peoples behalf, that he would convert them, as in their own, that he would preserve and rescue them, from the imminent danger.]*

6 *And Josua the sonne of Nun, and Caleb the sonne of Jephunneh, being of these, which had spied that Land, rent their garments. [Offending their clothes in time of great trouble and distress; see Genesis 37. on verse 29.]*

7 *And they spake to the whole Congregation of the children of Israel, saying; The Land through which we went, to spy the same, is an exceeding good Land. [Hebr. very, very good. See the doubling of this word very; likewise Gen. 17. v. 26. 20. and Ezech. 16. 13.]*

8 *If the LORD take pleasure in us, [i. e. if we doe not turn away Gods favourableness from us by our wicked and rebellious courtes;] see the beginning of the next verse] he shall bring us into that Land, and shall give us the same; a Land that floweth with milk and honey.*

9 *Onely be not rebellious against the LORD, and fear not ye the people of this Land, for they are Bread to us: [i. e. they shall be as easily lubbud by us, as bread is chewed in a found mans mouth, and consumed in his stomach. Compare, Deut. 32. on v. 17.] in their shadow, i. e. their defence and protection. See Psal. 91. 1.] Psal. 25. 4. Jer. 48. 45. etc.] is with brass from them, and the LORD is with us, [viz. with his fatherly grace and favour, watchfull providence, and powerful assistance. See Genesis 21. on verse 22. and chapter 26. on v. 24.] fear them not.*

10 Then all the Congregation said, they ought to be stoned with stones: but the Glory of the LORD appeared in the Tent of the Congregation, before all the children of Israel. ¶ And by the outward token of the Cloud, wherein God used to appear now and then unto the Israelites in a very glorious manner, Exod. 16. 7, 10. and chapter 24. 15, 16. and chap. 40. 34. and Lev. 9. on v. 6. 2 Chron. 5. 14.

11 And the LORD said to Moses; How long shall that people provoke me? and how long will they not believe on me through all the tokens, which I did in the midst of them? [I. e. will they never trust and rely on me and leave quite unregarded those manifold and wonderful works, which through my power and goodness I have from time to time, wrought to abundantly amaze them.]

12 I will visit them with pestilence, and I will cut them off: [Understand this, not as a final Decree and Determination, but as a conditional threatening, which the LORD was pleased to represent to Moses, to kindle his zeal, and stir up his intercession for the peoples welfare; inasmuch, that their works do not betoken what God determined by his unalterable Decree, but only what punishments the Israelites had well deserved.] and I will make thee a greater and stronger people than this is.

13 And Moses said to the LORD: Then the Egyptians shall bear it. [The Arguments which Moses made use of in his intercession for the people are three: The first is taken from the enemies of God and his people, who would reproach Gods honour, if he should destroy his people: in this verse and the following, 14. 15. 16. The second, from the Nature and gracious Covenant of God, vide 17. 18. The third, from the former mercies, and examples of Gods special favour, so frequently exhibited to this people, vide 19.] for though thy power didst thou cause this people to march forth out of the midst of them:

14 And they shall say to the Inhabitants of this land, [who] [This word is inferred here out of the next verse.] heard, that thou LORD art in the midst of this people: that thou LORD art seen eye to eye: [I. e. most apparently, manifestly and familiarly. Compare Gen. 32. on v. 30. Exod. 33. on v. 11. above chap. 12. on v. 8. Dent. 7. on v. 4. 1 Kings 22. on v. 19.] that thy cloud stands over them, and thou goest before their face in a cloud-pillar by day, and in a fire-pillar by night?

15 And if thou shouldst put this people to death as a single man, [I. e. all the people, as if they were but one man. So Jud. 6. 16.] then would the heathen, which heard thy fame, [Heb. hearing.] speak saying:

16 Because the LORD was not able to bring this people into the land, which he had sworn to them, therefore did he slay them in the wilderness.

17 Now then let the power of the LORD wax great [I pray] [By joining his Mercie to his Justice] according as thou hast spoken, saying:

18 The LORD is long-suffering [Heb. long of wrathfulness, see Exodus, 34. on verse 6.] and great of bountie, (or bounteousness, beneficence,) forgiving the iniquity and transgression, holding (the guilt) in no wise quitless, [unto the mercy of God, his Justice likewise is added, they being inexpressibly in him: in which regard Moses doth not simply desire and beg for mercy here, but so, as that the Justice of God, should likewise have some place, and only that in judging and punishing of his people, he would remember Mercy. See Exod. 34. 7. Jer. 30. 11. Nub. 1. 3.] visiting the iniquity of the Fathers on the children [see Gen. 21. on v. 1. and Exod. 20. 7.] in the third and in the fourth (generation.) [Heb. on the third and on the fourth. (in the plural) super tertius & super quartus] to wit, descendants, or off-springs from the stock.]

19 Forgive (I pray) the iniquity of this people, according to the greatness of thy tenderness: and according as thou hast forgiven the same unto this people, from the land of Egypt hitherto.

20 And the LORD, said; I have forgiven them according to thy word.

21 Yet assuredly, (as true as I live:) all the earth shall be filled with the glory of the LORD. [Understand the Justice and Power of the LORD, which should be made known throughout all the earth, to all men.]

22 For all the men, which saw my glory and my tokens, which I did in Egypt, and in the wilderness: [I. e. those which saw my tokens now, & in the wilderness:] I will not bring them into the land, which I have sworn to thee, saying: Unto thee will I bring them, and thou shalt dwell therein, except Caleb the son of Jephunneh, and Joshua the son of Nun.

23 And your little ones, of whom ye said, They shall be a prey, them I will bring thither, and they shall know that Land, which ye requirethly have rejected. [I. e. they shall never see it, as the following words of this verse do plainly declare: understand therefore hereupon to perfect the sense, then I shall not see, or, the like. For here God is introduced speaking after the manner of men, it being usual among the Hebrews, when they took an oath to conceal the issue or impression, in case of swearing falsely. Compare Genesis 31. on verse 23. The like kind of swearing is likewise attributed to God elsewhere, as below, v. 28. and 35. and Chapter 32. verse 11. 12. Deuteronomy, 1. 35. 2 Kings 9. 26. Psalm 89. 36.] My name that proceedeth shall see the same.

24 Let my servant Caleb, [Joshua is not named here, God pronouncing this sentence over the people, that were in the Camp, where Caleb had his abode, but Joshua was with Moses and Aaron, at the Tent of the Congregation; therefore also he is not reckoned nor sentenced with the people, which was in the Camp (wherefore also he is expressly named afterward, v. 30.)] and thus Moses and Aaron likewise are excepted, having not sinned with the people; although for another particular default related below, chapter 20. v. 12. they likewise died without entering into the land of Canaan.] because there was another spirit within him, and he held on to follow after me: [Heb. and hath justified. (to go) after me, I. e. he hath shewed his obedience constantly, faithfully, and with an upright heart. See Deuteronomy, 1. 36. and 1 Kings 11. 6.] therefore shall I bring him to the land, into which he was come, and his seed shall inherit it possess it.

25 The Amalekites now, and the Canaanites dwell in that vale: [I. e. on the other side of that mountain, in the bottom. Hence by the Israelites were warned of the danger of advancing further, they being come to the Borders of their Enemies, who stood upon their guard against them, and whom they should not be able to subdue. God going not along with them: See below, v. 43.] turn your faces to morrow, and take your journey toward the wilderness, on the way to the Red-Sea. [understand the Red-sea, called thus, by reason of the abundance of Reeds and Bul-rushes, which grew in and especially about, or at the shore of it. See further of this Heb. of the red-sea.]

26 After that, the LORD spake to Moses and to Aaron, saying:

27 How long shall (I) be with this evil Congregation, which are murmuring against me? [See the like expressions, Math. 17. 17. otherwise, how long shall I (suffer, or forgive) this evil congregation, which are, &c. or, how long shall I bear this evil congregation, which is murmuring against me, (and) the murmuring of the children of Israel, whereby they, &c. &c. I have heard the murmurings of the children of Israel, whereby they are murmuring against me.]

28 Say unto them: (As true as I live, saith the LORD,) if I do not unto you, I see above, on verse 23.] as ye have spoken in my ears: [what they

they spake: when they murmured. See above, verse 2.] 29 Your dead bodies shall fall in this wilderness, and all your number (ones.) [Of whom see above, chapter 1. verse 1, 2, &c.] according to your whole number, from sixteen years old and upwards, ye shall murmur against me:

30 Henceforth into that Land, over which I lifted up my hand, [The manner of swearing usual among men calling Gods witnesses by lifting up their hand, is attributed to God here, by the usual phrase among men, of this manner of swearing, see Gen. 14. on v. 22.] that I will bring you to dwell therein, except Caleb the son of Jephunneh, and Joshua the son of Nun.

31 And your little ones, of whom ye said, They shall be a prey, them I will bring thither, and they shall know that Land, which ye requirethly have rejected. [I. e. they shall never see it, as the following words of this verse do plainly declare: understand therefore hereupon to perfect the sense, then I shall not see, or, the like. For here God is introduced speaking after the manner of men, it being usual among the Hebrews, when they took an oath to conceal the issue or impression, in case of swearing falsely. Compare Genesis 31. on verse 23. The like kind of swearing is likewise attributed to God elsewhere, as below, v. 28. and 35. and Chapter 32. verse 11. 12. Deuteronomy, 1. 35. 2 Kings 9. 26. Psalm 89. 36.] My name that proceedeth shall see the same.

32 But as for you, your dead bodies shall fall in the wilderness. 33 And your children shall go weeping in this wilderness [Heb. be weeping &c.] The Hebrew word implicitly, they shall weep, or, to remove to and fro with the flock, to follow your pasture: whereby is understood any uncertain and unquiet kind of life here on earth. Compare Job 38. 12.] fourty years, [counting from the time of their coming forth out of Egypt, as it appeareth below, chapters 33. 38. and Deuteronomy, 1. 3. and chapter 2. 14.] and shall bear your whoredoms: [I. e. the punishments due to your manifold spiritual whoredoms, and vices: Spiritual whoredome is Idolatry, whereof see Exodus, 34. 15, 16. And howbeit, those children suffered the punishment of their parents, wandering for many years in the wilderness, yet was not God unjust, they having likewise committed, and committing manifold sins deserving punishment.] until your dead bodies shall be consumed in this wilderness.

34 According to the number of thy days, in which ye spent this Land, forty days, each day for each year shall ye bear your iniquities, [I. e. the punishments of them, see Gen. 4. on v. 13.] fourty year: the time since their departure out of Egypt, being comprehended in the number; see above verse 33.] and shall perceive (or be sensible of) my breach. [This may be understood in respect of God, who, by reason of their continuall rebellion would separate himself from among them; or, in regard of the people, deserving this punishment by their withdrawing from God.]

35 I the LORD have spoken; if I do not this [See above on v. 23.] to all this evil Congregation of them which gathered themselves against me? they shall be reduced to nothing in this Wilderness, and shall die there.

36 And those men whom God sent, for to spy out that land, being returned did cause all the Congregation to murmur against him, bringing forth a bad report over that land:

37 These very men, that had brought forth a bad report of that Land, died [Others, shall die.] by a Plague: [Some do understand this plague of the pestilence threatened above, verse 12. others, of a halitic and sudden death, by comparing their case with that of Joshua and Caleb, who are said to have remained alive, in the very next verse.] before the face of the LORD. [That is to say; God hath executed his judgement upon them in a very remarkable manner, as if for that end and purpose he had been visibly sitting in the seat of judgement against them.]

38 But Joshua the son of Nun, and Caleb the sonne of Jephunneh remained alive of the men that were gone to spy out the land.

39 And the LORD spake these words to all the children of Israel: Then the people mourned greatly. 40 And they rose up early in the morning, and got up

on the top [Heb. head] of the mount, saying: Inhabit here we are, and we will march up to the place, which the LORD said; for we have sworn. [This was no true sorrow for, nor confession of their sins;] they cannot be said truly to repent, who ceasing from one kind of evils, fall to the committing of another, as these Israelites here did: for they ceased indeed to murmur against the LORD, but immediately resolve to go on and invade the Land of Canaan, against the expresse command of God.]

41 But Moses said; Why transgress ye thus the command of the LORD? [Heb. the mouth of the LORD, I. e. Gods expresse command, whereof see above, v. 25.] for that shall have no success.

42 Do not go up; for the LORD shall not be in the midst of you [I. e. with his favourable help and assistance.] lest ye be smitten before the face of your Enemies.

43 For the Amalekites and the Canaanites are there before your face, and ye shall fall by the sword: for because ye have turned your faces away from the LORD, therefore the LORD shall not be with you.

44 Nevertheless, they strove presumptuously, [The Hebrew Verb here used doth properly signify to rush upon a business with a great deal of ill grounded daring and impetuosity, especially striving to get upward] for to get up to the top of the hill: but the Ark of the Covenant of the LORD, and Moses, departed not out of the midst of the Camp.

45 Then the Amalekites came down, and the Canaanites, which dwell in that mountain, and smote them, and defeated them (down) to Herma. [The name of a place afterwards so called by reason of this defeat. See Numbers, 21. verse 3.]

CHAP. XV.

Of adding meat-offerings and drink-offerings to other oblations, verse 1, &c. Oblation of the first-fruits of the dough, 19. Sin-offering for all the congregation having transgressed through frailty or unadvisedness, 22. for a single soul, 27. The punishment of a willful sinner, 30. of him, which gathered wood on the Sabbath-day, 32. Of axes with shee-cotton thread upon the garments.

After that, the LORD spake to Moses, saying: Speak unto the children of Israel and say to them: when ye shall come into the land of your habitations, [I. e. into the land of Canaan, wherein ye are to take up your habitation hereafter] which I shall give unto you.

2 And you will do (or make) a fire-offering to the LORD, a burnt-offering, or slag-offering, for to set a vow apart, [I. e. having let something apart, which ye vowed to the LORD by way of thankfulness, or, &c. for a free-will-offering, or in your set feasts, I. e. in the sacrifices which were to be offered by the Law of God at the solemn Feasts] to make a pleasing smell to the LORD, of Bullocks, or of small cattell:

3 Then he that offereth his sacrifice unto the LORD, shall offer a meat-offering of a tenth, [See Leviticus, 14. on verse 10.] of meal-flour mixt with a fourth (part) of a Hin [see Lev. 19. 36.] of Oyl.

4 And of wine for a drink-offering shalt thou prepare a fourth part of a Hin, for a burnt-offering, or for a slag-offering for one Lamb;

5 Or for a Ram, shalt thou prepare a meat-offering of two tenths meal-flour, mixt with oyl, a third part of a Hin.

7 And for a drink-offering shalt thou offer a third part of a Hin of wine, for a pleasing smell unto the LORD.

8 And when thou wilt prepare a young bullock, [Hebr. a son of a Bullock: and so in the sequel] for a burnt-offering, or a fly-offering, for to set a vow apart, or for a thank-offering to the LORD:

9 Then shall he [viz. that intendeth to offer the sacrifice, the person is changed here, thou into he.] offer for (or, to) a young Bullock, a meat-offering of three tenths of meal-flower, mixed with Oil, the mistic of an Hin.

10 And of wine, for a drink-offering, shalt thou offer the mistic of an Hin for a fire-offering of a pleasing smell to the LORD.

11 Thus it shall be done with the one Bullock, or with the one Ram: or with the small cattle of the Lambs, or of the Goats:

12 According to the number which thou shalt prepare, shalt thou do thus with every one according to their number.

13 Every In-borne (or, Native) shall do these things thus; offering a fire-offering for a pleasing smell to the LORD.

14 Likewise, when a stranger sojourneth with you, [viz. having his firm habitation without your Country, and only for a time taken up his abode among you, and embraced the true Religion, as the matter it self doth evidence] or is in the midst of you in your Generations; [being indeed a stranger born but come to dwell and inhabit amongst you] and he will prepare a fire-offering for a pleasing smell to the LORD; even as ye shall do, so shall he do.

15 Ye (the Congregation, be it for you, and for the stranger that sojourneth with you) on kind of institution: for an everlasting institution, [Hebr. an institution of Eternitie. Compare Gen. 17. v. 7.] with your Generations: even as your (elves) so shall the stranger be before the face of the LORD: [the meaning is, that the Israelites and the converted Strangers shall be held in like esteem, and enjoy one manner of right in matters of Religion before God.]

16 One manner of Law, and one manner of Right shall be for you, and the stranger that sojourneth with you.

17 Moreover, the LORD spake unto Moses, saying:

18 Speak unto the children of Israel, and say to them; Being come into the land, wherunto I shall bring you;

19 It shall come to pass, when ye shall cut the bread of the land; then shall ye offer a heave-offering unto the LORD;

20 The first-lings of your dough; ye shall offer a cake for your heave-offering: ye shall offer the same according to the heave-offering of the threshing-floor. [i. e. according as your dough shall be great or small, in like manner as ye are commanded to do with the first-fruits, which afterwards is threshed out in the threshing-floor: such as are Wheat, Rye, Barley, &c. See Leviticus, 2. 14, 15, 16.]

21 Of the firstlings of your dough, ye shall give an heave-offering to the LORD, by your Generations.

22 Furthermore, when ye shall have creed, and not done all these Commandments, which the LORD spake to Moses.

23 Of all that the LORD commanded you, by the hand of Moses; from that day that the LORD commanded it: [i. e. ever since, he gave you this Law] and forward by your Generations.

24 It shall come to pass then, if aught be done through error, [viz. by the whole Congregation] (and is hid) [This Parenthesis is put in here out of Levit. 4. 13; before the eyes of the Congregation, [This some do understand of the particular Congregations or assemblies in the Land of Canaan afterwards, in the several Cities, Towns and Villages thereof, and that Lev. Chapter 4.

vele 13, &c. by the whole Congregation, there is understood, as the same was yet together, without the land of Canaan, being charged then to offer only a young Bullock for a sin-offering, and to bring forth the same, and burn it without the Camp, Lev. 4. 21. when as here before the young Bullock, there is likewise a he-goat prescribed for the sin-offering] that the whole Congregation shall prepare a Bull, a young bullock for a burnt-offering, for a pleasing smell unto the LORD, together with his meat-offering, and a drink-offering, according to the manner: and an he-goat for a sin-offering.

25 And the Priest shall make the propitiation for the whole Congregation [See the note upon these two words in the former verse] of the children of Israel, and it shall be forgiven to them: for it was an error, (or, slaying) and they brought their sacrifice, a fire-offering to the LORD, and their sin-offering before the face of the LORD: over (or because of) their slaying.

26 It shall be for, i. e. on them to the whole Congregation of the children of Israel, (as) also to the stranger, (as) sojourneth in the midst of them; for it (happens) to all the people through error.

27 And if a soul [i. e. any man, or person apart: and so in the sequel] shall have sinned through error, (or, slaying) and they brought their sacrifice, a fire-offering to the LORD, and their sin-offering, for a sin-offering.

28 And the Priest shall, for the propitiation over the erring soul, having sinned through error, be for the face of the LORD; making the propitiation over her, and it shall be forgiven to her.

29 The In-borne (or native) of the children of Israel, and the stranger that sojourneth in the midst of them, there shall be one Law for you, to him that committeth through error.

30 But the soul that shall have done ought with a lifted up hand, [i. e. daringly, presumptuously, wilfully, and in defiance as it were, without any fear and reverence of the most High and his Laws. This phrase is elsewhere otherwise used. See Exod. 14. 8. Numb. 33. 3.] whether it be by in-borne (or natives) or strangers: the same reproacheth the LORD, and that same soul shall be cut off [see Gen. 17. on v. 14.] out of the midst of her people;

31 For she hath despised the Word of the LORD, and annihilated his Commandment; that same soul shall be utterly cut off; her iniquity is upon her, [Or, be upon her, i. e. let her bear the punishment of her iniquity, which the Law brought upon herself by her own guilt. Compare Lev. 20. on v. 9.]

32 Now the children of Israel being in the wilderness, they found a man gathering wood upon the Sabbath-day.

33 And these which found him gathering wood, brought him to Moses, and to Aaron, and to all the Congregation. [i. e. to the chief Rulers or Judges.]

34 And they [viz. those that had apprehended him, or some others, by order from Moses] brought him into custody: for it was not declared, what should be done to him. [viz. what kind of death he should die; though Exod. 35. a command was given, that such as did any service work on the Sabbath-day should be put to death.]

35 Then the LORD said unto Moses: That man shall surely be put to death: [See the last note in the former verse] all the Congregation shall stone him with stones without the Camp.

36 Then the whole Congregation brought him forth without the Camp, and they stoned him with stones, till he died: according as the LORD had commanded Moses.

37 And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and say to them, that they make themselves small laces on the corners of their garments, [Compare Deut. 22. 12. and Matth. 23. 5.

ten Exod. 13. 16. Deu. 6. 8. and chap. 11. 18.] by their Generations: and upon the laces of the corner they shall set a sky colour thread.

39 And it [viz. the said thread] shall be unto you, on the laces, that ye (may) look upon it and remember the Commandments of the LORD, and do them; and ye shall not trace according to your heart, and according to your eyes, which ye are whoring after, [i. e. ye shall not ye shall follow the thoughts of your hearts and the desires of your eyes, for to go a whoring after the Idols of the Heathen, as through your carnal sensuality ye are much inclined to do, which proved too apparent in them.]

40 That ye may remember and do all my Commandments, and be holy unto your God.

41 I am the LORD your God, which led you forth out of the Land of Egypt, for to be a God unto you; [See Gen. 17. on v. 7.] I am the LORD your God.

CHAP. XVI.

Korah, Dathan and Abiram, raise a sedition against Moses and Aaron. v. 1. &c. How Moses carried himself against it, 4. The seditious are fearfully punished by God, 31. Their presuming Confers are kept for remembrance and warning, 36. The people murmur over the destruction of the seditious, by reason whereof fourteen thousand and seven hundred are consumed by fire, 41. Aaron by Moses his order maketh the plague to cease, 46.

Now Korah the son of Fizbar, the son of Kobath, the Son of Levi, [This Korah was the head and ring-leader of the sedition and mutiny (v. 22. and 49.) who had least reason for it, himself being a Levite as appeared here, and below v. 5. 6. See also Num. 26. 9. and 27. 3. and Jude 2. v. 11.] took to himself both Dathan and Abiram sons of Eliab, and On [which man is named no more hereafter: whence some conjecture, that he became better advised, and repented himself of the Enticement] the Son of Peleth, Sons of Reuben, [or children of Reuben, i. e. such as were of his posterity. This is to be understood of Dathan, Abiram and On. Reuben indeed was the first-born, but had forfeited the right of primogeniture by his abominable trespass: howbeit it seemeth these were made so much the forwarder by it, as Korah was by his descent from Levi.]

2 And they rose up before the face of Moses [i. e. they rose up in conspiracy against him, daring him to his very face, and shewing their malice in his presence] together with two hundred and fiftie men of the children of Israel: Chief (ones) of the Congregation, [such he had drawn in unto him, to make their designe the more taking and authorized among the commons] the called (ones) of the Assembly; [see Numb. 4. on v. 16.] men of name, [see Gen. 6. 4.]

3 And they gathered themselves together against Moses, and against Aaron, and said unto them; It is too much for you; [Hebr. much for you: or, to you much, i. e. it is enough, or too much for you both; (Compare Ezek. 44. 6.) for the rest of the Israelites are as good, and have as good a right and interest in the Priesthood and Government, as you two can have, which the sense of the following words in the Text] for this whole Congregation, they all, are holy, and the LORD is in the midst of them: wherefore then do ye exalt your selves over the Congregation of the LORD? [meaning, that Moses took upon him the Government, and Aaron the Priesthood.]

4 When Moses heard this, he fell down upon his face. [As being much troubled and grieved heretofore, and fighting to God, for the appeasing of this irreconcilable sedition.]

5 And he spake to Korah, [Inspired and encouraged

by God, with a strong confidence of a good issue in this affair, and being thereupon well advised, and resolved how to carry himself] and to his whole Congregation, [i. e. to all that had gathered themselves to and about him, the whole fray of them] saying, To morrow morning the LORD shall make it known, who is his, and the holy one, whom he shall cause to approach unto himself, [i. e. the whom God hath chosen for the Priesthood] and him whom he shall have chosen, [Hebr. shall chuse, i. e. chuse and manifest to be chosen: and so in the sequel] him he shall cause to approach to himself.

6 Do this: take ye Confers of Frankincense, Korah and all his Congregation:

7 And put fire therein to morrow, [viz. in the morning, as was said above, v. 5.] putting incense thereon before the face of the LORD; and it shall come to pass, that the man whom the LORD shall chuse, the same shall be holy: it is too much for you ye children of Levi. [i. e. Ye ought to rest satisfied and contented with your allotted share, (spoken of in the verses following:) or it is high and far enough, cease from, and give over this evil purpose and practice of yours.]

8 Moreover, Moses said to Korah; Hear, I pray, ye children of Levi.

9 Is it too little for you, that the God of Israel hath separated you from the Congregation of Israel, for to administer the service of the Tabernacle of the LORD, and to stand before the face of the Congregation, for to minister unto them? [See above, Chapter, 3. 6, 7, 8, 9, 11, 12, &c.]

10 When as he hath made thee, and all thy brethren the children of Levi with thee, to approach to ye now also seek the Priesthood?

11 By reason whereof, thou and all thy Congregation, have assembled your selves against the LORD? for Aaron, What is he that ye murmur against him?

12 And Moses went, to call Dathan and Abiram, the sons of Eliab: [As desirous to try whether he might reclaim and withdraw them by his reasoning the safe with, and warning and rebuking of them, as he hath endeavoured to do with Korah and the rest, though in vain] but they said; [i. e. they sent word unto him, or returned him this answer] We will not come up.

13 Is it too little, that thou hast brought us up out of a Land flowing with milk and honey, [Understand here the Land of Egypt] for to kill us in the Wilderness? thou hast madekest thyself together a Sovereign over us [Hebr. makest thyself a Sovereign (or Prince,) making thyself a Sovereign?]

14 Also thou hast not brought us into a Land flowing with milk and honey, [viz. whereof thou hast been speaking so much, to allure us, See Exodus, 13. 5. Leviticus, 20. 24, &c.] nor hast given us Fields and Vineyards to inherit: Wilt thou dig out the eyes of these men? [i. e. blind-fold them, as we say; bereaving them of all sense and understanding, not to take notice of thy deceitful dealings] We will not come up.

15 Then Moses was incensed very much, [Hebr. (it) incensed or kindled Moses, viz. the anger; understand an holy anger proceeding out of a singular zeal for the honour of God, against these enemies of God, and his holy institutions. Compare Gen. 4. on v. 5.] and he said to the LORD; Do not regard their offering: [Compare Gen. 4. otherwise, meat-offering] I have not taken one Ass from them, nor have I done evil to (any) one of them. [Implying, that he had not done the least wrong or prejudice to any of them, but on the contrary, he had withed and done them all the good he could. Comp. Sam. 12. 3.]

16 Moreover, Moses said to Korah; Be thou and all thy Congregation before the face of the LORD; thou and thy, also Aaron to morrow.

17 And take ye every one his Confer of Frankincense,

shall bear the iniquity of your Priestly Office. [i. e. the punishment of what is done amidst in the Priestly Office; when ye shall not carry your selves in it as ye ought, or suffer a stranger to meddle and transgress therein.]

2 And also thy brethren, the Tribe of Levi, the Tribe of thy Father, shall then come to approach with thee, that they may be joined to thee, and serve thee; but thou and thy fomes with thee, shall be for the Tent of the Testimony. [See above, Chapter 17. on verse 4.]

3 And they shall observe thy Guard, and the Guard of all the Tent; yet to the furniture of the Sanctuary, and to the Altar, they shall not approach, that they die not; as well they, as your selves. [Hebr. also they, also your selves; viz. when you prevent it not, or suffer it to be done through carelessness, or connivance.]

4 But they shall be joined unto thee, and observe the Guard of the Tent of the Congregation, in all the service of the Tent; and a stranger shall not approach unto thee. [i. e. he that is not of the Tribe of Levi, shall not be admitted to serve and minister unto thee.]

5 Ye now shall observe the Guard of the Sanctuary, and the Guard of the Altar: that there may be no indignation [viz. of the LORD] more over the children of Israel. [i. e. no such Plague or Judgement, as formerly befell Korah and his accomplices.]

6 For, I, behold, I have taken your brethren the Levites, out of the midst of the children of Israel: they are a gift unto you, given to the LORD; [Others, given (ones) 10, or of the LORD, i. e. they that are given unto you for your service, and thereby given up and dedicated to the service of the LORD] you to administer the service of the Tent of the Congregation.

7 But thou and thy fomes with thee shall observe your priestly Office, in all matters of the Altar, and in that which is within the Vail, [Whereby the Holy place is divided from the Court] that ye shall administer: your Priests Office I give (unto you) for a ministrif of a gift, [i. e. this that you and your posterity are made choice of for the Priestly Office before others, and are appointed to administer the same, is a meek gift and grace of my own; as also I have given to the Levites their Office: neither you, nor they, defiled it at my hands. And thus likewise is the spiritual estate, be-tokened and typified hereby, to wit, our communion with our High Priest Jesus Christ, together with his merits and saving mercies, a meek gift of the grace and favour of the LORD, 1 Jo. 9. 5. Rom. 3. 24. and 8. 32. and 11. 35. Eph. 2. 7, 8, 9. and 2 Tim. 1. 9. 1 Pet. 2. 10. 1 John 4. 10. Rev. 1. 5, 6.] and the stranger that approacheth, [not being of Aarons line, and going about to intermeddle with the Priestly Office. See above, Chapter 16. 40. and 2 Chronicles 26. 19.] shall be put to death.

8 Moreover, the LORD spake to Aaron; and I, behold, I have given thee the Gird of my heave-offerings; [See above, Chapter 5. on verse 9.] with all holy things; [Hebr. Holinesses. See Leviticus 5. on verse 15.] of the children of Israel, have I given you them, for the appointments [i. e. for that thou art appointed to this Holy Office. See Leviticus 8. 11. &c.] and to thy fomes for an everlasting Institution. [viz. until the coming of the Messiah, see Genesis 13. on verse 15. and 17. 7.]

9 Thus thou shalt have of the Holiness of Holiness. [See Lev. 2. on v. 3.] out of the fire: [i. e. that which is no burnt-offering, or appointed to be wholly burnt with fire upon the Altar, but is remaining over

of the fire-offerings, &c.] all their sacrifices, with all their meat-offering, and with all their fume-offering, and with all their guilt-offering that they shall render unto me; it shall be a Holiness of Holinesses, to thee, and to thy fomes. [i. e. thou and thy fomes ought to account of it as a very holy thing; so others, an Holiness of Holinesses; it shall be thine and thy fomes, i. e. therefore, because it is a very holy thing, shall thou and thy fomes have it.]

10 At the most Holy place shalt thou eat the same: [Either within the Holy place it self, or without by the Altar of burnt-offerings, which also it self is called an Holiness of Holinesses, Exodus 29. 37. See further, Leviticus 6. 16, 26, and chapter 7. verse 6. and Chapter 8. 31. and 14. 13. this place is called, The Holy of Holies, or most or very Holy place, in computation of all the Court, where all the Congregation assembled. God would have the Priests to eat all these things in this place, to shew the Holiness of these sacrifices, and with-all, to refrain the Priests thereby from all gluttony and diltemper; eating there as in the presence of God, and guests at his Table: of what they might otherwise in their private houses eat, and who, see verse 11. 13, 19.] all the male shall eat that; it shall be an Holiness unto you.

11 Also this shall be yours; the heave-offering of their gifts, with all the wave-offerings of the children of Israel; I have given them to thee, and thy fomes and thy daughters with thee, for an everlasting Institution: every one that is cleane in thy House, shall eat the same.

12 All the best [Hebr. fat, and so in the sequel and below, verse 29, 30, 32. See Gen. 45. on v. 18.] of the Oyl, and all the best of the Must and of Corn, their fillings, which they shall give unto the LORD, to thee, have I given them.

13 The first-fruits of all that is in their Land, which they shall bring unto the LORD, shall be thine: every one that is cleane in thy house, shall eat the same.

14 Every bannet (thing) [See Levit. 27. 18.] in Israel shall be thine.

15 All that openeth the womb, [Hebr. All, or every opening of the womb, see Exodus 13. 2, 12, 13, 15, and Numbers 3. verse 12.] of all flesh, which they shall bring unto the LORD, among men, and among beasts, shall be thine: but the first-born of men thou shalt wholly redeem: [Hebr. redeeming redeem; i. e. cause to be-taken together redeemed; and thus the redeeming is likewise to be understood in the following verses, for causing, or letting, permitting to be redeemed;] also thou shalt redeem the first-born of the unclean beasts.

16 Those now among them which are to be redeemed, thou shalt redeem from a month old, [Hebrews, from a fomme of a month] according to thine estimation, [which thou art to square according to my precept, as appeareth in the sequel] for the money, [or silver] of five shekels, according to the shekel of the Sanctuary; [See Genesis 20. on v. 16, and Chap. 23. on verse 15. the same is twentie Gerahs; see Leviticus 27. on verse 25.]

17 But the first-born of a Cow, or the first-born of a Sheep, or the first-born of a Goat, thou shalt not redeem; they are Holy: [Hebrew Holinesses, i. e. an Holy thing] their blood shalt thou sprinkle upon the Altar, and their fat shalt thou kindle for a fire-offering of a pleasing smell to the LORD.

18 And their flesh shall be thine: as the wave-brash, [See Lev. 7. 34.] and as the right shoulder, [or, leg] shall it be thine.

19 All the heave-offerings of the holy things, which the children of Israel shall offer unto the LORD, have I given

I given unto thee, and to thy fomes, and to thy daughters with thee; for an everlasting Institution: [With thee and the following words, God would prevent and refrain all further murmuring, exceptions, and disputes among the Israelites; It shall be an everlasting Covenant of Salt, [i. e. a lasting and constant one; as we see the things which are salted, endure longer, and are preserved from rotting and corruption. See Leviticus 2. on verse 13. and 2 Chronicles 13. 5.] before the face of the LORD, for thee, and for thy seed with thee.]

20 Also the LORD said unto Aaron; Thou shalt not inherit in their Land, and thou shalt have no portion in the midst of them; I am thy Portion, and thine inheritance: [Compare, Deuteronomy 10. on verse 9.] in the midst of the children of Israel.

21 And behold unto the children of Levi, [Or, as for the children of Levi, behold, &c.] have I given all the Tithes in Israel for an Inheritance: [See Leviticus 27. on verse 30.] for their service which they administer, for the service of the Tent of the Congregation.

22 And the children of Israel shall no more approach to the Tent of the Congregation, to bear sinne, [i. e. to do-will guilt upon themselves, and incur punishment; see above on verse 1. and below, v. 32.] (and) to die. [as happened: unto Korah, and his followers, see above, Chapter 16.]

23 But the Levites, [Hebr. Levi] They shall administer the service of the Tent of the Congregation; and they shall bear their iniquity: [i. e. they shall bear the punishment themselves, if they transgress in their Ministry; see above, verse 1.] it shall be an everlasting Injuration for your Generations; and they shall inherit no Inheritance in the midst of the children of Israel.

24 For the tenths of the children of Israel, which they shall offer unto the LORD for a heave-offering, have I given unto the Levites for an Inheritance; therefore, have I told them; They shall inherit no Inheritance in the midst of the children of Israel.

25 And the LORD spake unto Moses, saying;

26 Thou shalt likewise speak unto the Levites, and say unto them; when ye shall have received the Tithes of the children of Israel, which I have given you of them for your Inheritance; then shall ye offer thereof an heave-offering of the LORD, the tenths of these tenths.

27 And it shall be imputed unto you, for your heave-offering, as corn of the threshing floor; [i. e. it shall be accounted, and be as acceptable, as if ye had Land of your own, and did offer the Tenths or Tithes thereof like unto the rest of the Tribes] and as the fulness of the press, [untristand the Wine-press, and Oyl-press; see Joel 2. 24.]

28 So also shall ye offer an heave-offering of the LORD, of all your Tithes, which ye shall have received of the children of Israel: and ye shall give the LORD'S heave-offering thereof unto the Priest Aaron.

29 Of all your gifts, [i. e. of all the Tithes which are given you] shall ye offer every [i. e. all manner of] heave-offering of the LORD, of all the best [Hebr. fat as above, verse 12. and in the next verse] thereof, its hallowing thereof, [i. e. that portion thereof whereby your Tithes are hallowed, so that ye may use and offer the same with a good Conscience. See below v. 32. others, its holy part thereof.]

30 Thou then shalt say unto them: when ye offer the best thereof, then shall it be imputed to the Levites, as an

in come (or revenue) of the threshing floor, and as an in-come of the press: [See above on verse 27.]

31 And ye shall eat the same in all places, ye and your house: for it is a reward unto you, for your service in the Tent of the Congregation.

32 So shall ye bear no sinne over it; [See above, verse 1. and 22.] when ye offer the best of it: [Hebr. verbe, the fat, as above, verse 12. See the Note there;] and ye shall not unhalloze (or profane) the holy things of the children of Israel, that ye die not.

CHAP. XIX.

Orders about the Water of Separation, to be made with the ashes of a red, slain and burnt Heifer, verse 1. &c. Of sundrie pollutions, and cleansing by the said water, 11. Lawes against the containers of this cleansing, 20.

For which, the LORD spake to Moses and to Aaron, saying;

2 This is the Institution of the Law, which the LORD commanded, saying: speake to the children of Israel, that they bring to you [Hebr. take to you, i. e. take and bring to you. See of the like use of such words, Genesis 12. on verse 15.] a red perfect Heifer, wherein there be no defect; [Compare Hebrews 7. 26. 1 Peter 1. 19. &c.] on which no yoke hath come.

3 And the same ye shall give to Eleazar, the Priests; and he shall bring her forth without the Camp, [See the signification hereof, Heb. 13. 11, 12.] and they shall slay her before his face.

4 And Eleazar the Priest, shall take of her blood, with his finger: and of her blood he shall sprinkle seven times, right over against the Tent of the Congregation.

5 Further, they shall burn this Heifer before his eyes; her skin and her flesh, and her blood with her dung shall be burnt.

6 And the Priest shall take Cedar-wood, and Hyssop and Scaevle; and cast it into the midst of the burning of this Heifer.

7 Then the Priest shall wash his clothes, and bathe his flesh with water, and afterward goe into the Camp; and the Priest shall be unclean until the Even.

8 Also he that burns her, shall wash his clothes with water, and bathe his flesh with water, and be unclean until the Even.

9 And a cleane man shall gather the ashes of this Heifer, and lay them aside without the Camp in a cleane place: and it shall be to keep, [i. e. these ashes shall be kept and preserved] for the Congregation of the children of Israel, for the Water of Separation; [where-with those were to be sprinkled, who by means of any ceremonial uncleanesse, were to be separated and secluded from the Tabernacle, or meeting of the Congregation; in token of their Purification] it is an Expiation [or, unfinning, Hebr. fins; i. e. Expiation, or cleansing from sinne: see verse 12. 13, 19, 20. the meaning is: This Water, and the sprinkling thereof, shall be a token of the cleansing and Purification from sinne, made, or to be made, only by the blood of the Messiah our LORD and Saviour Jesus Christ, the same being sprinkled upon (i. e. imputed and appropriated unto) the souls of all true children of God, whereof all the ceremony, was but a type and figure. See Heb. 9. 12, 13, 14. and ch. 12. 23, 24, 25, 14. 1 Pet. 1. 2. 1 John 1. 7. &c. So the word Sin, is also very frequently taken, for sacrifice for sin, or sin-offering. See

and compare above, chapter 8. on verse 7. where this water is called water of sin; and in this chapter v. 17. ye have the burning of sin.

10 And he that gathered the ashes of this Heifer, shall wash his clothes and be unclean until the Even: this shall be unto the children of Israel, and unto the stranger, that sojourneth in the midst of them, for an everlasting institution.

11 Whofo toucheth a dead, any dead body of a man, [viz, whether he be a born Israélite, or stranger, Heb. Soul. See Lev. 19. on v. 28.] the same shall be unclean seven days.

12 On the third day he shall un-fine (or purifie) himself therewith. [viz, with the water of separation spoken of before] so shall he be clean on the seventh day: but if he do not un-fine himself on the third day, he shall not be clean on the seventh day.

13 Whofover toucheth a dead, the dead body of a man, that shall be dead, and shall not have un-fined himself, the same defileth the Tabernacle of the LORD; [viz, whiles being unclean yet, he nevertheless pretumeth, and decaids not to appear in the Court of Gods holy habitation, contrary to the exprets command of God:] therefore shall this soul [i.e. man, or person] be rooted out from Israel: [as having wilfully despised, not only the Ceremonial precept of the LORD, but likewise the thing betokened thereby, to wit, the cleansing through the blood of Christs the following words threw forth, compared with the note above, on v. 9. compare likewise, Heb. 10. 26, 27, 28, 29. And see further, Gen. 17. on v. 14. and below here, v. 20.] because the water of separation is not sprinkled upon him, he shall be unclean; his uncleanness is yet in him. [viz, he shall be further in him, or abide in him.]

14 This is the Law, when a man shall be dead in a Tent; [i. e. in the Camp, in his habitation or dwelling place] Every one that goeth into that Tent, and every one that is in that Tent, shall be unclean seven days.

15 (As) if all onen furniture, whereon no covering [Heb. wrang, or wrestlework, or piece of cloth, or band wherewith things are bound up] is bound, [Heb. joynd, fastnd, coupld; the fence is, such things as are not covered, kept close, bound or wrapped up] the same is unclean.

16 And whofover shall have touched in the open field, one slain with the sword, or a dead (person) or the bones of a man, [Being dead] or a grave, shall be seven days unclean.

17 Now for an unclean (one) [Here now God ordereth the manner of preparing and applying the water of separation] they shall take of the dust, [i. e. of the preserved ashes of the red Heifer above mentioned, verse 9.] of the burning of the infansing, [or expiation, purification, Heb. sin. i. e. serving for the expiation or abolition of and purifying from sin. See above, on v. 9.] and put living water [i. e. spring, or running water, taken out of a fountain or river, see Gen. 26. on v. 19. and Levit. 14. 5.] thereon in a vessel.

18 And a clean man shall take by top, and dip into that water, and sprinkle it on that Tent, and on all the furniture, and on the souls that were there: (as) likewise, on him that touched a bone, or a slain, or a dead (person) or a grave.

19 And the clean shall sprinkle the unclean on the third day, and on the seventh day: and on the seventh day he shall un-fine, (or expiate) him; and he shall wash his clothes, and bathe himself with water, and be clean in the Even.

20 He on the contrary, that shall be unclean, and shall not un-fine (or expiate) himself, that soul [i. e. man, or person] shall be extirpated out of the midst of the Congregation: for he hath despised the Sanctuary of the LORD, [see above, on v. 13.] the water of separation is not sprinkled upon him, he is unclean.

21 This shall be unto them for an everlasting institution: on: and he that sprinkleth the water of separation, shall wash his clothes; so also he that toucheth the water of separation, shall be unclean until the Even.

22 Ye, whatsoever shall have touched that unclean (one) shall be unclean; and the soul that shall have touched the same [O; him] shall be unclean until the Even.

CHAP. XX.

The children of Israel come into the Wilderness of Zin; there Miriam diech, verse 1. and the people murmur for water, 2. The LORD commandeth Moses to speak to the rock, for to yield water, 7. Moses speaketh on it, 11. The LORD is displeas'd with Moses and Aaron, by reason of their unbelief, 12. Moses describeth passage through Edom, 14. which is denied him, 18. 20. Aaron by Gods command, surrendreth his high-Priestly office into his son Eleazar, upon mount Hor, 23. and there he diech, 28. All the Congregation bewoan him.

When the children of Israel, the whole Congregation, were come into the wilderness of Zin, in the first month, [viz, of the fourth year after they came forth out of Egypt, below, ch. 33. 38.] the people abode at Kadesh: [this Kadesh lay on the borders of Edom, v. 16. and is a distinct place from Kadesh Barnea, Deut. 1. 19.] and Miriam [the sister of Moses and Aaron] Prophets; [see Exod. 15. 20.] died there, and so did, in this same fourtieth year since the Israelites coming out of Egypt, Aaron likewise; below, chapter 33. 38. and Moses himself also, Deuteronomie 34. 5.] and he was buried there.

2 And there was no water for the Congregation: then they gathered themselves against Moses, and against Aaron.

3 And the people contended with Moses; and they spake, saying, Ah, [This particle sets forth the greatness of their hearts-grief, naking the same to break out into the ensuing wail, or imprecation] that we had given (up) the ghost when our brethren gave up the ghost, before the face of the LORD! [see above, Chapter. 16. 33; 49.]

4 Wherefore have ye brought the Congregation of the LORD into this wilderness? that we should die there: and our cattell?

5 And wherefore have ye made us come up out of Egypt, for to bring us into this evil place? [See Jer. 2. 6. It is no place of seed, nor of figs, nor of pines, nor of pomegranates; nor is there any water to drink.]

6 Then Moses and Aaron went from the face of the Congregation, [viz, being struck with an apprehension of fear, what violence and trouble they might be put to by the people] unto the doore of the Tent of the Congregation, and they fell upon their faces: [viz, viz, Moses and Aaron, calling upon the LORD, as Exod. 17. 14.] and the glory of the LORD appeared unto them. [viz, in the pillar of Cloud.]

7 And the LORD spake to Moses, saying;

8 Take that staff [viz, the staff of Aaron, which was kept before the Ark of the Covenant. See above, chap. 17. 10. Some understand Moses his staff here, wherewith he had wrought so many wonders formerly] and gather the Congregation, thou and Aaron thy brother, and speake to the rock before their eyes; so he shall give them water. Thus shall ye bring them forth water out of the rock. [Plum 78. 15, 16. and 105. 41. and 114. 8. Numb. 9. 15.] and thou shalt make the Congregation and their beasts to drink.

9 Then Moses took the staff from before the face of the LORD

LORD, [i.e. out of the Tabernacle] according as he had commanded him.

10 And Moses and Aaron assebled the Congregation before the rock: and he [viz, Moses] said unto them [he had received no command to address his speech to the people, but to speak unto the rock, v. 8.] Hear now, ye rebels, shall we bring forth water for you out of this rock? [out this they needed not to have doubted, God having promised it, v. 8.]

11 Then Moses lifted up his hand, and he sawe the rock [of the spiritual signification of this rock, see 1 Cor. 10. 4.] and angre [which likewise threateth Moses his halluins and anger] with his staff: and there came forth much water, so that the Congregation drank, and their beasts.

12 Therefore the LORD said to Moses and to Aaron; because ye have not believed me, [i. e. because ye did not believe my words, to do and perform what I commanded you, as doubting whether I was sufficiently able to accomplish what I had commanded you to do:] to beeh allowed me before the eyes of the children of Israel: [I cheerfully at my command, charging the rock to yield forth water; and thus giving the people a good example, of believing and obeying my words] therefore ye shall not introduce this Congregation into the land which I have given them. [that which God here threatened, came also to pass for Aaron died on mount Hor, below, verse 28. and Moses on mount Nabo, Pent. 34.]

13 These are the waters of Meribah, [i. e. waters of strife, or contention] for which the children of Israel contended with the LORD, [i. e. with Moses the servant of the LORD, v. 3. See Exod. 16. 8.] and he was allowed on them, [to wit, on Moses and Aaron; for punishing their disobedience, he hallowed himself thereby; see Lev. 10. 3. and 22. 32. Others apply this to the Israelites, to whom God made good his holy Word, when he brought forth water out of the rock.]

14 After that Moses sent forth messengers from Kadesh unto the King of Edom, [saying;] Thus saith thy brother Israel, [Edom, or Esau, and Jacob, or Israel were brethren in flesh, and those that speak here together, their respective polities; Thou knowest all the way that met us: [Heb. thou found us.]

15 That our fathers went down to Egypt, and we dwelt many days [i.e. for a long time] in Egypt: and that the Egyptians have done evil to (or dealt ill with) us and our fathers.

16 Then we cried unto the LORD, and he heard our voice, and he sent an Angel [See Exod. 14. 19.] and he led us forth out of Egypt: and behold, we are at Kadesh, a Citie on the utmost of thy border.

17 Let us pray, pass through thy land, [That being then their next and ready way into Canaan] we will not pass throug the Corn-field, nor throug the Vineyards, nor will we drink the water of the Wells: [viz, without paying for it, as appears, v. 19.] we will go the Kings (high-) way, [Heb. the Kings way. Others, the high-way, the common road] we will not turn to the right, nor to the left hand, until we shall have passed throug thy borders.

18 But Edom said unto them; [viz, to Moses, or to Israel] Thou shalt not pass throug me, [i. e. throug my land, as v. 17. See the like expression, Deut. 2. 30. and Rom. 15. 28.] lest I go forth to meet thee with the sword, [i. e. with force of arms, in hostile manner.]

19 Then the children of Israel said to him; we will march before the beaten way, and if we drink of thy water, I and my cattel, will give thee price for it: [This God commands expressly, Deut. 2. 6.] I will only pass throug on foot, without any thing else.

20 But he said, Thou shalt not pass throug, and Edom went forth to meet him, with a heaue (or numerous) people, and with a strong hand.

21 Thus Edom refused Israel [i. e. the Israelites] to pass throug his border: therefore Israel turned away from him. [This the Israelites did by Gods command, Deut. 2. 4. 5. notwithstanding that the way, which they passed afterwards throug the wilderness proved very toilsome and difficult to them, Numb. 21. v. 4. 5.]

22 Then they journeyed from Kadesh: and the children of Israel, the whole Congregation came to mount Hor. [See Numb. 33. 37.]

23 Now the LORD spake to Moses, and to Aaron, by mount Hor, at the border of the land of Edom, [saying;]

24 Aaron shall be gathered to his people; [i. e. he shall die, as verse 26.] for he shall not come into the land, which I have given to the children of Israel: because ye were rebellious to my mouth [i.e. to my command] at the waters of Meribah.

25 Take Aaron and Eleazar his son, and make them come up to mount Hor: [Numbers, 33. 38. Deuteronomie 32. 50.]

26 And pull off Aarons his garments, [To wit, his Priestly habit described, Exod. 28. 2.] and put them on Eleazar his son: for Aaron shall be gathered, [viz, to his people as above, v. 24.] and die there.

27 Moses now did, according as the LORD had commanded: for they went up on mount Hor, [Moses, namely, Aaron, and Eleazar] before the eyes of all the Congregation.

28 And Moses pulled off Aarons his garments, and he put them on Eleazar his son: and Aaron died there; [See Deut. 10. 6. and 32. 50.] on the top of that mount: then Moses and Eleazar came down [from] that mount.

19 When all the Congregation saw, [i. e. perceived by the relation of Moses and Aaron, and seeing Aaron was not returned, and Eleazar invested in his Priestly habit. See the like phrase, Gen. 42. 1. compared with Acts 7. 12.] that Aaron was deceased; [Aaron died in the hundred twentieth and third year of his age, Numb. 33. 38. on the fifth day of the fifth month, in the fourth year, since the coming forth out of Egypt. Of his burial, see Deut. 10. 6.] then all the house of Israel bewailed [i. e. they mourned for] Aaron thirtie dayes, [and so long they mourned likewise afterwards for Moses, Deut. 34. 8.]

CHAP. XXI.

The Canaanites fight against Israel, and overpower some of them, verse 1. etc. but through Gods assistance they subdue them again, and desire both them and their Cities, 5. The people murmur again, 5. for which they are plagued with fierie Serpents, 6. They repent, 7. God commandeth the erecting of a copper serpent, 8. which Moses stretch up; and who lookech on it, recovered, 9. Several journeys of the Israelites, 10. Their Hymn at Beer, for the water, which God had given them, 17. The Israelites sue for passage to the Amorites, 21. Sihon refused them, 22. The Israelites defeat them, and take their King, and take their Cities, 24. Some saying, of Sihons oppression, 27. Og the King of Basan, fights against the Israelites, and is overcome, and his land possessed by the Israelites, 33.

When the Canaanite King of Harad; [This seemeth to be the name of the Citie where this King had his residence, see Job. 12. 14. Others are of opinion, that the King himself was called Harad [inhabiting toward the South, Numb. 33. of the land of Canaan, whither the spies went, Numb. 13. 17. see also Numb. 33. 40.] heard that Israel came by the way of the spies: [i. e. the same way, which the spies had taken, whom Moses had sent forth. Some conceive the word Atharim [scattered spies here] to be the name of a certain place] he sought against

against Israel, and he carried away some captives of them away captive.

2 Then Israel vowed a vow unto the LORD, and said: If thou dost give this people wholly into my hands, then I will banish their Cities. [i. e. I will not keep the same for my own use and advantage, but halloo them unto thee, or destroy them for thine honour; see *14. chap. 6. 17. 19. 21. 24.* and *Lev. 27. 28. 29.*]

3 The LORD then heard the voice of Israel, and gave the Canaanites over [i. e. into his hands, as v. 2.] and he banned them, and they the Cities: [this was not completely performed in *Moses's* time, but by *Joshua* afterwards *J. 1. 12. 14.* and *Jud. 1. 16. 17.*] and he, [i. e. Israel, i. e. the Israelites] called the name of that place Horma. [i. e. banning, utter destruction.]

4 Then they journeyed from mount Hor, on the way of the red-sea; [See *Exod. 13. 18.*] that they might march about the Land of the Edomites: yet the people's soul grew waxed, [Hebr. percered, see *Jud. 10. on v. 16.*] upon this way. [as, by reason of this way.]

5 And the people spake against God, and against Moses; wherefore have ye made us to come up to Egypt? that we should die in this Wilderness? for here is no bread nor water, and our soul beareth this very tight bread. [Thus they call the bread of heaven, or the Manna which was still continued to them.]

6 Then the LORD sent fiery Serpents [Heb. Biting Serpents, thus called from the effect of their biting, which caused a mortal burning, and consequently an excessive thirst, among the people, these bit the people, and there died much people of Israel.]

7 Therefore the people came to Moses, and said: We have sinned, for having spoken against the LORD, and against thee; pray to the LORD that he take away these Serpents from us; then Moses prayed for the people.

8 And the LORD said to Moses, make thee a fiery Serpent. [Verse 9. is called a copper Serpent, the meaning here is, make a copper Serpent like unto one of these fiery ones] and put it upon a pole. [Or, stick, spear; others, for a sign, or upon a banner] and it shall come to pass, that every one that is bitten, when he looketh on it, shall live. [i. e. recover and remain alive.]

9 And Moses made a copper Serpent, and put it upon a pole; and it came to pass, when a Serpent had bite any one, he looked upon the copper Serpent, and he remained alive.

10 Then the children of Israel journeyed, and they camped themselves at Oboth.

11 After that, they journeyed from Oboth, and camped themselves by the hills of Abarim, in the Wilderness, which is over against Moab, towards the rising of the Sunne.

12 From thence they journeyed and camped themselves by the brook Zered.

13 From thence they journeyed and camped themselves on this side of Arnon, [Others, at the levy of Arnon] which is in the Wilderness coming forth out of the border of the Amorites; for Arnon is the border of Moab, between Moab, and between the Amorites; [of Arnon, see *Jud. 11. 18.*]

14 Therefore it is said [Others, it shall be said, viz. in future ages, or time to come] in the book of the Wars of the LORD: [i. e. of such Wars as were made by the appointment and manifest power of the LORD: this Book, or Writing, or Relation, is no more extant now, though without any prejudice or detriment of the Canonical Scriptures.] *gag' ill Pabeh* [i. e. as it may be understood, were those Wars of the LORD,] or [fighting] against Pabeh, &c. or the like. The words following, as also of verse 15. are hard to be understood, and are variously interpreted; We fet them down here, as they are rendered by the most learned. Pabeh is thought to have been the King of the Moabites, whom Siban sub-

dued, verse 26.] in a while-wind, [Hebr. *Besapha*. Some take this to be the name of a certain place, otherwise called *Saph*, *Deut. 1. 1.* others, the red Sea] and against the brooks of Arnon.

15 And the descent of the brooks, turning it [it] toward the situation of Ar, [a City to be called in the land of the Moabites, v. 28.] and Iameth, [or *berbereth*, *roneth*, is situated] on the borders of Moab.

16 And from thence they journeyed to Beer: This is the Well, whereof the LORD said unto Moses; gather the people, and I will give thee water.

17 Then Israel sang this song, [Praising the goodness of God in providing this good Well, or Fountain for them] spring up thou Well, sing thereof by thine, for sing it by turns: See *Exodus 15. 21.* and *1 Sam. 18. 7.* and *Psal. 147. 7.*

18 Thou Well, which the Princes digged, which the Nobles of the people delved by the Law-givers, [i. e. by the Advice and direction; understand the Law-giver Moses, as also *Deut. 33. 21.* or, by the Law-giver, God himself may be understood here, as *1. 33. 22.*] with their flutes; [understand this of the flaves of Moses and Aaron 5. or, of the flaves of authority, which the Princes and Governors did usually bear in their hands in token of their office, place and authority, wherein God had put them, and from the Wilderness (they journeyed) to Matiana.]

19 And from Matiana to Nabathiel: and from Nabathiel to Bamoth.

20 And from Bamoth to the valley, that is in the field [i. e. Land] of Moab, to the top of Pisgab, and that which beareth toward the Wilderness, [Others, toward Pisgath.]

21 Then Israel sent messengers to Siban the King of the Amorites, saying; *Deut. 2. 26. Jud. 11. 19.*

22 Let me pass thorow the Land; we will not turn aside into the Corn-fields, nor into the Vineyards, nor will we drink the water of the Wells: we will go on to the Kings (high-way, till we shall be marched thorow thy border.)

23 But Siban did not let Israel pass; he throw his borders; but Siban gathered all his people, and he went forth to meet Israel, to the Wilderness; and he came to Jahza, [The name of a City likewise mentioned, *Deuteronomie 32. Jud. 21. 20. Jer. 48. 21. 34.*] and fought against Israel.

24 But Israel smote him with the edge [Heb. mouth] of the sword; and took his Land in hereditary possession, even from Arnon unto Jabbok, [these are names of rivers in those parts] even unto the children of Ammon; (for the border of the children of Ammon was strong) [this is the reason why Siban could not take the border as he had taken the Land of the Moabites.]

25 Thus Israel took in all these Cities: and Israel dwelt in all the Cities of the Amorites, at Hebron, and in all their dependant places. [Hebr. Daughters, i. e. small Cities, Towns and Villages relying under and subject to Hebron, as their Metropolis, or chief City. Moses collecteth them elsewhere unwall'd Cities, or Towns, *Deut. 3. 5.*]

26 For Hebron was the City of Siban the King of the Amorites, and they had fought against the former King of the Moabites; [i. e. with him that was King there immediately before Balak] and he had taken all his Land out of his hand, even to Arnon.

27 Therefore these that use Proverbs, [as] Come to Hebron, let them build and sow the City of Siban. [i. e. greater and stronger than he was before.]

28 For there is a free gone forth from Hebron, A flame out of the City of Siban; i. e. Siban after that he had subdued Hebron brake forth thence, and like a fire, over-run and embraced all the Land of Moab; it had devoured Ar of the Moabites, [i. e. their Metropolis, from which

the whole Land got its Denomination] (and) the Lords of the high places (or heights) of Arnon; Understand the Princes and Princes, which were not able to save or defend the City by their idoll. See *Jer. 48. 7.* others, the Citizens of Bamoth at Arnon.]

29 Ipe unto thee Moab, thou people of Chamos art anion: [i. e. thou people which love and worship Chamos: thus the Idoll of the Moabites was called, *1 Kings 11. 33.*] He [i. e. Chamos] had delivered his [i. e. Moab] sons, or the Moabites, which ran away as his Daughters into captivity, [i. e. Chamos, in stead of protecting and defending them, hath suffered them to be led away captive] to Siban the King of the Amorites.

30 And we have flit (or thrown) them down: [Or shot them, viz. with arrows, others, their Lamp, i. e. glory is perished] He-bon is lost even unto Dibon, [one of the high places or Cities in the Land of Moab, *Isa. 15. 2. Jer. 48. 18. 22.*] and we have laid it waste, even unto Nogah, which (reareth) unto Medeba, [likewise a City in the land of Moab, *Isa. 15. 2.*]

31 Thus Israel dwelled in the Land of the Amorites.

32 After that Moses sent to Spio the Father, [The name of a City having formerly appertained to the Moabites, spoken of *Num. 32. 1. 33. 43.* and *Jer. 48. 32.*] and they took in their dependant places: [See above verse 25.] and he drove the Amorites, that were there out of the possession.

33 Then they turned themselves, and marched up, the way of Basan: [This was a good fat pasture-countrey, spoken of *Deut. 32. 14. Psalm 22. 13. Jer. 50. 19. Amos 4. 1. Mich. 7. 14.*] and Og the King of Basan went forth to meet (or encounter) them, and all his people, to the battle, in Eshtrai. Og was likewise a King of the Amorites, a Giant, of whom see further, *Deut. 3. 11. Eshtrai* was a City situated in Ozer, *Deuteronomie 3. 10.*

4 The LORD now said to Moses; Fear him not; for I have given him into thine hand, and all his people, as thine Civit; and thou shalt do to him, according as thou hast done to Siban, the King of the Amorites, that dwelt at Hebron.

5 And they smote him, and his sons, and all his people, so that none was left him over: [Hebr. no remaining (ones) remained] and they took his [i. e. King Ogs] Land into hereditary possession.

CHAP. XXII.

Balak the King of the Moabites sendeth for Bileam to curse Israel, verse 1. &c. Bileam enquireth of the LORD, what he should do, 8. who forbids him to go, 12. Balak sends for him the second time, 15. and the LORD bids him go, 20. The Angel would have killed him, had not his she-Ass steps out of the way, 21 and lay down under him, 27. Bileams eyes are opened that he saw the Angel, 31. who rebuketh him, 32. and he confesseth his fault, and is ready to return, 34. but the Angel permits him to go on, 35. Balak comes to meet Bileam and receives him sately, 36. but what honour sever he bestoweth upon him, he cannot move him to curse Israel, 38.

After that the children of Israel journeyed, and camped themselves in the plain fields of Moab on this side the Jordan of Jericho. [i. e. that part of it which passeth near by Jericho, or which had a Ferry or Ford by Jericho.]

2 When Balak the son of Zippor [This Balak was at this time King of the Moabites, verse 4. see more of him,

Jud. 11. 25. and *Mich. 6. 5.*] saw all that Israel had done to the Amorites.

2 Then Moab was sore afraid before the face of this people, for they were many: [Here is fulfilled that which was foretold, *Exodus 15. 15.*] and Moab was distressed for great waxed, as *Exodus 1. ver. 12.*] before the face of the children of Israel.

4 Therefore Moab said to the eldest of the Midianites; [Called Princes, below, v. 7. 8.] Now will this company lick up [i. e. continue and devour] all that is round about us; [Hebr. all our round-about, or round aboutnesses] as the Ox licketh up the verdure of the field: At that time Now Balak the King of Zippor was King of the Moabites.

4 The same ten messengers to Bileam [Jof. 13. 22. he is called a fore-seller: See below, chap. 24. 1. The Apostle Peter calls him a Prophet, 2 Pet. 2. 16.] the son of Beer at Peshor, [a City in Melopotamia, below, v. 23. 7. *Deut. 23. 4.*] which is by the river, [i. e. Euphrates] in the land of the children of his people, [i. e. in his, viz. Bileams own countrey, or fatherlands, which was Melopotamia, as appeareth below, chap. 23. 7.] for to call him bit; [i. e. Behold there is a people come forth out of Egypt 5. behold, they have covered the face [Hebr. eye. See *Exod. 10. 5. 15.* and below v. 11.] of the Land, and they remain lying right over against me.]

6 And now, come I pray, curse this people; for they are mightier then I, peradventure I shall be able to smite them, or shall drive them out of the Land: for I know that whom thou blestest, the same shall be blest, and whom thou cursest, the same shall be cursed.

7 Then the eldest of the Moabites, and the eldest of the Midianites went, and had the wages of the sooth-sayers; [2 Pet. 2. it is called the wages of unrighteousness. See *Jer. 22. on v. 13.*] so they came to Bileam, and spake unto him the words of Balak.

8 He then said unto them, tarry here this night, and I shall return you an answer, according as the L O R D shall have spoken unto me: then the Princes of the Moabites stayed with Bileam.

9 And God came to Bileam, [i. e. in the night] and said, who are the men that are with thee?

10 Then Bileam said to God; Balak the son of Zippor, the King of the Moabites, hath sent them to me, saying;

11 Behold, there is a people come forth out of Egypt, and they have covered the face of the Land: come now, curse me them; peradventure I shall be able to fight against them, or drive them out.

12 Then God said to Bileam; Thou shalt not see with them: thou shalt not curse that people, for they are blessed.

13 Then Bileam arose in the morning, and said to the Princes of Balak, Go to your Land: for the LORD, re-fuseth to permit me to go with you. [Or, refuseth me leave to go with you.]

14 Then the Princes of the Moabites arose, and came to Balak; and they said; Bileam hath refused to go with us. [As Bileam said little to the Moabitish Princes, then God hath spoken to him 3. fo the messengers tell their masters, King Balak, lets then Bileam had told them.]

15 Tet Balak went on to send Princes, more and more honourable then those were. [i. e. That were sent first.]

16 Iho came to Bileam and told him; Thus saith Balak, the son of Zippor; Let nothing I pray, let thee to come to me.

17 For I shall very highly honour thee, [Heb. honouring I shall honour thee] and whatsoever thou shalt say unto me, I will do; 3. come then I pray, curse me this people.

18 Then answered Bileam, and said to the servants of Balak; If Balak gave me mine house full of silver and gold, [Heb. the silfnes of his house] yet should I not be able to transgress the command [Hebr. the mouth] of the L O R D my God; [hence it appeareth that Bileam had

some knowledge of the true God, in regard of this transgression; yet neither wholly nor uprightly] to do shall or great matters.

19 And now turn ye ye likewise here, I pray, this night, [viz. as former Ambassadors had done] that I may know what the Lord shall further speak to me. [Bileam makes them that he would do nothing in this matter, but what God should be pleased to command him, whereas he knew well enough, that God had already forbidden him to curse Israel, in expresse and plain termes.]

20 Now God came to Bileam by night, and said to him; Because these men are come to call thee, arise go with them; and whatsoever thou shalt do that, which I shall speak unto thee, [God permits Bileam to go indeed at length with Balaks Ambassadors, not that he was pleased therewith, as appears by v. 32. but the more to discover the evil disposition of Bileam, and to manifest his own glory therein, that Bileam was constrained still to bless the people, which he intended to curse.]

21 Then Bileam rose in the morning, and added his shee-affe, and he went along with the princes of Moab.

22 But the anger of God was kindled because [Others say] he went along, [viz. with such an intent and purpose to curse the people of God.] and the Angel of the Lord put himself in the way, for an adversary [Heb. Satan] to him; now he rode upon his shee-affe, and two of his youths were with him.

23 The shee-affe now saw the angel of the Lord standing in the way, with his drawn sword in his hand, [This was a token of wrath and vengeance, as, Job. 5. 13. &c. [Chro. 21. 16.] Therefore the shee-affe turned out of the way, and went into the field; when Bileam smote the shee-affe [viz. with his rod or staff] to make her turn into the way.

24 But the angel of the Lord stood in a path of the fleece, and [viz.] being a wall on this, and a wall on that side.

25 When the shee-affe saw the angel of the Lord, she brist [or pricked] her self to the wall, and crushed Bileams foot on the wall, therefore he held on to her.

26 Then the angel of the Lord went further yet, and stood in a narrow place, where there was no way for to turn to the right or to the left hand.

27 When the shee-affe saw the angel of the Lord, she lay down under Bileam; and the wrath of Bileam kindled, and he smote the shee-affe with a staff.

28 Now the LORD opened the mouth of the shee-affe that she said to Bileam, what have I done thee, that thou hast smitten me three times now?

29 Then said Bileam to the shee-affe; because thou hast mocked me; O that I had a sword in my hand; for I would kill thee now.

30 The shee-affe now said to Bileam; am not I thy shee-affe, wherein thou hast ridden, ever since thou wast [my master] until this day? have I ever been wont, [Heb. have I having the manner, had the manner] to do thus unto thee? then he said no.

31 Then the LORD uncovered the eyes of Bileam, so that he saw the Angel of the Lord standing in the way, and his drawn sword in his hand; therefore he inclined the head, and bowed himself upon his face.

32 Then the Angel of the LORD said unto him, why hast thou smitten thy shee-affe three times now? behold I am gone forth for an adversary [to thee] because thy way [which thou art in] turned away from me [Heb. over against me. c. in] my presence, under mine own eyes; the meaning is, God was offended with Bileam, because he went about another way and course of proceedings, then God had declared and commanded. See 2 Pet. 2. 15.]

33 But the shee-affe had seen me, and she had turned aside before my face, three times now; had she not turned aside before my face as she would, I should now also have put thee to death, and saved her alive.

24 Then Bileam said to the Angel of the LORD, I have sinned, for I know not that thou stoodst in the way to meet me; and now is it evil in thine eyes? [i. e. displeasing unto thee] I will return. [Heb. I will return me.]

35 The angel of the LORD now said to Bileam, go thy way with these men, but only that word which I shall speak to thee, that thou shalt speak; thus Bileam went with the princes of Balak.

36 When Balak heard that Bileam came, then he went forth to meet him, to the city of the Moabites, which [lieth] on the border of Arnon, that is at the utmost border.

37 And Balak said to Bileam; have not I earnestly sent unto thee, [Heb. sending thee] for to call thee? wherefore didst thou not come unto me? am not I able to honor thee aright?

38 Then Bileam said to Balak; Behold I am contente thee; shall I be any ways able now [Heb. being able to be able] to speak ought? [to wit, according to my own will, besides or contrary to Gods] the word, which God shall put into my mouth, that shall I speak.

39 And Bileam went with Balak; and they came to Kirjath-Huzoth [Oth. the city of the streets, or into the city that lay without.]

40 Then Balak slew bullocks and sheep; [viz. for sacrifice, and the remaining pieces they did eat themselves at their publick meals: see below, chap. 25. 2.] and he sent to Bileam, and to the princes that were with him.

41 And it came to pass in the morning, [To wit, of the second day, after the feast of the sacrifices] that Balak took Bileam, and carried him up to the high places of Balak, from thence he might see the utmost [part] of the people. [viz. of Israel.]

CHAP. XXIII.

Balak and Bileam slay and offer oxen and rams, v. 1. &c. God putteth a blessing over Israel into Bileams mouth, 5. which Balak is troubled at, 11. They go to another place to curse the people of God, 13. and there they offer again sacrifices, 14. God meets Bileam again, and putteth yet a greater blessing into Bileams mouth, 16. Balak brings Bileam to a third place, where they offer sacrifice again, 27.

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from the mountain towards the East [saying,] Come curse me Jacob, curse Israel. [i. e. the posterity of Jacob or Israel, that is to say, the Israelites.]

8 What, O why, how, shall I curse, whom God doth not curse? and what shall I rebuke, where the LORD doth not rebuke?

9 For from the top of the rocks do I see him, and from the hills do I behold him; but, that people shall dwell alone, [i. e. he shall be separated from all other Nations, and have no communion with them, in either Ecclesiasticall or Civil governments or affairs: See Mich. 7. 14. with the Answer.] and they shall not be reckoned among the Heathen [Nations.]

10 How shall I number the dust of Jacob? [i. e. his children, and posterity; See Gen. 13. 16. and ch. 28. 14.] and the number, [i. e.] the fourth part of Israel? [i. e.] the number of a quarter. It should seem that Bileam had looked upon the Camp of Israel, which was divided in four principall quarters, round about the Tabernacle, Num. 2. Let my soul die the death of the upright, [i. e.] of those that are right, i. e. let me die the death of righteous or just men; but Bileam perished among Gods enemies, below, chap. 31. 8. Job. 13. 22. See also 2 Cor. 11. 15.] an [i. e.] my intermeddler like his, [to wit, Israel.]

11 Then Balak said to Bileam; What hast thou done to me? I took thee to curse mine enemies, but loe, thou hast altogether blessed them. [H. b. blessing halt thou blessed them.]

12 Am I be answered and said: Shall not I observe to thee that, which the LORD hath put into my mouth?

13 Then Balak said to him; Come with me, I pray, to another place, whence thou shalt see him; so that thou shalt see nothing but his end [or utmost part,] but not see him altogether, I curse me him from thence. [As if he had said; Thou wilt perhaps have been daunted before, with the sight of such a multitude, and therefore didst not dare to curse them in that place; others, read it thus; I will see thee from thence, [i. e.] thou shalt only see his end but thou shalt not wholly see him, &c.]

14 Thus he took him along to the field of Zophim, on the top of Pisgah; and he built seven Altars, and he offered a bullocke at a raim upon each Altar.

15 Then he said to Balak, abide standing here by thy burnt-offering; and I will meet him [viz. the LORD, to enquire of him] there.

16 When the LORD met Bileam, he put the word into his mouth [See above, ch. 22. 3.] and he said; return to Balak, and speak thus:

17 When he came to him, behold he stood by his burnt-offering, and the Princes of the Moabites by him; Balak now said unto him, that hath the LORD spoken?

18 Then he lifted up his sentence, [See above, v. 7.] and said; with Balak and hear, [viz. to receive the Word of the LORD with due reverence. See Jud. 3. 20.] I incline thine ears to me thou son of Zippor.

19 God is no man that he should lie, nor a child of man, that he should repent him; should he say, and not do it? or should he say, and it shall not be? [Heb. to stand.]

20 Behold, I have received to blis; [viz.] this people of Israel; for in this faith he received Gods command, and could not but obey the same] because he blest thee, I shall not reverse it. [viz. viz. the LORD.]

21 He, [viz. the LORD] regardeth not the iniquitie in Jacobs. [The meaning is, God is to kind and gracious to the Israelites, that he doth in a manner not see or hee, at least not impute their sins unto them] nor doth hee look upon the malice [i. e.] of their sinners, or toyl, trouble, labour] in Israel; the LORD his God is with him, and the sound [viz. of Trumpets, having regard to the silver Trumpets, whereof see ch. 10. 9. Job. 6. 16. 20. Jud. 7. 20. and 2. Chr. 13. 12.] of the king [i. e. of God the King of all kings. This passage may well be applied to the preaching of the word of God.] is with him. [viz. with Jacob, or Israel.]

22 God hath carried [or led, brought] thee forth out of

Egypt; his powers are as an Unicorn. [The Unicorn is especially commended for his strength in the Scriptures, below, ch. 24. 8. Dent. 32. 17. Job 39. 12. Psal. 22. 22. and 92. 11. This creature was known in those dayes, but what it was properly, is now unknown.]

23 For their enchantment [or witchcraft] against Jacob, nor loathing against Israel, i. e. those acts and practices avall nothing against the Israelites. Others, in Jacob, &c. in Israel; At this time it shall be said of Jacob and of Israel, what God wrought, [i. e.] that he shall not only be recorded and related in times hereafter, what strange and wonderful works God wrought among this people, but even now at this present time, it will be the matter of discourse and admiration: oth. read, what is that which God hath done?]

24 Loe, the people shall rise up like an old Lion, and they shall exult themselves like a lion; they will not lie down, till they have eaten the prey and drunk the blood of the slain.

25 Then Balak said to Bileam; Thou shalt neither curse it, nor bless it, in any kind. [Heb. cursing, not cursing, and blessing, not blessing.]

26 But Bileam answered, and said to Balak; did I not speak unto thee, saying, Whatsoever the LORD shall speak, the same I shall do?

27 Therefore, Balak said to Bileam, Come, I pray, I will ride thee along to another place; peradventure shall I be right in the eyes of the God, that thou cursest it. [viz. the people of Israel] me thence.

28 Then Balak took Bileam along, to the top of Peor, [The name of a mountain, called Phogor by the Greeks, whereon the Moabites used to offer sacrifices to their Gods, called Baal-Peor, below ch. 25. 2. 3. 18. and where they had a Temple, called Beth Chem. Dent. 32. 9. also there was a Citie of that name, which afterwards fell to the share of the Reubenites, Job. 31. 5. 20.] which looketh towards the wilderness.

29 And Bileam said to Balak; build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 Balak now did, according as Bileam had said; and he offered a bullock and a ram upon each altar.

CHAP. XXIV.

Bileam lying still by his hypocrite, foretelleth the prosperitie of Israel, v. 1. &c. Balak leaves him in anger, 10. but before Bileam had prophesied of the star that was to go forth out of Jacob, and of the ruine and destruction of some nations, 14. after that, Balak and Bileam parted asunder, 25.

1 When Bileam saw, that it was good in the eyes of the LORD, that he blest Israel; he went not this time as formerly, [Heb. as once in once,] to the enchantment, or witch-crafts, forcetric. Understand the undue manner of prophesying, which he made use of, and God accounteth no better then witch-craft; but he set his face toward the wilderness, [viz. where the children of Israel lay encamped in the field, or plains of the Moabites.]

2 When Bileam lifted up his eyes, and saw Israel dwelling according to his Tribes; [viz. ranked in such order, as God had commanded them, Num. 2.] then the spirit of God was upon him, [i. e. God inspired him what he should utter.]

3 And he lifted up his sentence, and said; Bileam the son of Peor, speaketh, and the man, whose eyes are opened. [Understand the eyes of his understanding to see, and discern, what was to happen to the children of Israel in future ages. Heb. whose eye speaketh.]

4 The heaver of the speeces of God speaketh; he that seeth the vision of the Almighty, that saileth in a trance [or extatic] [Heb. the falling (one)] and to whom the eyes are uncovered,

5 How good [or goodly] are thy Tents, Jacob; thy habitations, Israel!

6 They [viz. the children of Israel] spread themselves forth like the brooks, like the gardens by the rivers; the

LORD hath planted them, like the small-trees [or Abietines, whose wood being dried, yields a pleasant smell] like the Cedar trees by the water. [The wood of these trees is very fair; they grow very high and large, and do not easily rot or walk 5 of this wood the Temple of Solomon was built, 1 Kings 6, 9, 10.]

7 There shall flow waters out of his [viz. Sinai's] fountains, and his feet shall be into many waters. [i. e. it shall multiply abundantly.] and his King shall be exalted above Kings, [i. this is the name of the King, yes, and of all the Kings of the Amalekites, whose Kingdom at that time was very great and glorious; see 1 Sam. 15, 8.] and his Kingdom shall be increased.

8 God hath carried his wrath out of Egypt, his power are as in Aethiopia; [See above, chap. 22.] he shall devour the heathen his enemies, and break their bones; [Heb. cut down their bones, i. e. pull out, or draw forth the bones, out of their flesh.] and smite them through with his arrows.

9 He hath bent himself, he hath himself down like a lion, and like an old Lion, who shall roar in you; [i. e. awake him, you shall be that he bless you, & prosper he that he shall prosper thee according to Gods promise, Gen. 12, 2.]

10 When the anger of Balak kindled against Balaam, and he smote his hands together; [In token of anger and vexation.] and Balaam said to himself, I have called thee to curse mine enemies, but behold, thou hast won thee victory continually before me; [Heb. blessing hath thou put upon them.]

11 And now seek thee away; [Heb. flee thee.] to thy place; [viz. into Melopotamia, to thy City of Pethor.] I had said, that I would rightly honour thee; [Heb. honour thee, honour thee, viz. with great gifts and presents.] but lo, the LORD hath prevailed, (or kept) that honour from thee. [Heb. the LORD hath guarded thee from that honour.]

12 Then said Balaam to Balak; have not I also spoken to thy Messengers, whom thou sentest to me, saying;

13 If Balak gave me his house full of silver and gold, I cannot transgress the command of the LORD, doing good or evil, out of my own heart; [i. e. of my self.] see Num. 23, 16.

28. [That which the LORD shall speak, that I shall say.]

14 And now behold, I go to many people, come, I will give thee counsel [and say] what this people shall do to thy people. [i. e. I shall give thee both advice and warning. Some by this counsel here do understand the ensuing prophesie; and others that wicked counsel, wherof below, ch. 25, compared with Num. 31, 16 and Rev. 2, 14.] In the last days, [to wit, in Davids times, as is defined, 2 Sam. 8, 2.]

15 Then he lifted up his sentence, and said; Balaam the son of Beor speaketh, and that man whose eyes are opened, speaketh.

16 The heaver of the speeches of Gods, speaketh, and he that knoweth the knowledge of the most high; that seeth the vision of the Almighty, that sitteth in a trance, and whose eyes are never closed.

17 [shall] [Or I do] [see below,] [or This a prophetic regarding Christ, the Messiah to come, wherof David was a Type; but not now, i. e. now yet I shall behold him, nor near. There shall go forth a star out of Jacob, and the scepter shall come up a scepter out of Israel;] [by the Star & Scepter, Balaam understood the glorious kingdom of the people of God, which was fulfilled, partly, temporally in David; but chiefly in the spiritual Kingdome of our LORD Jesus Christ, See Revel. 22, 16.] [the same shall smite down the borders] [Heb. corners, sides, i. e. the limits, borders or frontiers] of the Moabitides, [i. e. the fulfilling here of, 2 Sam. 8, 2, yet principally it was fulfilled by the calling of the Gentiles by the Apostles: some do understand by the borders or corners, the Princes of the Countie; and shall destroy] [proprie, in-will, in-manner] the children of Seir. [i. e. all the other Nations, out of which Christ was to gather himself a Church; for the politie of Canaan, perished in the flood.]

18 And Edom shall be an hereditary possession. [See the

fulfilling, 1 Chr. 18, 13, and consequently, the spiritual effect in the calling of the Gentiles, and subduing of the enemies of the Church of God; and Seir, this is the name of the mountain where the Edomites inhabited, Gen. 36, 7, 8.] shall be an hereditary possession to his enemies; [viz. to the children of Israel.] yet Israel shall do [or, theirs] power. [i. e. do, voluntarily.]

19. And [con] out of Jacob shall bear sway, [Understand, David, 2 Sam. 8, 14, and Christ] and his glory shall destroy the remnant out of the Cities. [Heb. om of the cities; i. e. out of every one, or all the Cities, viz. of the Edomites, see 23.]

20 When he saw the Amalekites; he lifted up his sentence, and said; Amalek, is the firstlings, [or first born] of the heathen, [Or the first, i. e. a most excellent Kingdom, or the first that waged war against the Israelites; for his uttermost is for destruction, i. e. the Amalekites shall be destroyed, according to Gods counsel and decree. See Exod. 17, 14, and 1 Sam. 9.]

21 When he saw the Kenites, [These dwelt among the Amalekites; See 1 Sam. 15, 6.] he lifted up his sentence, and said; thy dwelling is iron, and thou shalt put thy mill [i. e. habitation and abode, as Job 29, 18.] into iron.

22 Nevertheless Kain, Others, the Kenites, or Kenites, descending from one, who it seems was called Cain; shall be consumed until Asur shall carry the way captive; [Others, as long as Asur shall keep the captive.]

23 Further, he lifted up his sentence, and said; Obolus shall live, [i. e. who shall remain alive, though he had said, obolus, what a deal of trouble and misery shall befall many people in those days; when U. of shall do, Hebr. appear, or be in the eye; that is, to be seen, v. 24, 25, when G. shall appoint him, viz. Isaac, or shall set up] himself.

24 And the ships of (or from) the sea [or coast] [The ships, i. e. coast, or those] Chittim, Kittim or Chittim [i. e. of the sons of Tyre, the son of Zaphn, Nephthali, Gen. 10, 4, his posterity led them, in Cilicia, Macedonia, Cyprus and Italy, Job 4, 4, Antioch, but by the word Chittim, therein understood, sometime the one, and sometime the other Nation] whose shall fill the place; [viz. also they shall plague Heber; i. e. the Hebrews, or posterity of Heber, of whom see Gen. 10, 22, 24.] All the Jews or Kenites are Hebers posterity, who were gathered, much both by the Romans and the Greeks; and he [viz. the Chittim] shall likewise be for destruction.

25 I on the sea will, and a man [viz. my] and returned to his place; [viz. to Melopotamia. This indeed was Balaams intent and purpose, but he was detained by the Midianites, and fl in with the sword afterwards by the Israelites, Gen. 31, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.] Balaam went into his way.

CHAP. XXV.

The Israelites count whoredome at Sittim, with the daughters of the Moabitides, an idolatrous with Bal Peor, 2, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.]

AND IT ADORE AT SITTIM, A PLACE in the wilderness, in the west countie of the Moabitides, by Jordan, Num. 33, 48, 49, it is called Sittim, here it had made their abode till after the death of Moyses, when Joshua brought them thence to Jordan which they passed at Gilgal, Gen. 2, 21, and 3, 1, and 4, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.]

2 And they [viz. the daughters of the Moabitides] invited the people to the play-offerings of their gods; [i. e. of their Gods, viz. Bal Peor] and the people [i. e. some, or a part of the people of Israel] did eat, and bowed themselves before their gods. [participating thus with their idolatry, 1 Cor. 10, 18. notwithstanding, that God had warned them of the like, Exod. 34, 14.]

3 Now when Israel coupled themselves to Bal Peor, the anger of the LORD kindled against Israel.

4 And the LORD said unto Moyses; Take all the heads of the people; [viz. those which are guilty of this sin; see an example ver. 14. Some understand, as if the heads of the people were taken, or appointed to be Judges, and to see the execution done upon the guilty; and hence thou to the LORD; Or others, before the LORD, to the LORD; i. e. to the honour of the righteous God, that hates and punisheth sin] against the Sun, [i. e. publicly, openly, before all the world, as long as the Sun shall be above the Horizon that day] thus shall the severance of the LORD S. wrath be turned away from Israel.

5 Then said Moyses to the Judges of Israel; every one put his men to death, whose he coupled themselves to Bal Peor. [His men, i. e. such as belonged to, or were under his government, according to the orders given, Exod. 18, 2, 5.]

6 And behold, a man came out of the children of Israel, and bought a Midianitish woman, to his brethren, [viz. to the Israelites that were in the Camp] before the eyes of Moyses, and before the eyes of all the congregation of the children of Israel, as they wept, before the door of the Tent of the Congregation.

7 When Phineas, the son of Eleazar, the son of Aaron the Priest, saw (that) he arose out of the midst of the Congregation, and took a spear in his hand:

8 And he went after the Israelitish man into the stein, and thrust them through, the man and the woman, and through their belly; then the plague was ceased from over the children of Israel.

9 Those now that died of the plague, were twenty and four thousand; [The Apostles; 1 Cor. 10, 8, sets but twenty three thousand. It is to be supposed that the Judges executed one thousand, according to v. 5, and that God imputed twenty three thousand with the plague; or, one thousand were hang'd up, the rest were smitten by Gods own hand.]

10 Then the LORD spake unto Moyses, saying;

11 Phineas the son of Eleazar, the son of Aaron the Priest, hath turned away my fierce anger from over the children of Israel, having been jealous (with) my jealousy, in the midst of them, so that I have not destroyed the children of Israel in my jealousy.

12 Therefore shall he behold, I give him my Covenant of peace, [Or, (to wit) peace:] the fence is, I give him the Priest-hood to possess it peaceably and prosperously; he and his posterity, he having pacified my wrath by his zeal.]

13 And he shall have, and his seed after him, the Covenant of the everlasting Priest-hood: [i. e. an everlasting Priest-hood established by an everlasting Covenant; but understood by everlasting, to the coming of the Messiah; see Heb. 7, 11.] therefore because he hath been jealous for his God, and made expiation for the children of Israel.

14 Now the name of the slain Israelitish man, that was slain with the Midianitish woman, was Zimri, the son of Salmi, a chief of a fatherly house of the Simeonites.

15 And the name of the slain Midianitish woman, was Cozbi, a daughter of Zur, who was a head of the people of a fatherly house among the Midianites; [This Zur is reckoned among the kings of the Midianites, bel. c. 31, 8.]

16 Moreover, the LORD spake to Moyses saying;

17 Deal hostile-like with the Midianites, & smite them.

18 For they have dealt hostile-like with you, by their wiles, which they devised guilefully against you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of the Midianites, their sister, [Being of their own

Nation and Parentage] which was slain in the day of the plagues, for the matter of Peor, [or Peors sake.]

CHAP. XXVI.

The numbering of the Israelites, from twenty year old and upwards, such as were fit for war, were 1, &c. particularly, of every Tribe, saving the Tribe of Levi, 5, in general of all the numbered, 51. to whom the Land of Canaan was to be distributed according to the proportion of every Tribes greatness or smallness, 52. the numbering of the Levites, by themselves, 59. yet in all this numbering there was none left of those which had been numbered in the Wilderness of Sinai, after their coming forth out of Egypt, but Joshua and Caleb, 65.

NOW IT CAME TO PASS after these plagues, [Understand the plague mentioned in the precedent Chapter, wherby twenty four thousand Israelites perished; by reason of their committed whoredome with the Moabitish women, and idolatry with Bal Peor. After this plague there were none (but Joshua and Caleb) left of those above twenty years old, that for their murmurings were condemned to die in the Wilderness, before the children of Israel should enter into the possession of the land of promise; see above, ch. 14, 33; 24, 35. Item, in this chapter v. 63, 64, 65, and Deut. 2, 14.] that the LORD spake to Moyses, and to Eleazar, the son of Aaron the Priest, saying;

2 Take up the sum of the whole congregation of the children of Israel; [This numbering is held to be the third, after their coming out of Egypt. The first was in the same year of their coming forth, Exod. 30, 12, &c. The second in the beginning of the second year, Num. 1, 2.] The third is here spoken of;] from twenty year old, [Heb. a son of twenty year, and so in the sequel] I and upwards; according to the house of their fathers: all (or every one) that goeth forth to the host; [see above, v. 1, on v. 3.] in Israel;

3 Moyses then, and Eleazar the Priest, spake to them, in the plains of Moab, [See above, ch. 22, v. 1. and below in this chapter, v. 63, and ch. 33, 48.] at the Jordan of Jericho, [where this river turneth it self near to Jericho; so above, ch. 22, and below Jer. 63, 6.] saying;

4 (Let him be taken up) from twenty year old and upwards; [The parenthesis is inserted to compleat the fence out of ver. 2. nevertheless it may be omitted, the words being rendered and read in this manner; From twenty year old and upwards, &c. so that this should be the beginning of the muster-roll it self, which Moyses made, and shewed unto the people] according as the LORD had commanded Moyses, and the children of Israel, that were come forth out of Egypt. [see above, chap. 1, v. 2. and compare Exod. 30, 12.]

5 Reuben was the first-born of Israel; the sons of Reuben, were Hanoch; of whom was the family of the Hanochites; [The particle of or from, are inserted here, to hold an answerableness to the phrase following. so likewise below, v. 23, &c. the other word them, must often be admitted and added to compleat the fence, according to the proprie of the Hebrew Language;] of Pallu, the Family of the Palluities;

6 Of Hebron, [Heb. Chesron] the Familie of the Hebronites; of Carmi, the Familie of the Carmites.

7 These were the Families of the Reubenites; and their number (ones) were fourtie and three thousand, and seven hundred and thirtie.

8 And the sons of Pallu were Eliab, [The plurall for the singular; see Gen. 21, on v. 7. and 46, on v. 7.]

9 And the sons of Eliab, were Nemuel, and Dathan, and Abiram; these Dathan and Abiram were the called (ones) [Num. 1, on v. 16, and chap. 16, 2.] of the Congregation, thit made contention against Moyses, and against Aaron, in the Congregation of Korah, [understand that inutious and rebellious assembly, wherof Korah was the ring-leader; see above, chap. 16, 1, 2, 3.] when they made contention against the LORD.

10 And the earth opened her mouth, [i.e. did split asunder, making a very broad and deep gap] and swallowed them up with Korah, [Understand with Korah's family, which was with them then, above, ch. 16. 33. for as for Korah himself he was burnt together with the two hundred & fiftie men; see the same ch. v. 35.] when the Congregation did: when the fire consumed two hundred and fiftie men, and became a token. [Heb. a banner, i. e. a remarkable example of the righteous judgement of God upon those which cause uproar, division and sedition, against the order established by God, in Church and Commonwealth.]

11 But the children of Korah died not, [viz. neither by the fire, which consumed their father and his company nor by the sinking into the earth, with their fathers family; which happened, because they contented not to their fathers mutinie, and peradventure were the whites employed in the service of the Tabernacle.]

12 The sons of Simeon, according to their families; of Nemuel, [Otherwise called Jemuel, Genesis 46. 10.] the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerab, [Called also Zochar, Gen. 46. 10.] the family of the Zerabites: of Saul, the family of the Saulites.

14 These are the families of the Simeonites; twelve and two thousand and two hundred. [Observe that their number is much diminished here, from what it was above chap. 1. 23. probably, because they were admitted much to Simci, the son of Salla, that was a chief ruler of the Simeonites, and consequently, they may have both approved of his lewd fall, mentioned above, chap. 25. 14. and were as ready to follow his example.]

15 The sons of Gad, according to their families; of Zephon, [Heb. Ziphon, called elsewhere Ziphion, Gen. 46. 16. compare these names here further with the said chapter. Item, with 1 Chron. 1. 23, 24, 25, 26, 27.] the family of the Zephonites: of Haggai, the family of the Haggaites: of Simi, the family of the Simites:

16 Of Ozni, [Who kemeeth likewise to be called Ezbon, Gen. 46. 16.] the family of the Oznites: of Heri, the family of the Herites:

17 Of Aroli, [Gen. 46. 16. called Aroli] the family of the Aroliites: of Arel, the family of the Arelites.

18 These are the families of the sons of Gad, according to their numbered ones, fourtie thousand, and five hundred.

19 The sons of Judah were, Er and Onan: but Er and Onan died in the land of Canaan, [viz. by a just judgement of God, upon their gross and enormous sins. See Gen. 38. on v. 7.]

20 Thus the sons of Judah were, according to their families; 3 of Sela, the family of the Selaites: of Perez, [Heb. Peres] the family of the Peresites: of Zerab, the family of the Zerabites.

21 And the sons of Perez were; of Hekon, the family of the Hekonites: of Hamul, the family of the Hamulites.

22 These are the families of Judah, according to their numbered ones, sevenie and six thousand and five hundred.

23 The sons of Issachar, according to their families, were; 3 of [See above, on velt 5.] Tola, the family of the Tolaies: of Puvaz, the family of the Puvaites.

24 Of Pasub [Called Job, Gen. 45. 13.] the families of the Pasubites: of Simeon, the family of the Simeonites.

25 These are the families of Issachar, according to their numbered ones) sixtie and foure thousand, and three hundred.

26 The sons of Zebulon, according to their families,

were; 3 of Sered, the family of the Seredites: of Elon, the family of the Elonites: of Jabdel, the Family of the Jabdelites.

27 These are the Families of the Zebulonites, according to their numbered ones): sixtie thousand and five hundred.

28 The sons of Joseph according to their Families, were Manasseh, and Ephraim.

29 The sons of Manasseh were; 3 of Machir, the Family of the Machirites: Machir now begat Gilead; of Gilead was the Family of the Gileadites.

30 These are the sons of Gilead; of the following [This article is inserted here and in the two following verses out of the foregoing and ensuing manner of speaking in this Chapter. See above, on v. 5.] Jeger, [Otherwise called Abiezer, Jos. 17. 1. and elsewhere] the Family of the Jegerites: of Helok, the Family of the Helokites.

31 And of Asriel, the Family of the Asrielites: and of Sechem the Family of the Sechemites.

32 And of (of) Semida, the Family of the Semidaites: and of (of) Heber, the Family of the Heberites.

33 Tet Zelaphead [Heb. Tselaphad] the son of Heber had no sons, but daughters; 3 and the names of the daughters of Zelaphead, were, Machla, and Noa, Hogla, Milca and Tirca.

34 These are the Families of Manasseh: and their numbered ones) were fiftie and two thousand and seven hundred.

35 These are the sons of Ephraim, according to their Families; 3 of Suetach, the Family of the Suetachites: of Becher, the Family of the Becherites: of Tahen, the Family of the Tahenites.

36 And these are the sons of Suetach; of Eran, the family of the Eranites.

37 These are the Families of the sons of Ephraim, according to their numbered ones) thirte and two thousand and five hundred. These are the sons of Joseph, according to their Families.

38 The sons of Benjamin, according to their Families, of Bela, the Family of the Belaites: of Asbel the Family of the Asbelites: of Abiram, the Family of the Abiramites. [Abiram kemeeth to be likewise called Ebi, Gen. 46. 21. and Achrah, 1 Chron. 8. 1.]

39 Of Sephupham, the Family of the Sephuphamites: of Hupham, the Family of the Huphamites.

40 And the sons of Bela, were Ard, and Naaman: (of Ard) the Family of the Ardites: of Naaman, the Family of the Naamites.

41 These are the sons of Benjamin, according to their Families, and their numbered ones) were fourtie five thousand and six hundred.

42 These are the sons of Dan, according to their Families; 3 of Subam, [Gen. 46. 23. called Chushim] the Family of the Subamites; 3 these are the Families of Dan, according to their Families.

43 All the Families of the Subamites, according to their numbered ones) were sixtie foure thousand and four hundred.

44 The sons of Aser, according to their Families, were of Imma, the Family of the Immaites: of Isvi, the Family of the Isvites: of Beria, the Family of the Berites.

45 Of the sons of Beria were; 3 of Heber, [Heb. Chaber with the letter Cher] the Family of the Heberites; of Machiel, the Family of the Machielites.

46 And the name of the daughter of Aser was Serah.

47 These are the Families of the sons of Aser, according to their numbered ones, fiftie and three thousand, and four hundred.

48 The sons of Naphthali, according to their Families; 3 of Jahzeel [Heb. Jahzeel, or Jahziel], 3 Charicles 7. 13.] the Family of the Jahzeelites: of Guni, the family of the Gunites.

49 Of Jeger, the Family of the Jegerites: of Silom, [1 Chron.

1 Chron. 7. 13. Schullan] the familie of the Scillethites.

50 These are the families of Naphthali, according to their families, and their numbered ones) were fourty five thousand and four hundred.

51 These are the numbered ones) of the sons of Israel, six hundred thousand, one thousand seven hundred and thirty. [Make here the unfailling truth, and mighty power of God; in the promised multiplication of Abrahams seed: for there having died, within the space of thirty eight verses, more then Six Millions & three thousand sixcieties in the wilderness, yet God brought it about, that the same number remained, which was formerly Jewish Numbers, 1.46, only a thousand and od hundred excepted.]

52 And the LORD spake unto Moses, saying:

53 And these are the vic families of the Tribes] the Land shall be distributed for an inheritance, according to the number of the names. [i. e. proportionably according as the families be great or small, consisting of many or few men, whose names are well enrolled, compare the next verse.]

54 To them that are many, thou shalt make their inheritance more, and to them that are few, shalt thou make their inheritance less: unto every one his inheritance shall be given, according to his numbered ones). [All this was performed accordingly, on this side Jordan, by Moses, among the tribes of Reuben, and Gad, and half the tribe of Manasseh. bel. ch. 32. v. 5. and beyond Jordan among the rest of the Tribes, and the other half of Manasseh, by Jollua, Jfor. 14. 8. c.]

55 Nevertheless, the Land shall be divided by lot: [the Land was first divided by lot into twelve tribes, and the Tribes afterwards into their families, and that according to the judgement of their respective ruling Heads, and the high priest, they shall inherit, according to the names of the wives of their fathers, i. e. the families of each Tribe shall fall into their possessions, according to the manner prescribed in the former verse.]

56 The inheritance of every one [Understand in regard of the division to be made among the Tribes] shall be divided according to the lot. [Heb. according to the chief of the lot, for the lot is the LORD, declaring his pleasure] between the many and the few.

57 These now are the numbered ones of Levi, according to their families; 3 of Gerson the family of the Gersonites; 3 of Kehath, the familie of the Kehathites; of Merari the familie of the Merarites.

58 These are the families of Levi; the familie of the Libnites [Descending from Gerson] the Familie of the Hebronites, [issuing from Kehath, ab. ch. 3. 19.] the Familie of the Mahlites, the Familie of the Mesites; 3 [the two had their descent from Merari; ab. ch. 3. 20.] the Familie of the Kohvites; 3 [of the posterity of Kehath ab. chap. 16. 1.] and Kehath begat Amram.

59 And the name of Amrans wife was Jochebed the daughter of Levi, whom Levi (his wife) [Heb. when she i. e. Levi his wife, not Jochebed (the person born) but her mother, Aunt to Amram who was the grandfon of Levi,] brought forth in Egypt, and this (woman) bare Amram, Aaron, Moise, and Miriam their sister.

60 And unto Aaron were born, Nadab, Abihu, Eleazar, and Itamar.

61 Nadab now and Abihu died; 3 when they brought strange fire before the face of the LORD.

62 And their numbered ones) were twenty and three thousand, all that were male from a month old. [Heb. the sons of a month.] and upward: for these were not told among [Heb. in the midst, and fo in the sequel of this verse] the children of Israel, there being no inheritance given them, among the children of Israel:

63 These are the numbered ones of Moise & Eleazar the priest who numbered [See ab. chap. 1. v. 12, &c.] the child-

ren of Israel, in the plains of Moab, by Jordan of Jericho

64 And among these there was none of the numbered ones) of Moise, and Aaron the Priest, when they numbered the children of Israel in the wilderness of Sinai. [See of this numbering, Ex. 30. 12, 13, 14.]

65 For the LORD had [said of them, that they should surely die in the wilderness,] [Heb. dying dy. i. e. naturally depart this life; either by some plague, or by their natural death, and that by reason of their rebellion and stiff-neckedness, see ab. chap. 14. 28, 29, 30. and bel. chap. 27. 3.] and there was none remained, but Caleb the son of Jephunneh, and Joshua the son of Nun. [these two remained faithfull to God themselves, and exhorted the people to the like; ab. chap. 14. 6. &c.]

C H A P. XXVII.

The daughter of Zelaphead sue for an inheritance among the brethren of their father. 4. 1. etc. God grants their suite, 5. makes a will: last on this occasion, touching the right of succession, in an inheritance. 8. Moses being charged by God to overtake or take a view of the land of Canaan from a mountain, for to die upon it, without entering into the land, 12. whereof the reason is given. he prayeth the Lord to give the people an able leader, in his stead, 15. and God orders Joshua to be chosen, for that purpose, and to be confirmed in that office of his, by the imposition of hands before all the people, 18. which is performed by Moise, 22.

Then drew near the daughters of Zelaphead, the son of Heber, the son of Gilead, the son of Machir, the son of Manasseh, among the families of Manasseh, To whom appertaining, they appear among them, before Moise for the further deceased fathers inheritance) the son of Joseph: (and these are the names of his viz. Zelaphead's daughters;) Machli, Noa, and Hogla, and Milca, and Tirca.)

2 And they stood before the face of Moise, and before the face of Eleazar the priest, and before the face of the chief (Rulers) and of all the congregation, at the door of the Tent of the Congregation, saying,

3 Our father died in the wilderness, and he hath not been in the midst of the congregation of those which gathered themselves against the LORD, in the congregation of Korah: [i. e. they were not mixt with them, nor had any hand in, or communion with their evil enterprise and doings, in that mutiny and insurrection, described ab. ch. 16. 1. 2, 3, &c. i. e. but he died in his (own) sin, though he was not guilty of partaking in the conspiracy of Korah, yet he]

4 was not clear of the former general murmuring of the people, for which God had threatened them, they should all die and perish in the wilderness: see Numbers 14. 1.] and had no sonnes.

5 Why should our fathers name be taken away [Heb. lessened] out of the midst of his familie, because he hath no son? give us a possession in the midst of the brethren of our father.

6 And Moise brought their case [Heb. the judgement, i. e. their case, plea, business, being to be brought before, and determined by Gods own sentence, it being then a doubtful matter yet, whether daughters in case of the male-line failing, might be admitted to inherit, or, by only receiving a dowrie quit the inheritance to others] before the face of the LORD. [i. e. in the tent of the congregation where Moise heard the voice of the LORD (speaking to him from above the Expiation-cover, between the Cherubims, see Ex. 25. 22. and Num. 7. 89. or else it may be, that Moise understood the minde and will of God in such like cases, by certain signs and tokens of the Spirit and Divinities, that was in the breast-plate of the high-priest; comp. bel. v. 21.]

6 And the LORD spake to Moses, saying:
 7 The daughters of Zaphnath speak might; thou shalt wholly give them; Heb. giving give them] the possession of an inheritance in the midst of the brethren of their father; [understand, that part c. portion of inheritance, which should have fallen to their fathers since if he had lived] and thou shalt cause the inheritance of their father to come upon them.
 8 And unto the children of Israel thou shalt speak, saying: when any death, and hath no son, then ye shall cause his inheritance to come upon his daughter.
 9 And if he have no daughter, then shall ye give his inheritance to his brethren; viz. after the decalogue of him that hath no son nor daughters; and so also in the latter end of the next verse.
 10 Now if he have no brethren, then shall ye give his inheritance to the brethren of his father.
 11 If his father also have no brethren, then shall ye give his inheritance to his next kindred, to him that is the next to his family; [i.e. his fathers, from whom the sons are denominated.] that he may hereditarily possess it: this shall be for an institution of right to the children of Israel; [i.e. this shall be the rule and square in their courts of judgment, to decide and determine the like cases and differences] according as the LORD commanded Moses.
 12 After that the LORD said to Moses: Ascend on this mount Abarim: [The LORD thrust him a certain hill from mount Abarim: at this mount there was the one and fourth [i.e. the last] living one] resting, or camping, place of the children of Israel, in their journey toward the land of Canaan, together with mount Nebo, whereon Moses died, Deut. 32, 49, 50, and 34, 1, 5.] and ye that stand, which I have given to the children of Israel.
 13 If then thou shalt have seen the same, then shalt thou gather unto thy people [See Gen. 15, on v. 15, and 25, on v. 8.] thyself according as thy brother Aaron was gathered.
 14 After that thou shalt have seen rebellions to my mouth in the midst of the people [See Gen. 15, on v. 15, and 25, on v. 8.] thyself according as thy brother Aaron was gathered.
 15 After that thou shalt have seen rebellions to my mouth in the midst of the people [See Gen. 15, on v. 15, and 25, on v. 8.] thyself according as thy brother Aaron was gathered.
 16 Let the LORD, the God of the spirits of all flesh; [i.e. he that hath created the souls of all men, and poureth forth into the same such gifts of both nature and grace, as are fit and requisite for them, to go through the work of their calling: see above, chapter 16, on verse 22.] put (or, set, place) a man over this Congregation.
 17 That may go forth before their face, and that may come in before their face, [i.e. such a one as may carefully observe and cautiously perform the works of his calling, both at home and abroad, upon all occasions. See Deut. 28, 6, and 21, 2. with the Annot.] and that may lead them forth, and that may lead them in: [i.e. a guide and command them by his authority, prudence and discretion, and faithfully govern and protect them, so that every one may discharge the duty of his Calling, and enjoy both spiritual and temporal bliss and welfare, under him] that the Congregation of the LORD be not as sheep that have no shepherd.
 18 Then the LORD said to Moses: Take unto thee Jo-

shua, the son of Nun, a man in whom the spirit is; [i.e. such a man and portion of the Spirit as is needful for him to manage to great a Government; viz. the spirit of the fear of the LORD, of wisdom, of power, of high-toussness of patience, of wisdom, which are the special graces of my spirit] and lay thy hand upon him: [By this Ceremony he was to be consecrated and dedicated unto God, faithfully to administer his Office, and to receive the necessary gifts for it: see of the various use of this Ceremony, Gen. 48, on v. 14, Lev. 1, on v. 4. Num. 8, on verse 10.]
 19 And set him before the face of Eleazar the Priest, and before the face of the whole Congregation; and give him charge before their eyes: [viz. of what he is to do and to be in the administration of his Office.]
 20 And lay upon him [Compare above, chap. 11, 17, and the Annot. there] of the glory: [understand hereby not only the outward lustre of authority and respect, but especially the inward endowment and worthy qualification for the Office] that they may bear, [i.e. obey him] to win, the whole Congregation of the children of Israel.
 21 And he shall stand before the face of Eleazar the Priest, that shall ask counsel for him, according to the manner of them; [See hereof, Exod. 28, on v. 30. Lev. 8, on v. 8. By means hereof God's counsel was asked extraordinarily in very doubtful and weighty cases: see above the notes on v. 5. But otherwise the Rules were to square their actions according to the written Word, and revealed Will of God; Deut. 17, 19, Josua, 7, 8.] before the face of the LORD; according to his mouth shall they go forth, and according to his mouth shall they come in, he and all the children of Israel with him, and the whole Congregation. [i.e. both he and they shall perform the duties of their calling, according to the command and precept of the LORD. Compare above, the Annot. on v. 7.]
 22 And Moses did, according as the LORD had commanded him: for he took Joshua, and set him before the face of Eleazar the Priest, and before the face of the whole Congregation.
 23 And he laid his hands upon him, [See above, on v. 18.] and gave him charge, according as the LORD had spoken, by the ministry [Heb. hand] of Moses.
 C H A P. XXVIII.
 Laws touching sacrifices to be offered at certain set times, verse 1. &c. as the daily burnt-offering in the mornings, 3. together with its meat and drink-offering, 7. and that of the evening, verse 8. The Sabbaths-offering, 9. the burnt-offering of the new Moons, with its meat, drink, and sin-offering, 12. the Passovers, 16. Sacrifices, 19. and continuance, 24. the Pentecost, and the sacrifices thereof, 26.
 Moreover, the LORD spake unto Moses, saying:
 2 Command the children of Israel, and say to them: My sacrifice, my meat [Heb. bread, see Lev. 2, on v. 11, and below here v. 24.] for my fire-offerings; [See Lev. 1, on v. 9.] my pleasant smell; [see Gen. 8, on v. 21.] shall ye offer: to offer unto me on its set time.
 3 And thou shalt say unto them; This is the fire-offering, which ye shall offer unto the LORD: the two perfect Lambs of one year; [Heb. sons of one year, and so in the sequel, v. 9, 11, 19, 27.] by the day, for a continual burnt-offering; [see below, v. 6. and the Annot. Item Gen. 8, on v. 20, and Lev. 6, on v. 9.]
 4 The one Lamb shalt thou prepare in the morning; and the other Lamb shalt thou prepare between the two Evenings: [i.e. betwixt the two ends of the Evening; or between the beginning and the ending of the Evening. Now

Now the even was entering at the ninth hour of the day, i.e. three hours before the going down of the sun, and with the going down thereof it ended. These two ends of the evening, are called two Evenings, the former being the end of the decaying day; & the other the beginning of the night to come, see likewise Ex. 12, on verse 6.]
 5 And a tenth part of an Ephah of meal-flour [This part of an Ephah is called by the Hebrews, Gomer, or Henu, or Omah, see Ex. 16, on verse 36, and Lev. 5, on v. 11, hence it appeareth, that when there is mention made of one or three, or parts of meal-flour, that it is to be understood of many parts of an Ephah] for a meat-offering; [see Lev. 2, on verse 1.] mingled with the fourth part of an Ephah of a measure of liquid wine among, [the Hebrews, who call it Lev. 19, on verse 36.] of beaten oil.
 6 It is the continual burnt-offering, which was instituted upon Mount Sinai. Hebe. meal on mount Sinai. See of the continual burnt-offering, Ex. 29, 38, 29, &c. and of the other offerings, Lev. 23, which by reason, that for the space of 39 years after in the wilderness, they were not well known, God was pleased then to renew the laws thereof, when they were ready now to enter in to the land of Canaan, partly, that they might be neglected no more thus, and partly, that thence it might appear, that notwithstanding that peoples manifold backslidings, and tumblings aside, God is like a gracious indulgent father, and is not stiff, but by his peculiar people, and was desirous to be fit to be known and loved by them] for a pleasing smell, a sacrifice to the LORD.
 7 And its drink-offering [See Lev. 23, on verse 37.] shall be the fourth part of a ephah, for the one Lamb: in the sanctuary [i.e. in the court of the Tabernacle, upon the Altar of the burnt-offerings] called likewise, 2. Offer, 29, 7. See the account there.] shall thou offer, [the Hebrews, with the offering of liquid on moist things, 25, Gen. 35, 14, Ex. 30, 9.] unto the LORD, thy drink-offering of pleasant drink; [Heb. Schebeer, see Lev. 10, 9. Understand it, as it appears bel, verse 14, and Ex. 29, 40, and 35, 14, and chap. 30, 9.]
 8 And thou shalt offer between the two evenings, the meat-offering of the morning, and like its drink-offering, shall thou prepare it, for a fire-offering of pleasant smell to the LORD.
 9 But on the Sabbath-day, two perfect Lambs of one year; and two tenths of meal-flour, for a meat-offering mingled with oil, together with its drink-offering.
 10 It is the burnt-offering of the Sabbath, on each Sabbath; [Heb. in his Sabbath; and so bel, verse 14, in his month; for in each, or every month] besides (or above) the continual burnt-offering, and its drink-offering.
 11 And in the beginning of the month, [i.e. Exod. 12, 2, and above, ch. 10, on v. 10.] of your Months, shall ye offer a burnt-offering to the LORD: two young bullocks, [Heb. besides of a bullock, as also below v. 19, and 27, see Lev. 1, on v. 14.] and one ram, seven perfect Lambs of one year.
 12 And three tenths of meal-flour for a meat-offering, mingled with oil, for the one bullock; and two tenths of meal-flour, for a meat-offering, mingled with oil, for the one ram.
 13 And each time a tenth [Heb. a tenth, a tenth. See Gen. 2, on verse 2, and below verse 21, and 29.] part of a bullock, for a meat-offering, mingled with oil, for the one Lamb; [i.e. for each Lamb, and so below chap. 29, 4, and 1. Kings, 10, 14. In one year, for each year, &c.] it is a burnt-offering, for a pleasing smell, a fire-offering to the LORD.
 14 And their drink-offerings shall be half an Hin to a bullock, and third part of an Hin to a ram, and a fourth part of an Hin of wine to a Lamb: that is the burnt-offering of the new moon, in each month; [Heb. in her month; and so in the months of the year.] on the first of the month of the year, i.e. which are to be offered in the beginning of each month of the year.

15 Before there shall be prepared a kid-be-goat for a sin-offering to the LORD [see Lev. 4, on verse 3.] above the continual burnt-offering, together with its drink-offering.
 16 And in the first month, on the fourteenth day of the month, is the passover to the LORD. [Oth. of the LORD. See Lev. 23, on verse 5.]
 17 And on the fifteenth day of the same month it is feast: seven days shall unleavened [bread] be eaten.
 18 On the first day, there shall be an holy convocation. [And consequently an holy assembly for divine worship. Heb. a convocation of bullocks, and so below verse 25.]
 19 On the second day, there shall be a burnt-offering, for a burnt-offering to the LORD, two young bullocks; [Heb. sons of one year, and one ram besides seven Lambs of a year; they shall be perfect.]
 20 And their meat-offering shall be meal flour mingled with oil, three tenths for a bullock, and two tenths shall ye prepare for a ram.
 21 Each time ye shall prepare a tenth part to a Lamb, unto the seven Lambs.
 22 After that a he-goat for a sin-offering, to make expiation for you.
 23 Besides the morning burnt-offering, which is for a continual burnt-offering; shall ye prepare these things.
 24 In performance of these things, shall ye by the day, for seven days space, prepare the meat of the fire-offering for a pleasing smell to the LORD: it shall be prepared above (or, besides) the continual burnt-offering, with its drink-offering.
 25 And on the seventh day shall ye have an holy Convocation: ye shall do no service work.
 26 In like manner, on the day of the first-fruits, when ye shall offer a new meat-offering [See Lev. 23, on verse 16.] unto the LORD, according to your weeks, [i.e. after that the 7 weeks, whereof we read Lev. 23, 15, 16, shall be past] shall ye have an holy convocation: ye shall do no service work.
 27 Then shall ye offer unto the LORD a burnt-offering: [This offering belonging to this day, is to be distinguished from another, whereof see Lev. 23, 18, that served properly for the keeping of the Pentecost; this was accented, as prescribing the manner of offering the first-fruits to the LORD, inasmuch that both were to be offered, and not the one to be taken away by the other.] for a pleasing smell, two young bullocks, one ram, seven perfect Lambs of one year.
 28 And their meat-offering of meal-flour mingled with oil, three tenths to one bullock, two tenths to one ram.
 29 Each time a tenth and a Lamb, unto the seven Lambs.
 30 One kid-be-goat, to make expiation for you;
 31 Besides the continual burnt-offering, and its meat-offering, shall ye prepare the same; they shall be perfect to you, with their drink-offerings:
 C H A P. XXXIX.
 Laws touching the sacrifice of the feast of the Transparencies, v. 1. &c. its burnt-offering, 2. and sin-offering, 5. of the feast of Attonement 7. its offerings, 8. of the feast of the heave-breads during seven days, 12. with each day's offering; the first, v. 13. the second, 17. the third, 20. the fourth, 22. the fifth, 28. the sixth, 29. the seventh, 32. of the eighth day, which was a great holy day; 35. its offerings; 36. the conclusion of this chapter, consisting in a command, and the execution thereof; 39.
 Likewise in the seventh month, [See of this month, see Lev. 23, on v. 24.] on the first of the month, ye shall have an holy convocation, see shall do no service work; it shall

it shall be unto you a day of rejoycing. [This Feast is thus called, because of its being published and known by the founding of Trumpets, see Lev. 23, on, ver. 23.]

2 Then shall ye prepare a burnt-offering for a pleasing smell to the LORD; one young bullock, [Heb. son of a bullock; and to be below, 8. and 13. See Lev. 1. on v. 14.] one ram, seven perfect lambs of one year; [Heb. sons of the year, i. e. one year old; of, bel. v. 8. and 13. and 17, &c. see Lev. 23 on v. 17.]

3 And their meat-offering, of meal-flour mingled with oil; three tenths, [viz. of an Ephah, and so in the sequel] See 5. chap. 28. on ver. 5. for the bullock, and two tenths to the Rams.

4 And one tenth to one lamb [i. e. to each one,] see above, chap. 28. on verse 13. and to below, here verse 10. and 15.] for (all) the seven lambs.

5 And a kid-be-goat for a sin-offering: to make expiation to you.

6 Respect the burnt-offering of the months, [Which was to be offered on the first day of each month; above chap. 28. 11, 12. &c. 2. thro. 2. 4. to that this ordinary offering of the new moons was not to be neglected for the sake of this fore-mentioned] and its meat-offering; and the continuall burnt-offering, [see above, chap. 28. on verse 6. and below, verse 11 and 16. &c.] and its meat-offering, with their drink-offerings, after their manner: [i. e. according to the law and order, which God had commanded and appointed, in that behalf. See Lev. on verse 10.] for a pleasing smell, a sin-offering to the LORD.

7 And on the tenth of this seventh month [This day was the day of expiation, or atonement, whereof ye may read, Lev. 16. 29. 30. and ch. 23. 27.] ye shall have an holy Convocation; and ye shall humble your selves: [i. e. your persons before the LORD, by calling to mind and confessing your sins; fasting and prayer, &c. by full purpose of heart, to amend your lives. See Lev. 16. on v. 29.] ye shall do no servile work.

8 But ye shall offer a burnt-offering for a pleasing smell to the LORD; one young bullock, one ram, seven lambs of one year; [See above verse 2.] they shall be perfect unto you.

9 And their meat-offering of meal-flour mixed with oil: three tenths to the bullock; two tenths to the one ram.

10 Each time one tenth to one lamb; [Heb. one tenth, one tenth to one lamb, and so below, verse 15. and above chap. 28. 13.] for (all) the seven lambs.

11 One kid-be-goat for a sin-offering; besides the sin-offering of the expiations, [Whereof ye may see Lev. 16. 11. 15. which notwithstanding the other sacrifices commanded here, on the expiation-day, were to be offered in course still; as ever and anon it is intimated, that the daily sacrifice must be continued, however on certain days, sinlike other sacrifices were appointed besides the same: see bel. verse 16. 22, 25, 28, 31, 24; 38: 39.] and the continuall burnt-offering, and its meat-offering, with their drink-offerings.

12 Likewise on the fifteenth day of this seventh month; [Understand the feast of the Tabernacles of leavetives, whereof see Lev. 23. 34. and Deut. 16. 13.] shall ye have an holy Convocation; ye shall do no servile work: but ye shall celebrate a feast to the LORD, seven days.

13 And ye shall offer a burnt-offering a sin-offering, for a pleasing smell to the LORD, thirteen young bullocks, [To wit on the first day of this feast;] on the second they were but twelve to be offered; on the third but eleven; and so on, each day following one less than was offered the day before, See below v. 17, 20, 23, 26, 29, 32.] two rams; [seven lambs of one year; they shall be perfect.]

14 And their meat-offering of meal-flour mixed with oil, three tenths to one bullock, [i. e. to each bullock, as ab. verse 4. and so in the sequel] for (all) the thirteen bullocks, two tenths to one ram, among those two rams.

15 And a kid-be-goat to one lamb, for all these seven tinibers;

16 And one kid-be-goat for a sin-offering, besides the continuall burnt-offering, its meat-offering, and its drink-offering.

17 Then on the second day, [viz. of the feast of the Tabernacles, and so in the sequel] twelve young bullocks, two rams; fourteen perfect lambs of one year;

18 And their meat-offering, and their drink-offering to the bullocks, to the rams, and to the lambs, in their number: after the manner. [See above on verse 6.]

19 And one kid-be-goat for a sin-offering; besides the continuall burnt-offering, and its meat-offering, with their drink-offerings.

20 And on the third day [viz. of the foresaid Feast] eleven bullocks, two rams, fourteen perfect lambs of one year.

21 And their meat-offerings, and their drink-offerings, to the bullocks, to the rams, and to the lambs, in their number, after the manner:

22 And one-be-goat for a sin-offering; besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

23 Further on the fourth day, ten bullocks, two rams, fourteen perfect lambs of one year.

24 Their meat-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, in their number, after the manner.

25 And one kid-be-goat for a sin-offering; besides the continuall burnt-offering, its meat-offering, and its drink-offering.

26 And on the fifth day, nine bullocks, two rams, and fourteen perfect lambs of one year;

27 And their meat-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, in their number, after the manner;

28 And one-be-goat for a sin-offering; besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

29 Then on the sixth day, eight bullocks, two rams, fourteen perfect lambs of one year.

30 And their meat-offering, and their drink-offering, to the bullocks, to the rams, and to the lambs, in their number, after the manner;

31 And one-be-goat for a sin-offering, besides the continuall burnt-offering, and its meat-offering, and its drink-offerings.

32 And on the seventh day, seven bullocks, two rams, fourteen perfect lambs of one year;

33 And their meat-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, in their number, after the manner;

34 And one-be-goat for a sin-offering, besides the continuall burnt-offering, its meat-offering, and its drink-offering.

35 On the eighth day ye shall have an inhibition-day: [Heb. inhibition, or ceasing, for service, because that on this day all manner of servile work was forbidden. See Leviticus 23, on verse 36.] This was the great day of the feast, on which Christ stood up in the temple, and called the thistle souls unto him, promising them refreshment, John 7. 37.] ye shall do no servile work.

36 And ye shall offer a burnt-offering, for a sin-offering, (for) a pleasing smell to the LORD, one bullock, one ram, seven perfect lambs of one year;

37 Their meat-offering and their drink-offerings, to the bullock, to the rams, and to the lambs, in their number after the manner:

38 And one-be-goat for a sin-offering; besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

39 These things ye shall do to the LORD on your first high times; (or Festivals): besides your vows, [These

words and the offerings following here in the Text, were the ordinary services of Gods worship, which were not to be neglected or left undone, for any of the extraordinary ones, mentioned in this Chapter, which were to be offered, according to Gods command, on certain days of the year: see above, on verse 11.] and your free-will-offerings, with your burnt-offerings, and with your meat-offerings, and with your drink-offerings; and with your thank-offerings.

40 And Moses spake to the children of Israel, according to all that the LORD had commanded Moses.

CHAP. XXX.

Laws concerning the Vowes made by a male-person, declaring that they ought to be kept, verse 1. &c. or by a daughter of the Family, shewing when their vowes were to be kept; 3. or not; 5. or by a married woman; 5 when they were to keep them, 6. or not, 8. or by a widow, or divorced, or forsoaken woman, that they were binding. 9. Again, of a married woman, 10. the conclusion of the Chapter, 16.

AND Moses spake unto the heads of the Tribes, [Which were out of each Tribe: one, the Ruler or Governor thereof; see above, ch. 1. v. 4. and 16. with their Annot.] of the children of Israel, [Unto whom their Heads or Rulers were to impart the ensuing Ordinance, each one to his Tribe] saying; This is the thing which the LORD hath commanded.

2 When a man shall have vowed a vow, [viz. barely, without an oath, either to give or do something freely for the honour of God. Of vowes, what they be see Rev. 7. on v. 16.] for sworn on an oath, [viz. thereby engaging and binding himself to do or leave such a thing] binding his soul with a vow, [Heb. binding a bond upon his soul, i. e. on himself, or his person;] and so in the sequel, as bodies acted with ropes and cords to abide in a certain place, so the souls of men are tied by vows, made unto the LORD to keep him and himself to what they vowed unto him] he shall not unholow his word: [i. e. not cause the fame to become a reproach, and matter of blasphemy, and reviling by breaking of his vow] he shall do according to that he proceeded out of his mouth. [provided the fame be in his power to perform, and lawful, not contrary to the Law of the LORD, such as was the vow of those that refused to take away the life of Paul, Acts 23. 14.]

3 But when a woman shall have vowed a vow unto the LORD: [Understand here, not a married woman, as below, v. 6, 7, 8. but a woman-like person, as a young daughter, being yet under the command of her father, as appears by this verse, and the last of this Chapter; Thus Mary the mother of the LORD, is called among women, and a woman, Luke 1. 42. Gal. 4. 4.] and shall have bound her self with a bond, in her fathers house, in her youth.

4 And her father shall bear her vow and her bond, wherewith she bound her soul, and her father shall hold his peace towards her; [viz. either openly approving of it, or silently giving way to it, for (as the saying goeth) He that holds his peace, seemeth to assent and approve of what he heareth] then all her vowes shall stand, and every binding wherewith she shall have bound her soul, shall stand. [i. e. she shall be bound to perform that which she vowed unto the LORD without intermission.]

5 But if her father shall break the fame in the day when he heareth it, all her vowes and her bonds, wherewith she bound her soul, shall not stand: [Understand here, by two things, first that the father having understood his daughters vowes, he was not to take into any long deliberation, what he should approve or disannull: secondly, that the daughter was to declin of her vowes immediately upon the fathers disapproving of the same. Compare below, verse 7. and 8.] but the LORD shall forgive it her, [To wit, that the did vow so unadvisedly without her fathers knowledge. Secondly, that she was forced to abandon her vow. So below, v. 8.] for her father made her to break it.

6 But if indeed she have a husband, [Heb. being a husband, shall be, i. e. being firmly betrothed, or married to a man, and consequently made subject to his Authority. See the like expressions likewise below, Chapter 35. 3.] and her vowes be upon her; [i. e. if, when the Rands engaged by any vow, which she promised to perform, either simply by solemn words, or, with the addition of an Oath: as above, verse 2. and below, also, verse 10.] or the utterance of her lips, wherewith she bound her soul:

7 And her husband shall bear the (same,) and in the day when he heareth it, shall hold his peace towards her; then her vowes shall stand, and her bonds, wherewith she hath bound her soul, shall stand: [Compare above the note on verse 5. and see the verse following.]

8 But if her husband, on that day, when he heard it, shall break the fame, and shall disannull her vow that was upon her, together with the utterance of her lips, wherewith she bound her soul; then the LORD shall forgive it her.

9 As for the vow of a widows, [Whose husband was dead, when she made her vow;] so that being at her own disposing, she had power to make vowes, without being accountable thereof to others] or of a divorced (woman): [Understand such a one, as having received a letter of divorce is abandoned by her husband. See Levit. 21. 7. Such a one was likewise at her own free disposing, because the husband resigned all the right and command he had over her, into her own hands back again, by the Act of Divorce. And therefore their vowes were to stand] all these bound her soul with, shall stand over her.

10 But if in her husbands house she made a vow; or bound her soul with an oath by a bond.

11 And her husband shall have heard (the same,) and shall have held his peace towards her; not breaking the fame; then all her vowes shall stand, and all the binding wherewith she bound her soul, shall stand.

12 But if her husband utterly disannull [Heb. disannulling, disannull: and so below, verse 15.] the things, in the day when he heareth it; nothing of all that proceeded out of her lips, of her vow, and of the binding of her soul, shall stand: her husband hath disannulled the same, and the LORD shall forgive it her.

13 Every vow, and every oath of obligation, for the humbering of the soul; her husband shall establish the same; or the same her husband shall disannull.

14 But if her husband altogether hold his peace towards her from day to day, [Heb. holding his peace, hold his peace, &c.] Then he confirmeth all her vowes, or all her bonds, which are upon her; he hath confirmed them, for having held his peace towards her, in that day he heard it.

15 Yet, if she shall wholy disannull the same: [Heb. disannulling, shall have disannulled them, viz. not on the same day when he heard them, but one or more days after] then he shall bear her iniquity. [i. e. he shall be guilty

guiltie of the punishment, delivered, by the breach of the forsworn vows. See of this kind of speaking, Lev. 5. on v. 1. others render the Hebrew Verb here, take away; viz. the iniquities of the woman; that by the breach of her vow, she shall not be held guiltie, or punishable; as v. 5, 8, and 12. is intimated.

16 *The* [are] the institutions which the LORD commanded Mosheh betwixt a man and his wife; *betwixt a father and his daughter, being in her youth, at the house of her father.*

CHAP. XXXI.

The Israelites are commanded to wage warre against the Midianites, v. 1. etc. with an Hoste of twelve thousand men, and Phinchas the son of Eleazar, 4. Who succore the Midianites, 7. return to their own with the prisoners and booty, 12. are entertained by Mosheh with a check for what they had done, 14. and a charge of what they ought to do, 17. a Law about the parting of the bootie, 25. together with the execution of the Law, and the [sum] of the bootie, 31. and the portion of the LORD, which fell to the share of the Priests, and Levites, 41. The Chieftains of the Hoste make an offering to the LORD, 48. which is laid up in the Tabernacle for a memorill, 54.

AND the LORD spake unto Mosheh, saying: Take the vengeance of the children of Israel from the Midianites: [Heb. avenge the vengeance of] &c. viz. by reason of the evil, which craftily they caused among the Israelites, when they lured them to bodily and spiritual whoredom, of which see above, ch. 25. 1, 2, &c. below v. 15, 16.] after that shall thou be gathered to thy people. [i. e.] shall die and depart out of this world. See of this manner of speaking, Genesis, 15. on verse 15. and 25. on verse 8. and above, chapter 20. 24. & 26.]

3 Then Mosheh spake unto the people, [saying; let men be prepared for battell, [Or, for the Hoste, and so in the sequel] and let them be against the Midianites, to do the vengeance of the LORD on the Midianites. [viz. that which the LORD had commanded to be executed upon the Midianites, see above, chap. 25. 17, 18. whereby God declared that the enmity shewed to his people, is taken by him as committed against himself. Compare Zach. 2. 8. and Acts 9. 4.]

4 Of each Tribe among all the Tribes of Israel, shall ye send one thousand to battell. [Heb. a thousand of one Tribe, a thousand of one Tribe. See of this phrase, Lev. 24. 8. and above, 13. 29c.]

5 Thus there were delivered out of the thousands of Israel, a thousand of each Tribe: twelve thousand prepared for battell.

6 And Mosheh sent them to battell a thousand of each Tribe, them, and Phinchas the son of Eleazar the Priest to battell, [viz. not properly for to fight, or to be the general or chief Commander of the army, but to assist the camp as a good counsellor and director, and to exhort the same to courage according to his speciall zeal, formerly testified, above chap. 25. 13. comp. Deut. 20. 23. &c.] with the holy vessels, [which were according to the opinion of some, the Ark of the Covenant, and things appertaining to it; the same having accompanied the Camp on sundrie occasions, as may be gathered, by Num. 14. 44. fol. 4. 11.] Sam. 4. others understand thereby only the Trumpets mentioned immediately after here in this verse, and were to be used in war] and the Trumpets sounding in his hand.

7 And they fought against the Midianites; according

to the LORD had commanded Mosheh: and they put to death all that were male.

8 *W*ill shall they put to death above their slain, the Kings of the Midianites; [Who were King Sihon his Tenans or Vassals, Jof. 13. v. 21. before he was destroyed by Mosheh, but afterwards took a kind of King-ship upon themselves. See above chapter 25. v. 15.] Eui and Rekem, and Zur [Heb. Thur] and Hur and Kethi, five Kings of the Midianites: also they put to death by the sword Bileam, [Heb. Bilam] the son of Beor. [To wit, when he was upon the way to return into his Country of Mesopotamia, See above, ch. 24. v. 25.]

9 But the children of Israel took the wives of the Midianites and their little children prisoners: also they spoiled [them of] all their beasts and all their cattell, and all their substance.

10 Moreover, all their Cities with their dwelling places; [Others, in or through their dwelling place] and all their strong holds, they burned with fire.

11 And they took all the prey, and all the booty; of men and of beast.

12 After that, they brought the Captives [Heb. the captivitee, to wit, the Midianite women and children, whom they had taken captive. See above v. 9. the word Captivitee is often taken for captives, or prisoners. So below v. 19. 26. Item, Exod. 12. 29. 2 Chron. 28. 5. Eph. 4. 8.] in the bootie and the prey, unto Mosheh, and to Eleazar the Priest, and to the congregation of the children of Israel in the Camp: in the plain fields of Moab, which are at the Jordan of Jericho. [i. e. that which runneth over against, or along by, or not far from Jericho, or half a feny or passage near that City, compare above chapter 22. v. 1.]

13 But Mosheh and Eleazar the Priest, and all the chief of the Congregation went forth to meet them, without the Camp.

14 And Mosheh was very wroth against the Commanders of the Hoste, the Captains of the thousands, and the Captains of the hundreds, which came out of the battell of that war.

15 And Mosheh said unto them; Have ye then left till the women alive? [By this question he implieth that they ought not to have done so. See the like manner of asking, strongly denying or impling the contrary of what is demanded, Gen. 18. 17. with the Annotations.]

16 Behold these were through Bileams counsell. [Heb. word, understand the base device and subtil contrivance whereby the Israelites were made to fall into whoredome and idolatry. See above, chap. 24. v. 14.] for to give cause of rebell against the LORD, in the busines of Beor: whereby that plague was among the Congregation of the LORD: [see above, Chapter 25. v. 9.]

17 Now then, put to death all that is male among the little ones; and put to death every woman which by mans copulation hath known a man. [See Gen. 4. on v. 5. and 19. on v. 8. and compare the next verse. Item Levit. 18. 22. and 20. 13.]

18 But all the little ones of Female kind, [Heb. among the women] which have not known the copulation of man; let them live for your selves.

19 And ye camp your selves without the Legues seven dayes: [According to the Ordinance and Law of God given in regard of unclean persons, Leviticus 15. 13. and above, Chapter 19. 11. &c. and observed in Miriam above, Chapter 12. 14.] every one that did put a man [Heb. a Soul] to death, and every one that shall have touched a slain [body] shall expiate [or un-finne] your selves, [See above, Chapter 8. on v. 21.] on the third day, and on the seventh day, ye and your captives.

20 Also ye shall expiate every garment, [i. e. cleanse them according to the Ceremoniall Law, and so fit the same for a good and civil use] Compare Leviticus 8. 15. and 14. 49. and Chapter 16. v. 16. with the Annotations thereupon] and every furniture of skins, and every worke of [Goats hair] and every furniture of wool.

21 And Eleazar the Priest said to the men of Warre, [Or, Holie, i. e. such as bore Armes, and were practised and employed in the Wars] which were gone to that War; This is the institution of the Law, which the LORD commanded Mosheh.

22 Only the gold, and the silver, the copper, the iron, the tinne, and the lead: [viz. which they had taken from the Midianites.]

23 Every thing that endureth the fire [Heb. that is not consumed by the fire, i. e. that being made to pass the fire, is not damaged, and is not consumed by it, and so in the sequel] ye shall cause to pass through the fire, that it may be cleansed; so howbeit, it shall be expiated by the work of the separation: [whereof see above chapter 19. 9.] but all that endureth not the fire, ye shall cause to pass through the water.

24 Ye shall likewise wash your garments on the seventh day, that ye may be clean, and after that ye shall come into the Camp.

25 Moreover, the LORD spake unto Mosheh, saying:

26 Take up the sum of the bootie of the Captives [Heb. Captivitee: see above on v. 12.] of a man, and of beast; 5 thou and Eleazar the Priest, and the Elders of the fathers of the Congregation.

27 And divide the bootie in two moyeties, between thee which undertook the fight, which went forth to the War, and between the whole Congregation. [Which order David also followed in sharing out the booty between those that fought, and the rest that stayed with the baggage, above the same, 1 Sam. 30. 24.]

28 After that shall thou have a Tribute to the LORD, [Or, an appointed part, which was a kind of Tribute to be given unto the LORD, in testimonie of thankfulness, and was the appointed part for the Priests, which served the LORD in the Tabernacle] from the men of War, which were gone forth to this War; of five hundred, one Soul, of Men and of Oxen, and of Asses, [the word Soul, in regard of men doth signifie here a Man, or Person, and in regard of the other creatures named, a beast or head of cattell;] of each five hundred the men of War were to assign one to the LORD: according as the Israelites, which were not gone forth to War, out of their moyety of fiftie, were to give one to the Levites; that is, ten times more, than the men of War were to give to the Priests] and of the sheep. [The Hebrew word doth not only signifie Sheep, but Goats also; and so in the sequel. See Gen. 26. on v. 14. and Levit. 11. on v. 4.]

29 Of their moyetye shall thou take, and give it unto the Priest Eleazar, for an heaving of the LORD. [i. e. for to offer and hallow it unto the LORD, in token of thankfulness, thus below v. 41. and 52.] The Hebrew word is generally taken here, for an offering or gift. see above, ch. 5. on v. 9.]

30 But of the moyetye of the children of Israel [i. e. that portion which belonged unto the children of Israel, according to the division mentioned above, v. 27. see of the same moyetye below, v. 42. and 47.] thou shalt take one Canie moyetye of fiftie [or a thare that is kept fall] of the Men, of the Oxen, of the Asses, and of the sheep; of all the beasts: [i. e. of all sorts of beasts, compare, Gen. 7. 14.] and thou shalt give them to the Levites, which observe the guard of the tabernacle of the LORD. [see Num. 3. on v. 7.]

31 And Mosheh and Eleazar the Priest did, according as the LORD had commanded Mosheh.

32 The bootie now, the surplus of the prey, [i. e. that which clearly remained over after the slain women and mail-children, above, v. 17. besides what the Camp had consumed, during the seven dayes they were to lie without the Camp, above, v. 19.] which the men of Warre, [see above, on v. 21.] had preyed, was; six hundred thousand, and threentie thousand, and five thousand sheep: [see above, on v. 28.]

33 And sevenitie and two thousand Oxen:

34 And one and sixtie thousand Asses:

35 And of humane Souls, of the women that had known no copulation of man, all the Souls were two and threitie thousand.

36 And the moyetye, [to wit] the share of these, which were gone forth to this Warre, were in number three hundred thousand, and threitie thousand, and threentie thousand and five hundred sheep.

37 And the Tribute for the LORD; [Understand the assigned portion, which the men of War were to contribute unto the LORD. See above, v. 28. and the Annotation thereupon] of Sheep was six hundred sevenitie and froe.

38 And the Oxen were six and threitie thousand; and their Tribute for the LORD sevenitie two.

39 And the Asses were threitie thousand and five hundred, and their Tribute for the LORD was sixtie one.

40 And the humane Souls were sixteen thousand; and their Tribute for the LORD two and threitie Souls.

41 And Mosheh gave unto Eleazar the Priest, the Tribute of the heaving of the LORD; according as the LORD had commanded Mosheh.

42 And of the children of Israel moyetye [Of which see above, v. 30. and below, v. 47.] which Mosheh had divided off from the men that had fought:

43 [The half thare now of the Congregation [Heb. the moyetye of the Congregation, i. e. the half thare which fell to the Congregation] was of the sheep, three hundred thousand, and threitie thousand, seven thousand and five hundred.

44 And the Oxen were six and threitie thousand.

45 And the Asses, threitie thousand and five hundred:

46 And of humane Souls sixteen thousand.]

47 Of that moyetye of the children of Israel, Mosheh took one captive. [See above on v. 20.] one of fiftie, of Men and of Beasts, and he gave them to the Levites, which observed the guard of the Tabernacle of the LORD, according as the LORD had commanded Mosheh.

48 Then [there] slept to Mosheh the Commanders which were over the thousands, of the Hoste; the Chieftains of the thousands, and the Chieftains of the hundreds:

49 And they laid to Mosheh; Thy servants have taken up the sum of the men of War, which were under our hands: [i. e. under our command, see Gen. 16. on v. 6.] and of us [Others, thereof] [there] saith not one man.

50 Therefore we have brought an offering of the LORD; every one that which he got, [Heb. found] a golden vessel, [or, furniture, or Jewell] a chain [Others, arm or leg, ornament or golden garter; or a bracelet, a finger ring or an ear-ring, or a hanging girdle,] [See Exod. 5. 32.] to make expiation for our Souls; [by reason of their sins mentioned above, v. 14. 15. 16.] before the face of the LORD.

51 Then Mosheh and Eleazar the Priest took from them the golles, all well-wrought vessels, [Heb. every vessel, or furniture of work, Understand hereby all manner of golden stuff, vessel, workman-ship, jewels and the like artificially and colly wrought and elaborated.]

52 And all the gold of the heaving, which they offered unto the LORD, was fifteen thousand [even hundred and fiftie shekels:] [Understand golden shekels, of the value whereof see Gen. 24. on v. 22. and above, ch. 7. on v. 14.] from the Chieftains of the thousands, and from the Chieftains of the hundreds.

53 As for the men of war, every one had preyed for himself. [Whereof they imparted nothing to their Commanders, inasmuch, that there was abundance of booty remaining yet, besides that which was given to the Priests, and to the Levites, and to the rest of the Israelites.]

54 So Moses and Eleazar the Priest, took that gold from the Captains of the thousands and hundreds : and they brought it into the Tent of the Congregation, for a remembrance for the children of Israel, before the face of the LORD. [For, as well in regard of the mercy of God, whereby they had overcome their enemies, and were reconcited unto God, as to discharge their duty, in being really thankfull to God for it, and faithfully adhering to him, to the end that he might always continue among them, with the assistance of his grace and blessing.]

CHAP. XXXII.

The Tribes of Reuben and Gad, desire, for reasons then thereunto moving, that Moses would assign them their inheritance on this side Jordan, v. 1. &c. Moses first sharply reproves them, 6. but they promising to march in arms before their brethren into Canaan, until it be subdued, they, together with the half tribe of Manasseh, obtain their desire on the foresaid condition, 16.

The children of Reuben now had much cattle, and the children of Gad had very many. [Heb. very mighty. The Israelites indeed were generally much given to keeping of cattle, as may be seen, Gen. 46. 32, 34. and chap. 47. 3, 4, &c. but it seems that these two Tribes, were addicted to the same more then the rest, for that (as some conceive) they had perhaps formerly in Egypt, inhabited the most convenient part of the Countrey for pasturage; and therefore may, afterwards in the inhabiting of the kingdoms of Sihon and Og, and upon the great defeat of the Midianites, have made it their business, to take and get, and truck for, of others, as great a quantity of cattle, as they could.] And they viewed the Countrey of Jaazer, and the land of Gilead, and beheld, this place was a place for cattle. [Heb. of cattell i. e. they observed and found, that all this Countrey was very fit and commodious for keeping of cattell.]

2 Then the children of Gad, and the children of Reuben came, and spake to Moses and to Eleazar the Priest, and to the chief of the Congregation, saying :

3 Atrahab, and Dibon, and Jaazer, and Nimra, and Hesbon, and Eleate : and Schobam, and Nebo, and Behon :

4 This land which [i. e. whose inhabitants] the LORD hath smitten before the face of the Congregation in Israel : is the same is a land for cattell : and your servants have cattell.

5 Moreover, they said : If we found grace in your eyes, let this land be given for a possession to your servants : and make us not march over the Jordan.

6 But Moses said unto the children of Gad, and to the children of Reuben ; shall your brethren go to war, and shall you remain here ? [Moses doth not simply refuse, to assign them this land for an inheritance, being the same was likewise given the Israelites by God for to inherit, Deut. 2. 12, 31. but he rebuketh them sharply here, for that they sought to separate themselves from their brethren and take their ease, whilst they must go to war : which became them very ill to do, and might cause great scandall and dismayedness among their brethren ; besides that thereby they did (as much as in them lay) retard the performance of Gods promises ; as is declared in the sequel.]

7 Wherefore I pray, should ye break the heart of the

children of Israel, [Discouraging and discouraging your brethren by your example. Compare Deut. 1. 28. Acts 21. 13. and below, v. 9.] that they go not over to the land which the LORD gave them ?

8 Thus your fathers did, when I sent them from Kades-Barnea, for to view this Land :

9 When they were come up into the valley of Eschol ; [Others, brook &c. See above, chap. 13. 24. Deut. 1. 24.] and viewed this Land, they brake the heart of the children of Israel, that they went not to that land which the LORD had given them.

10 Then the anger of the LORD was kindled on that day, and he swore saying ;

11 If these men that went forth out of Egypt, from twenty years old and upward [Heb. from a son of twenty years, &c.] shall see this Land, which I have sworn to Abraham, Isaac and Jacob ! [this is an imperfect speech, usual in making of an oath. See above, Chapter 14. verse 23, 28, 35. Deut. 1. 35. and compare Gen. 14. on verse 23.] for they have not perfected to follow me : [Heb. they have not fulfilled. (to go) after me : in the like phrase it is said of Joshua and Caleb, contrariwise in the next verse, that they had fulfilled, &c. See Deut. 1. 36. and above, 1. 14. 24.]

12 Except Caleb the son of Joseph, and the Kenizite, and Joshua the son of Nun. [Compare Jos. 15. 17. Jud. 1. 13. and 3. 9. 11. 1 Chron. 4. 13, 15.] for they did preserve to follow the LORD ; [see on the foregoing verse.]

13 Thus the anger of the LORD was kindled against Israel, and he made them to wander about in the Wilderness forty years : [Bringing the two years which in the account (for to complicate the number,) from the going forth out of Egypt, to the sending of the spies from Kades-Barnea] until the whole Generation was consumed, which had done what was evil in the eyes of the LORD. [i. e. which was displeasing to him.]

14 And behold, ye are risen up instead of your fathers, a multitude of froward men ; for to multiply the heat of the LORDS anger against Israel. [Heb. for to add yet, (or further to &c. or, above, beyond the heat, &c.]

15 When ye shall turn your selves away from behind him, [v. 1.] from the LORD : The meaning is, if ye shall not be willing to follow the LORD any longer ; then he shall continue further to leave him, [v. 1.] Israel ; in the Wilderness ; and ye shall destroy all this people. [the sense is ; God shall in this case, cause them to wander in the Wilderness again, as their fathers did, until they perish all like them.]

16 Then they slept unto him [id est, the Reubenites, and Gadites, came afterwards again to Moses] and said ; We will build sheep-folds, [The Hebrew word doth signifie such folds or enclosed places for cattell, as are secured and guarded with hedges, pales or walls ; and so also below, v. 24.] here for our cattell, and cities for our little ones.

17 But we our selves will prepare our selves, [Or, speedily, or cheerfully gird, or arm our selves, for to go before, &c.] hastening before the face of the children of Israel, until we shall have brought them to their place : [id est, courageously marching along before our brethren, in such a number, as shall be held requisite for to bring them into their possession by force of Armes. See Josua 4. 12, 13.] and our little ones shall remain in the fenced Cities, by reason of the inhabitants of the Land. [id est, that in the mean time they may not be annoyed or endangered by the residue of the people in their parts.]

18 We will not return to our houses, until the children of Israel shall have constituted themselves herewith possessors,

for us, every one of his inheritance. [See Jos. 22. from the beginning to v. 10.]

19 For we will not inherit with them beyond Jordan, and further away : [To wit, the further borders of Canaan] when our inheritance shall be surrendered unto us, on this side of Jordan, towards the rising, [v. 1.] of the Sun ; i. e. Eastward, toward the East of Canaan, where Gilead lay.]

20 Then said Moses to them ; if ye will do this thing, if ye will prepare [Or, arm, put on, or gird arms about, &c.] as above, verse 17. and in the sequel ; your selves for the battell before the face of the LORD ;

21 And every one of you, that is prepared, shall passe over the Jordan, before the face of the LORD ; [i. e. before the LORDS, of whose presence the ark of the Covenant was a visible token, see Jos. 4. 13] until he shall have driven out his enemies, before his face out of possession ;

22 And the land be subdued before the face of the LORD, and before Israel : and this land shall be a possession unto you before the face of the LORD.

23 If on the contrary ye shall not do so, behold then ye have sinned against the LORD : but yet shall be made away for you, when it shall finde you, [i. e. when ye shall be punished for the same Oth. Know that your sin shall finde you, i. e. the punishment of your sin will surely hit you.]

24 Build you cities for your little ones, and folds for your sheep : and do that which is gone forth out of your mouth, [i. e. that which ye have promised to perform : compare above, chap. 30. 3. &c. Deut. 23. 25. Matt. 15. 18.]

25 Then the children of Gad and the children of Reuben spake [Heb. said, in the singular i. e. they said all unanimately, upon one accord, or, one of them, in the name of all] to Moses, saying : Thy servants shall do, according as my Lord commandeth.

26 Our little ones, our wives, our substance, and all our bests shall be there in the cities of Gilead.

27 But thy servants shall passe over all that are [Or, every one that is prepared for the battell, before the face of the LORD, unto the battell, according as my LORD hath spoken.]

28 Then Moses charged in their behalf the priest Eleazar, and Joshua the son of Nun, and the heads of the fathers of the Tribes of the children, of Israel :

29 And Moses said to them : if the children of Gad, and the children of Reuben, shall passe over the Jordan with you, and every one that is prepared for war, before the face of the LORD, when the land shall be subdued, then shall ye give them the land of Gilead, for a possession.

30 But if they passe not over with you prepared, [Or, armed, girded, as ab.] then they shall be constituted possessors into the midst of you in the land of Canaan. [i. e. they shall be fain to abandon Gilead, and have their share, and inheritance, like the rest, in Canaan it self.]

31 And the children of Gad and the children of Reuben answered, saying : That which the LORD hath spoken to thy servants, we shall likewise do.

32 We shall passe over prepared before the place of the LORD, to the land of Canaan : and the possession of our inheritance, We shall have on this side Jordan.

33 Thus Moses gave to them, to the children of Gad, and to the children of Reuben, and to the half tribe of Manasseh, Josephs son, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Basan : the countrey with the cities thereof in the borders, the cities of the land round about.

34 And the children of Gad built, i. e. rebuilt, reared up again : and so in the sequel. All these following places were situated on the east side of Jordan between the rivers Arnon and Jordan ; Dibon and Atrahab, and Aroer :

35 And Atrahab-Sophan, and Jaazer, and Jogabab :

36 And Beth-Nimral, and Beth-Haran : fenced cities, and sheep-folds,

37 And the children of Reuben built Hesbon and Eleate and Kirjathaim.

38 And Nebo [Of this citie see Deut. 34. 1. Jos. 15. 2. Jer. 48. 1. otherwise it was also the name of an hill] and Baal-Meon, having its name changed [the former name having been idolatrous (as followeth) for both Nebo and Baal were names of Idols, and doubtlesse there were more such] and Libna : and they called the names of the cities which they built by, other names.

39 And the children of Machir the son of Manasseh, went to Gilead [Or were gone &c. and had taken the same and so in the next verse] and took the same : [Understand a part of it, see Deut. 3. 12. 13. and there on verse. 15. item Gen. 31. 21. This part of Gilead and the places of Jair extended Northwardes from the brook of Jabbek towards Syria] and they drave out [Heb. He drave out &c. he viz Machir i. e. his posteritie] the Amorites (Heb. the Amorite) which were therein out of possession.

40 So Moses gave Gilead to Machir the son of Manasseh, and he dwelt therein.

41 Now Jair the son of Manasseh, [This Jair is Likewise reckoned under Manasseh, by reason that his grandfather was married to Machirs daughter, see 1. Chron. 2. 21. 22.] went and took their [viz the Gileadites] villages ; and called them Havoth-Jair i. e. Jair his villages, countrey-towns, or gardens. See Deut. 3. verse 14.]

42 And Nobah went, and took in Kenath, with her descendants places, [i. e. such petty towns, cities and places, as referred under the Jurisdiction of Kenath, as their Metropolis, or mother-city, Heb. dughters. See above chap. 21. on verse 45. and comp. 1. Chron. 2. 23.] and called it Nobah after his Name.

CHAP. XXXIII.

A Relation of the marchings and campings of the children of Israel from Egypt unto the land of Canaan v. 1. &c. The command given, of driving out the inhabitants of the land, and destroying of idolatry, 50. with heavy threatenings, if they did otherwise, 55. of dividing the land by lot, 54.

These are the journeyes of the children of Israel which went forth out the Land of Egypt, according to their hostes, by the hand [i. e. conducted] of Moses and Aaron.

2 And Moses wrote their marches, according to their journeyes, after the mouth [i. e. command] of the LORD, and these are their journeyes, according to their marches.

3 They journeyed then from Rahmes in the first month, [Called Abib, otherwise Nisan. See Ex. 12. verso 2. and 13. 4. Deut. 1. on verse 3] on the fifteenth day of the first month ; the second day of the passover the children of Israel marched forth, by an high band [see Ex. 14 on verse 8] before the eyes of all the Egyptians.

4 When the Egyptians buried those, whom the LORD had smitten among them, every first-born, [Notwithstanding that the Egyptians, by reason of this butchery, could not but be highly and bitterly incensed against the Israelites, whom they saw marching away before their eyes ; yet God fo daunted and disheartened them, that they had not the courage, or to stop and hinder their peaceable departure ;] also the LORD had exercised judgments upon their Gods. [see Ex. 12. on verse 12. and compare Isai. 19. verse 1.]

5 When the children of Israel were departed from Rahmes, [See Gen. 47. on verse 11] they camped themselves at Succoth,

6 And they removed from Succoth and camped in Etdam ;

Etham, which is at the end of the wilderness.
 7 And they removed from Etham, and turned again to Pi-hahiroth, [See Ex. 14. on verse 2] which is over against Baal-Zebron: and they encamped before Migdol.
 8 And they removed from Hahiroth, and went thow the wiffi of the fea towards the wilderness, and they went three dayes journey in the wilderness of Etham, and encamped in Marah.
 9 And they removed from Marah, and came to Elim: now in Elim there were twelve water-fountains, and seventy palm-trees, and they encamped there.
 10 And they removed from Elim, and encamped at the Reed-sea.
 11 And they removed from the Reed-sea, and encamped in the wilderness of Sin, [Where they murmured against the LORD, they first obtained the Manna; This wilderness, is to be distinguished from all other, called the wilderness of Zin or Tin, below verse 36.]
 12 And they removed out of the wilderness of Sin, and they encamped in Dophka.
 13 And they removed from Dophka, and encamped in Alus.
 14 And they removed from Alus, and encamped in Raphidim, but there was no water for the people to drink.
 15 So they removed from Raphidim, and encamped in the wilderness of Sinai.
 16 And they removed out of the wilderness of Sinai, and encamped in Kibroth-Tavaus, [i. e. luttling graves.]
 17 And they removed from Kibroth-Tavaus, and encamped in Hazerath.
 18 And they removed from Hazerath, and encamped in Ribma.
 19 And they removed from Ribma, and encamped in Rimmon-Peretz.
 20 And they removed from Rimmon-Peretz, and encamped in Libna.
 21 And they removed from Libna, and encamped in Riffa.
 22 And they removed from Riffa, and encamped in Kheblath.
 23 And they removed from Kheblath, and encamped in the mountain of Saphar.
 24 And they removed from the mountain of Saphar, and encamped in Harada.
 25 And they removed from Harada, and encamped in Machbela.
 26 And they removed from Machbela, and encamped in Tachath.
 27 And they removed from Tachath, and incamped in Tharab.
 28 And they removed from Thara, and incamped in Mithka.
 29 And they removed from Mithka, and encamped in Hasmona.
 30 And they removed from Hasmona, and encamped in Moferath.
 31 And they removed from Moferath, and encamped in Benc-Jakan.
 32 And they removed from Benc-Jakan, and encamped in Hor-Gilgad.
 33 And they returned from Hor-Gilgad, and encamped in Jotabath.
 34 And they removed from Jotabath, and encamped in Abrona.
 35 And they removed from Abrona, and encamped in Ezcon-Geber.
 36 And they removed from Ezcon-Geber, and encamped in the wilderness of Zin; [See also. chap 13. on verse 21.] that is Kades.
 37 And they removed from Kades, and encamped at mount Hor, at the end of the land of Edom.

38 Then the priest Aaron went up on mount Hor, according to the mouth of the LORD [i. e. according to his order and command] and died there: in the fourth year, after the coming forth of the children of Israel out of the land of Egypt, in the fifth month [called Ab by the Hebrews, and answering our July and August] on the first day of the month.
 39 Now Aaron was an hundred and three and twenty years old, [Heb. a son of 123 years] when he died upon mount Hor.
 40 And the Canaanite, the King of Harad [Or, King Harad. See the histoy of him, above chap 21. 1, 2, 3, and the annot. there] who dwelt in the fouth, in the land of Canaan, heard that the children of Israel came on.
 41 And they removed from mount Hor, and encamped in Zalmona.
 42 And they removed from Zalmona, and encamped in Phinon.
 43 And they removed from Phinon, and encamped in Obob.
 44 And they removed from Obob, and encamped on the small hills of Abarim [Situated in the land of the Moabites, and parting the same from that of the Ammonites. See below verse 47] in the border of Stab.
 45 And they removed from the little hills [of Abarim], and encamped in Dibon-Gad, [Thus innamed to difference it from another Dibon, which was allotted to the children of Reuben, Jof 13. ver. 15. 17.]
 46 And they removed from Dibon-Gad, and encamped in Almon-Diblathaim.
 47 And they removed from Almon-Diblathaim, and encamped in the hills of Abarim, [Extending themselves from about the dead sea, or the fourth end of Arnon, unto Nebo] against Nebo, [See Deut 34. 1.]
 48 And they removed from the hills of Abarim, and encamped in the plain [Or, champion] fields of the Moabites, at the Jordan of Jericho, [i. e. where this river runs along over against Jericho, and to elsewhere also.]
 49 And they encamped at the Jordan of Beth-Jeshimo, unto Abel-Stitim. [Some conceive that this is the same place, which is called barley Stitim above chap 25. 1. and here innamed, Abel-Stitim, by reason of the mourning and sorrow of the children of Israel, which they viewed there, under the plague of the LORD] in the plain fields of the Moabites.
 50 And the LORD spake to Moses in the plain fields of the Moabites, at the Jordan of Jericho, saying;
 51 Speak unto the children of Israel and say unto them When ye shall be gone over the Jordan, into the land of Canaan.
 52 Then shall ye drive out all the inhabitants of the land before your face, out of possession, and destroy all their images: also ye shall destroy all their molten images, [Heb. images of melting, or molten things] and root out all their heights [or high places] [See Levit. 26. on verse 30.]
 53 And ye shall take the land in hereditary possession and dwell therein: for I have given you that land for to possess it the same her editarily.
 54 And ye shall take the land in hereditary possession by lot, according to your families: to those that are manie ye shall make their inheritane more: and to those that are few, ye shall make their inheritane less [See also. chap. 26. on verse 54.] whither [sciver] the lot shall come forth to any [Heb. to him] that he shall have: ye shall take the inheritance according to the Tribe of your fathers.
 55 But if ye shall not expell the inhabitants of the land out of possession before your face, it shall come to passe, that those which ye shall suffer to remain of them, shall be for thornes in your eyes, and for prickes in your fles, and shall distresse. (or, hostily deal with) you in the countrey where in ye dwell, [i. e. they shal become & be a perpetual trouble and vexation to you, they shall deprive you of all your

your pleasure and peaceable enjoyment: and besides fead you to such sin, as shall kindle my wrath against you. See Jof. 23. 13. Jud. 2. 3. and comp. Ex. 23. 33. and 34. 12. Dent. 7. 3. The true effect of this divine threatening the Israelites found throughout, even to Davids times.]
 56 And it shall come to passe, that I shall doe to you, as I thought to doe unto them.

CHAP. XXXIV.

God divideth the borders of Canaan, verse 1. &c. and divideth them, that should divide the same among the children of Israel, 16.

Moreover, the LORD spake to Moses, saying;
 2 Command the children of Israel, and say unto them: When ye enter into the land of Canaan, this shall be the land, which shall fall unto you for inheritance [i. e. which shall fall to your share by lot, or be divided amongst you] the land of Canaan, according to its borders. [I. e. as declared in the sequel, compare herewith, Gen. 10. on v. 19. and chap 15. on verse. 18. Ex. 23. 31. Deut. 1. 7 and 11. 24. Jof. 1. 4.]
 3 The south-corner now shall be from the wilderness of Zin, at the files of Akrabim, [i. e. all along the borders or frontiers of the Edomites, see Jof. 15. 1.] and the southern land-border shall be unto you, from the end of the salt-sea; [otherwise called the dead sea, see Gen. 14. on verse. 3.] towards the East.
 4 And this land-border shall go about unto you, from the south to the rising of Akrabim, [i. e. of scorpions; whereof this place perhaps obtained the name, see Deut. 8. 15. This was at the fourth end of the salt-sea, and the East-end of the mount Edom] and passe through to Zin and its [i. e. the said borders] issue shall be, from [or against] the fouth to Kades-Barnea: and it shall go out to Hazer-Addar. [these two places are joyned together here, as lying very neer together, Comp Jof. 15. 3. where they are set down severally, and the full called Hazeron. The maps place them both, on the north-side of mount Edom, not far from Azmon] and passe through to Azmon. [situated at the west end of mount Edom, not farre from Gezar.]
 5 Further this border shall goe about from Azmon to the river of Egypt: [Which divideth Egypt from the land of Canaan, comp. Gen. 15. on verse 18. out to the vale, or valley of Egypt, there being severall moorish or boggie plains that way] and the issues thereof shall be to the sea, [i. e. toward the west, see Gen. 12. on verse 8.]
 6 As to the border of the west, [Heb. sea, and so in the sequel] there the great sea, [I understand the Mediterranean or Milland sea, called the great sea, in regard of other great waters and lakes which were and in about Jeweie] shall be your border.
 7 Further the border of the north shall be this unto you from the great sea shall ye designe unto you Mount Hor. [This was not mount Hor, upon which Aaron died; ab. chap. 33. 28. but another otherwise called Hermon, at the west end of mount Libanus, by comparing of Jof. 13. 5. with this, and the following verse. That mount Hermon had severall names, appeareth by Deut. 3. 9. and 4. 48. some take it for a mountain lying at the sea side, pointing out like an head, or cape, as we call it now.]
 8 From mount Hor ye shall designe till one comes to Hamath: [A famous Royall city, at the foot of mount Libanus, See Gen. 10. 15. 18. above 13. 22. and Jof. 13. 5. Jud. 3. 3. 2 Sam. 8. 9. 1 Kings 8. 65. and 14. 28. 2 King 14. 25. and 17. 24. 39. and 23. 33. Jer. 49. 23. Ezech. 47. 16. 17. and 48. 1. Amos 6. 2. Zach. 9. 2.] and the issue of this border shall be to Zedad. [this and the following places extended along mount Libanus down from Hamath by the west-side of Jordan, where it beginneth unto the sea of Kinneoth, or, Genezareth.]

9 And this border shall goe out to Ziphron, and the issue thereof shall be at Hazer-Enan to Zephon: this shall be the Northern border unto you.
 10 Moreover ye shall designe unto you a border toward the East, from Hazer-Enan to Sepham, [Also called Siph-amoth, as some conceive. See 1. Sam. 30. 28.]
 11 And this border shall goe down from Sapham, to Ribla, towards the East of Ain; then shall this border goe down, and extend along the shore [Heb. shoulder] of the sea Cinnereth [afterwards called Genezareth, so known in the Evangelicall historie. See also Deut. 3. on verse 17.] eastward.
 12 Further this border shall goe down along the Jordan [Heb. after the Jordan, to wit, there was, and so as the same river is running down from the sea, or lake, Genezareth, and falleth at last into the salt-sea] and the issues thereof shall be at the salt sea: This shall be the land unto you, according to its borders round about.
 13 And Moses charged the children of Israel, saying: this is the land which ye are to take by lot for inheritance, which the LORD hath commanded to give unto the nine tribes, and to the half tribe.
 14 For the Tribe of the children of the Reubenites according to the house of their father, and the Tribe of the children of the Gadites, according to the house of their fathers, have received 3 also the half tribe of Manasseh hath [Heb. have received their inheritance.]
 15 Two tribes and half a tribe have received their inheritance on this side Jordan, from Jericho Eastward, toward the rising, [viz of the sun.]
 16 Moreover the LORD spake to Moses, saying:
 17 These are the names of the men which shall divide the land unto you for inheritance: Eleazar the Priest, and Joshua the son of Nun.
 18 Besides ye shall take one chieftain out of each tribe, [Heb. one chieftain, or, Prince, one chieftain out of a Tribe] for to divide the land for inheritance.
 19 And these are the names of these men of the tribe of Judah, Caleb, son of Jephunne.
 20 And of the Tribe of the children of Simeon, Semuel, son of Ammiud.
 21 Of the tribe of Benjamin, Elidad, son of Chislon.
 22 And of the tribe of the children of Dan, the chieftain [Or, one chieftain] to wit] and so in the sequel] Bukki, son of Jogli.
 23 Of the children of Joseph, of the Tribe of the children of Manasseh, the chieftain Hanniel, [son of Ephod.]
 24 And of the Tribe of the children of Ephraim, the chieftain Kemuel, son of Siphran.
 25 And of the Tribe of the children of Zebulon the chieftain Elizaphan, son of Parnach.
 26 And of the Tribe of the children of Issachar, the chieftain Paltiel, son of Azgan.
 27 And of the Tribe of the children of Aser, the chieftain Abihud, son of Selomi.
 28 And of the Tribe of the children of Naphtali, the chieftain Pedael, son of Ammiud.
 29 These are they, whom the L O R D commanded [Or appointed, ordained, constituted, comp. 2. Sam. 6. on verse 21. and chap 7. on verse 11, &c.] to divide the inheritances unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

The Number of the Cities, which the children of Israel were to give to the Levites, together with their suburbs, v. 1. &c. among which there should be six cities of refuge for such as had unadvisedly killed any person, 16. A command of taking no redemption monie for so save a guilty or wilful murderer, or for the return of any that legally had taken himself to one of the cities of refuge unto their own lawes, before the appointed time, 31.

AND the LORD spake to Moses, in the plain fields of the Moabites, by the Jordan of Jericho, saying:

2 Command the children of Israel, that of the inheritance of their possession, they shall give cities unto the Levites, for to inhabit: [Though God had appointed no peculiar inheritance for the Levites in the land of Canaan, as he had done to the rest of the Tribes, yet his pleasure was, that they should have their proper places of abode all the land over, for the more convenient dispensing of the word of God among the people, and better looking to the preservation of the pure worship of God throughout the land.] besides ye shall give the Levites suburbs to the cities, round about the same. [by the suburbs are understood the next bordering lands and fields about those cities, serving the Levites, not only for Barnes, stabbings and such like out-housses, to keep their corn and cattell there, but likewise, as some conceive, for arable land and pasture-ground. See *Levit.* 32. 7.]

3 And these cities they shall have for to inhabit: but their suburbs shall be for their beasts, and for their sustenance, and for all their living creatures.

4 And the suburbs of the cities, which ye shall give to the Levites, shall be from the citie-wall off, and outward of a thousand elts round about.

5 And ye shall measure from without the City, on the corner toward the East, two thousand elts, i. e. over and above the thousand elts mentioned in the former verse, another thousand, or, as some Conjecture 3 two thousand others yet: Some understand it, as if in this verse there is enely declaration made of the manner of measuring those thousand elts from one quarter to another, as well straight outward as in the circumference: or, that in this verse now there are understood the civill elts, whereof two thousand make but one thousand holy ones; 3 according as the sheld of the Sanctuary, was doubte to the civill or common, whereof we remitt the Judgement to the Judicious reader.] and on the corner of the South, two thousand elts, and on the corner of the West, [i. e. two thousand elts, and on the corner of the North two thousand elts:] that the City be in the middle: This they shall have for suburbs of the cities.

6 The Cities now, which ye shall give to the Levites, shall be, six free-Cities, [Or, cities of refuge, recoverie. See *Job.* 20. v. 2.] which ye shall give, that the man-slayer, or understand him, that comes to kill a man unwittingly, and unwillingly, as below verse 11. 15. 22. 23.] may flee thither: and above the same, ye shall give (them) two and fourtie cities.

7 All the Cities, which ye shall give unto the Levites shall be eight and fourtie cities they with their suburbs.

8 The Cities, which ye shall give of the possession of the children of Israel, ye shall take many, [Heb. multiply, i. e. ye shall take many cities, or, give many to the Levites:] from him that hath merric, [comp. above chap. 33. 54. and see *Job.* chap. 21. verse 9. 16.] and from him, that hath fewe, take fewe: every one shall give of his cities to the Levites, according to his inheritance, which they shall inherit.

9 Moreover spake the LORD to Moses, saying: 10 Speak unto the children of Israel, and say to them: when ye goe over [Or shall be come, or, got over] the Jordan, to the land of Canaan;

11 Then ye shall cause your cities to lie meeting [Heb. ye shall make (or) cause your cities to meet, i. e. ye shall so dispose your cities of refuge, that they may be neere hand and not farr remote, to the end that the guiltlesse manslayer, may with all possible speed escape thither, and not fall into the hands of the avenger of blood, comp. *Deut.* 19. 3. &c. and the annot. there.] (which) shall be for free-cities to you: that the man-slayer may flee thither, that smote a soul [i. e. a man or person] unwittingly. [Heb. through error, or, straying, i. e. ignorantly, as *Deut.* 19. verse 4. 5. and fo below here, verse 15. 22. 23.]

12 And these cities shall be for a Refuge unto you, before the avenger (of blood) [See v. 19, 21, 24, 27. where he is called avenger of blood] that the man-slayer see not, [i. e. by the hand of the avenger of blood, see *Deut.* 19. 6.] till he have stood before the assembly in Judgement.

13 And these cities, which ye shall give, shall be six free cities unto you.

14 Three of these cities ye shall give on this side Jordan, and three of these cities ye shall give in the land of Canaan, [i. e. beyond Jordan. Comp. *Levit.* 19. verse 8. 9. 10.] they shall be free-cities.

15 These same six cities shall be for a refuge to the children of Israel, and to the stranger, and to the co-habitant in the midst of them that thither there may flee, whoso smiteth a soul unawares.

16 But if he smiteth him with an iron instrument [Understand, not unawares, or ignorantly, but willingly and willfully] that he be dead, he is a murderer: this murderer shall surely be put to death. [Heb. dying, or, with death shall be put to death, and fo below verse 17. 18. 20. understand, although he were fled into one of these free-cities. See *Deut.* 10. 11. 12.]

17 Or if he smiteth him with a hand-stone, [Heb. stones of the hand, i. e. with a stone cast or thrown by the hand] whereof a man may come to die, that he be dead, he is a murderer: this murderer shall surely be put to death.

18 Or if he smiteth him with a wooden-hand instrument, whereof a man may die, that he be dead: he is a murderer, this murderer shall surely be put to death.

19 The avenger of blood, he shall put the murderer to death: [Comp. *Deut.* 19. 12. and above here v. 13. and below verse 30.] when he meets him, he shall put him to death.

20 If also he shall have thrust him, through hate, or have cast himself upon him with despite, that he be dead: 21 Or have struck him with his hand through enmitie, that he be dead: the slayer shall surely be put to death, he is a murderer: the avenger shall put this murderer to death. [Oth. (may) put to death &c.] when he meets him.

22 But if he have thrust him in haste without Enmitie: or have cast an instrument without despite upon him: 23 Or unawares [Heb. without seeing, others; without seeing (him)] with any stone, whereof a man may die, and he have caused the same to fall upon him, that he be dead, when at yet he was no Enemy to him, nor seeking his evil: [i. e. his hurt, dammage, wounding, much lesse his life to destroy it.]

24 Then the assembly shall judge betwixt the slayer, and betwixt the avenger of blood; according to these very rights, shall they judge.

25 And the assembly shall rescue the man-slayer, [Understand him that slew his neighbour unwillingly, as verse 23.] out of the hand of the avenger of blood; and the assembly shall cause him to return to his free-citie, whither he was fled; and he shall stay therein, until the death of the dying, and fo in the sequel 7 of the high priest, which was anointed with the holy oyl, being therein also a Type of the Messias, our High-priest and Saviour Jesus Christ, who by his death hath blotted out the hand-writing of our finnes, and reconciled us with God, see *Likewise* *Levit.* 21. 10. and comp. *1 J.* 45. 8. *Heb.* 1. 9. *Eph.* 2. 16. *Col.* 2. 14.]

26 Nevertheless if the man-slayer shall at all go forth [Heb. shall going forth go forth] out of the borders of his free-citie, whither he was fled; 27 And the avenger of blood shall finde him without the borders of his free-citie: then the avenger of blood shall put the man-slayer to death; it shall be no blood-guiltinesse unto him. [Heb. no blood, i. e. no blood-guiltinesse, or murder; the fence is, it shall not be imputed murder to him by the Judges, they shall not finde him guilty, see *Gen.* 32. on verse 26.]

28 For he should have remained in his free Citie, until the death of the high Priest, but after the death of the high Priest the man-slayer shall return to the land of his possession. [i. e. he shall have libertie and freedom, to remove and return to his open former dwelling place.]

29 And these things shall be unto you an Institution of right by your Generations; in all your habitations.

30 If any man or person; which some do understand here of the punishing of the man-slayer] the murderer shall be put to death according to the mouth of the witnesses: [this hath regard to the Judge, or avenger of blood, who might not put a murderer to death without present and full conviction,] but a single witness shall not witness against a soul to die, [or that she die; i. e. no man shall be put to death upon the single Testimonie, of one man or person alone.]

31 And ye shall take no Expiation [Or Reconciliation, i. e. no redemption-money, nor any bribe or present, to save the murderers life, or to grant him a pardon, as they call it:] for the soul of the murderer, which is guiltie to die: [i. e. which is found guiltie of death. The Hebrew word significth one that is unrighteous, or one that is in the wrong an I guiltie, and consequently also, a malefactor: and is opposed to the righteous just or guiltlesse in matters of judgement. Compare *Deut.* 25. on v. 9. Otherwile, the word is taken generally for wicked, ungodly, evil, dishonest, such a one as is continually reticless and living in evil, as *Isa.* 57. 20. Compared with *Job* 39. 20.] for he shall surely be put to death.

32 If ye shall take no expiation for him that is fled, [Others, for a fleeing] to his free Citie, that he should return [i. e. by noting him a denotation that he shall not need to fly to a Citie of refuge, or being fled thither, should have libertie to return to the place of his habitation, before the death of the high Priest] into the land, [i. e. of his possession, as above, v. 28. i. e. into his own former place of abode and habitation] until the death of the (high) Priest.

33 Thus shall ye not profane the land wherein ye are; for the blood that profaneth the land; and for the land there shall be no expiation made over the blood, that is shed therein, but by the blood of him, that shed it.

34 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

35 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

36 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

37 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

38 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

39 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

40 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

41 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

42 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

43 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

44 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

45 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, the LORD an dwelling] in the midst of the children of Israel.

2 And said; The LORD commanded my Lord, [i. e. these Moyses, see above, ch. 26. 55. 56. and 33. 54.] to give that land for an inheritance unto the children of Israel by lot: and my Lord is charged by the LORD to give the inheritance of my brother [i. e. kinsman, being of one and the same tribe with us] Zelaphad, [Heb. Zelophad] to his daughters. [see above, chap. 27. 7. their meaning is, That the former command about dividing the inheritances by lot, would not well agree with this, if it be that the daughters of Zelaphad shall be permitted to transport the inheritances by marriage, unto other Tribes; 3 as appeareth by the sequel.]

3 If they shall become wives [i. e. if they come to marry 3 and fo in the sequel] to one of the sons of the (other) Tribes of the children of Israel, then their inheritance would be withdrawn from the inheritance of our Fathers, and added to the inheritance of that Tribe to whom they shall become 3 thus there would be somewhat withdrawn from the lot of inheritance.

4 Also when the children of Israel shall have a year of Jubilee [Wherein every one returned to his possession, see *Lev.* 25. 13, which law would have been made of no effect, by such matters,] then their inheritance would be added to the inheritance of that Tribe, to whom they became: thus their inheritance would be withdrawn from the inheritance of our Fathers.

5 Then Moyses commanded the children of Israel, according to the mouth of the LORD: [Whereby is given to understand, that Moyses first enquired the LORDS advice about this matter] saying, The Tribe of the children of Joseph speaks aright.

6 This is the word which the LORD had commanded of the daughters of Zelaphad, saying; Let them become wives to them which shall be good in their eyes: [i. e. which shall please them, or whom they shall fancy and like of] only, let them become wives to the Family of the Tribe of their Father.

7 So the inheritance of the children of Israel shall not be turned about from Tribe to Tribe: for the children of Israel shall cleave every one to the inheritance of the Tribe of his Fathers.

8 Moreover, every daughter inheriting inheritance, of the Tribe of the children of Israel, shall become wise to one of the family of the Tribe of her fathers: [This now is a general Law, which it pleased God to give for the civil government of Israel, concerning daughters, who in default of heirs male, should come to inherit in their fatherly house:] That the children of Israel may hereditarily possess every one the inheritance of his Fathers.

9 Thus the inheritance shall not be turned about from the one Tribe to the other: for the Tribes of the children of Israel shall cleave every one to his inheritance.

10 According as the LORD had commanded Moyses, so did the daughters of Zelaphad.

11 For Machla, Thirsa and Hogla, and Milca, and Nocha, Zelaphads daughters, became wives to the sonnes of their uncles.

12 They became wives among the families of Manasse; Josephs son: thus their inheritance remained [Heb. was, or, hath been: see *Psalms* 37. on v. 18.] to the Tribe of the Family of their Father.

13 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

14 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

15 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

16 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

17 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

18 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

19 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

20 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.

21 These are the Commandments, and the rights, which the LORD commanded to the children of Israel by the Ministry, [Heb. by the hand] of Moyses, in the plain fields of the Moabites, by the Jordan of Jericho.



THE FIFTH BOOK
OF
MOSEH,
CALLED
DEUTERONOMIE.

The Argument of this Book.

This Book is by a word borrowed from the Greek tongue, called DEUTERONOMIUM, that is, a second or repeated Law: Because Moseh here briefly repeateth the Lawes of God, which are written and recorded in the foregoing Books, and rebetteth them faithfully upon the people, and not feignly, with a most serene and speciall zeal, and with a multitude of most strong and holy Motives or Arguments, so that this Book may rightly be termed in a speciall manner an Epytome, or short Abridgement of the Law. The Moseh did in the two last moneths of the fourth year, after the departure of the children of Israel out of Egypt, in the fields of the Moabites, when he had now brought Israel to the borders of the Land of Canaan, and all those rebellious Israelites, according to the threats and oath of God, were punished in the Wilderness: that he might fully injure the people, that were grown up in the Wilderness, (a part whereof were to abide on this side Jordan, and the greatest part to be brought by Josua into the Land of Promise) a little before his death concerning their duties, knowing they should die shortly, and not pass over the Jordan into the Land of Canaan.

First, then, he setteth before the eyes of the people, the great and manifold mercies, which God had shewed to them these forty years together, as likewise the judgements that befell the rebellious ones: To prepare them for diligent attention and obedience to the Divine Commandments, chap. 1. 2. 3. Secondly, he repeateth and declareth not only the Moral Law of the ten Commandments, but also the Ceremoniall Lawes, concerning the outward worship of God, as also the Judiciall or Civil Lawes, and Military Ordinances, together with the office of the Rulers and Judges, and those instructing certain new Lawes, and very earnest exhortations and protestations, with a very remarkable prophetic concernment, the head of all the Prophets, our Lord Jesus Christ. All this he many waies confirmeth with promises of Gods abundant blessings, if they should cleave unto him and obey him, and with threatening of his heave curse, if they should depart from him, and break his Covenant, to the 31. chap. Lastly, he putteth Josua in his stead, delivereth the Book of the Law to the Priests and Levites, and giveth them a charge to lay it up in the most holy place, and at set times to read it before all the people. He likewise penneth and teacheth the children of Israel a most glorious Propheticall Song, foretelling what should befall them unto the coming of Christ, and the calling of the Gentiles; he blesteth the twelve Tribes: and having viewed the Land of Promise from mount Nebo, he dieth there, and is buried by God, and bewailed by the people; And Josua succeeded in his room.

DEUTE-



DEUTERONOMIE.

CHAP. I.

Where and when Moseh repeateth the Law of God, [verse 1. &c. A brief relation of that which happened to Israel, from the time they departed from Horeb, until they came to Kades-Barnes: as, Gods command to depart with a promise annexed, 6. The ordaining of Judges and Officers, 9. Their journey thow the wilderness, and coming to Kades-Barnes, 19. The sealing out, return and report of the spie, 22. The rebellion and murmuring of the people, 26. Gods wrath and sentence against the disobeidnt, 34. His going contrarie to Gods command, and smitten by the Amorites, and complaining to God are not heard, 41.

Moab eight and thirtie years, below, chapter 2. 14. because God being provoked to anger made them go back again, until the rebellious ones perished in the wilderness. See Numb. 14. 33, 34, &c. Of Kades-Barnes, see Gen. 16. on v. 14.]

3 And it came to pass in the fourth year, [After the departure of the Israelites out of Egypt, not long before Moseh his death, Numb. 33. 38.] in the eleventh month, [Namely, Scheat, Zach. 1. 7. answering to part of Januarie and part of Februarie, when the beginning of the year being taken from the first month of the Ecclesiastical year called Abib, or Nisan. See Exod. 12. 2. and 13. 4. Nchem. 2. 1. 1. 1. 7. 7.] on the first day of the month, that Moseh spake unto the children of Israel, according to all that the LORD had given him in charge unto them. [i. e. had commanded him to tell them.]

These are the words which Moseh spake unto all Israel. Others, these are, were the words, &c. Meaning that these two first verses are a conclusion of the words and acts, that are related in the foregoing Books] on this side Jordan, [Moseh spake and wrote this on the East side of Jordan for he went not over it, but died in the land of the Moabit 5. below, chapter 34. 5.] in the wilderness on the plain, [Understand the fields, or the even plain land of the Moabites] See below, verse 5. and chapter 34. 8. Item, Numb. 22. 1. over against Suph; [some unclittand here by Suph, the Red-sea, wherein Pharaoh and his host were drowned, lying by Egypt, whither Israel had a mind to return back again: Others the dead sea, lying at the fourth end of the Moabites land west-ward: or the Countrie lying by one of these two Seas, compare Numbers 21. 14. Suph signifieth rush, or weed, sea-weed, sea-grass] between Paran, and between Tophel, and Laban, and Hazeroth, and Dizabih. [of Paran see Gen. 14. on verse 6. Numb. 10. 12. and 13. 1. &c. of Hazeroth, Numb. 13. 1. and 33. 17. 18. Some conceive that here are described the uttermost confines of the Moabites Countrey Southward, Northward and Eastward. Tophel, Laban, and Dizabih, are no where else mentioned in Scripture, so that there be divers opinions concerning them.]

4 After he had smitten Sihon the King of the Amorites, [Heb. of the Amorite, as elsewhere often. See of this people, Gen. 10. on verse 16. Of these two passages, as also of Bisan, and Arharoth and Edrei, see Numb. 21. on verse 21. to the end of the chapter, and Jos. 13. 31.] that dwelt at Hesbon: and Og the King of Basan, who dwelt at Ashtaroth at Edrei. [Ashtaroth and Edrei were two royall Cities in Basan, after wards given to the Reubenites for a possession, lying on the East side of Jordan by the mountains: Alhanath on the North by Syria, Edrei on the South end of Basan. See Gen. 14. 5. (where it is called Ashtaroth Karnaim) and Jos. 13. 31. The Idols of the Philistines, and Zidonians were also called Ashtaroth, see Jadge. 2. on v. 13.]

5 On this side Jordan in the land of Moab, [That is, of the Moabites, as often] Moseh began [or Moseh began, it seemed good unto him] to expound this Law; [that is, he repeated further, declared and inculcated or whetted upon the people the Lawes that he had pronounced in the three former books. This exposition begetteth properly below, chapter 4. after Moseh had related certain passages to move the Israelites to attention and obedience.] saying:

6 The LORD our God spake unto us at Horeb, saying: ye have tarried long enough by this mount. [To wit, about a year; for they came near to Sinai and Horeb in the beginning of the third month, after their going forth out of Egypt, Exod. 19. 1. 2. and departed thence in the second year, on the twentieth day of the second month, Numb. 10. 11. Heb. It is much for you to continue; or dwell, &c.]

7 Turn you, & depart and go into the mount of the Amorites, [Heb. Amorite, which mount begetteth at the mountains, Horeb and Sinai, and reacheth thence Northward unto Kades-Barnes, by the borders of Syria and Canaan, as the Mops do shew] and unto all their neighbours, [Heb. & unto all his neighbours: that is, near-adjoyning places]

8 On this side Jordan in the land of Moab, [That is, of the Moabites, as often] Moseh began [or Moseh began, it seemed good unto him] to expound this Law; [that is, he repeated further, declared and inculcated or whetted upon the people the Lawes that he had pronounced in the three former books. This exposition begetteth properly below, chapter 4. after Moseh had related certain passages to move the Israelites to attention and obedience.] saying:

places in the plain on the mountains, & in the low grounds, and in the South, and at the haven of the Sea: the Land of Canaan, and Libanon, unto that great river, [This hath refer'd unto the borders of the land of Promise, toward the South, West, North and East. Compare Num. 34. and the Annot. there on verse 2. But notwithstanding this command, the rebellious ones should by no means enter into this land, below, verse 35. Mount Libanon is often mentioned in the Scriptures, lying on the North-borders of Canaan the river Pharath. [That is, Euphrates. See thereof Genf. 2. on verse 14. and 15. 18.]

8. Heb. 11. I have given thee land before your face: [That is, I have laid it open before you, that you may take possession of it, &c. Thus it is said concerning the inhabitants of this land, that God gave them before the face of Israel, that is, (as the scripture also speaketh) into their hand to inherit them. See below, chapter 2. 31. 32. and elsewhere often.] Go into it, and possess that land hereditarily, which the LORD swore unto your fathers Abraham, Isaac, and Jacob, that he would give it to them, and to their seed after them.

9. And I spake unto you at that time, [To wit, according to Jacob's counsel, Exod. 18. 19.] saying: I shall not be able to bear you myself alone. [That is, the burden of your affairs, which happen among you, would be too heavy for me alone to bear.]

10. The LORD your God hath multiplied you: and behold, ye are this day as the star of heaven in multitude. [According to the promise, Gen. 1. 5.]

11. The LORD the God of your fathers, able to you, as ye are (now) a thousand times more; and bless you according to his hath spoken unto you.

12. How should I alone bear your toil, [That is, the toil or trouble which you put me to, and so in the sequel) and your burden, and your controversies? [Hebr. Trifles, or contention. That is, your causes or suits which you commence one against another, and bring before me to receive my verdict and judgement upon them]

13. Take [Hebr. give] you wife men, and understandings, and expert, [Others, know] of your Tribes, that I may make them your heads; [that is, Rulers, Judges.]

14. Then ye answered me, and said; This word, [Or, this thing] which thou hast spoken, is good for us to do.

15. So I took the heads of your Tribes, wife and expert men, and made them heads over you, Rulers of thousands, and Rulers of hundreds, and Rulers of fifties, and Rulers of tens, and Officers for your Tribes.

16. And I charged your Judges at that time, saying: hear [the differences] between your brethren, and judge rightly between the man and between his brother, [Or, hearing [the differences] between your brethren, judge rightly, &c.] and the stranger of him. [viz. that is, or conversest with or among them.]

17. Ye shall not know the face in judgement; [That is, ye shall not wrest the judgement according to any outward respect, condition or quality of those that appear before the judgement seat. See the like phrase Levit. 19. 15. and below, chap. 10. 17. 2. Chron. 19. 6. 7. Job 13. 8.]

18. James 2. 1. 9.] ye shall hear the small, [that is, the mean, poor, despised one] as well as the great: [that is, the rich, mighty, honourable persons. Hebr. as the small, as the great, or for the small so the great: that is, the least as well as the greatest.] ye shall not be afraid of any mans face; [for the judgement that is Gods:] that is, it is ordained of God and is executed in his Name, and by command from him, according to the Lawes prescribed by him; but the matter, which shall be too heavy [or hard] for you, [that is more difficult than you shall be able to decide] ye shall cause to come to me, and I will hear it.

18. So I command you at that time all the things, which ye should do.

19. Then we departed from Horeb, and walked thow all that great and terrible wilderness, which ye saw on the way of the mountain of the Amorites, as the LORD our God had commanded us: and we came to Kades-Barnes.

20. Then I said unto you, ye are come unto the mountain of the Amorites, which the LORD our God will give us to us.

21. Behold, the LORD thy God hath given thee land before thy face: [See above verse 8] go up, possess it hereditarily, according to the LORD the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed.

22. Then ye came all near unto me, and said; let us send men before our face, who may spy us out the land, and bring us word again, [Hebr. bring us word again, or answer] what way we shall go up to it, and unto what cities we shall come.

23. Now this thing was good in mine eyes: [That is, I pleased me well; therefore Moses presented it also before the LORD, who gave him a command concerning it, Num. 13. 3.] so I took twelve men of you, one man of every tribe.

24. Who turned themselves, and went up to the mountain, and came unto the valley of Escol [The brook Escol (as some Maps do shew) was next to this valley of Escol, or valley of grapes, issuing out of the mountain of Judah. Comp Num. 13. 25. and Judg. 16. on verse 4. The Hebrew word significth sometimes a valley, & sometimes a brook, because brookes do often run thow the valley; therefore others have the word brook in this place, in stead of valley. This word Escol, significth a bunch of grapes, or grape. This place was called by the Grecians the valley of grapes, because this kind of fruit, that grew therein in great abundance, was exceeding fair and big, a sample whereof was cut down, carried, and brought by the spies, when they returned back. See Num. 13. 25.] and spied out the same.

25. And they took of the fruit of the land, in their hand. [To wit grapes pomegranates, and figs. See Num. 13. 24.] and brought it down unto us, and brought us word again, and said; the land which the LORD our God will give us, is good.

26. But ye would not go up, but ye were rebellious to the mouth [That is, against the command] of the LORD your God.

27. And ye murmured in your tents, and said; Because the LORD hateth us, he hath brought us forth out of the Land of Egypt, [Others: through hatred of the LORD against us, he hath, &c.] that is because he hateth us to deliver us into the hand of the Amorites to destroy us.

28. Whither should we go up? our brethren have made our heart melt; [That is, disheartened, discouraged us, made us afraid: its a similitude taken from wax which melteth by the fire, or, by the heat of the sun: so the heart groweth weak and faint through fear of danger and mischief. So Job. 2. 9. 24. and 5. 1. Jerem. 49. 23.] saying: It is a people greater and taller than we; [more in number, and stronger in power] the cities are great, and fenced up to heaven: [that is, exceeding strong and firm. Others strengthened, (mounting up) into heaven. See Gen. 11. 4.] we have also seen the children of the Enakims [that is, of the Giants] so called from one Enak. See Num. 13. on verse 22. and Judg. 1. 10. 20.] there.

29. Then I said unto you: Dread not, neither be afraid of them.

30. The LORD your God, who walketh before your face, he shall fight for you: according to all, that he hath said unto you in Egypt before your eyes.

31. And in the wilderness, where thou hast seen, [Others

[Others and that which thou hast seen in the wilderness] that the LORD thy God hath carried thee as a man doth carry his [son], compare Exod. 19. 4. Num. 11. 12. and below chap. 32. 10. 11. Psal. 91. 12. It. 46. 3. 4.] on all the way, that ye walked, until ye came to this place.

32. But by this word, [Others by this thing; that is, all that ye saw and heard, moved you not] ye believed not on the LORD your God, [ye trusted not in him; that he would perform his promises]

33. If ye would go on the way before your face, to look out the place for you, where ye might camp; in the fire by night, to show you the way, that ye should go in, [Others, to cause you to see on the way, &c.] and in the cloud by day.

34. Now when the LORD heard the voice of your words, he was very wrath, and swore, saying:

35. If any of these men, [of] this evil generation shall see that good land, which I swore to give unto your fathers, [An imperfect speech used often in swearing. See Gen. 14. on verse 23. and Num. 14 on verse 23. Some understand it thus, then let me be no God, or let me not live]

36. I will curse him, and his house, [Together with Joshua the son of Nun. See below verse 38. and Num. 14. 6. 30.] the shall see it, and to him will I give the land [meaning a part of the land] that he hath trodden upon, [Caleb and Joshua had been along with the spies, Num. 14. 6.] and I will give it to his children: because he persevered to follow the LORD, [Hebr. because he persevered] (to go) after the LORD. That is, so constantly obeyed and followed the LORD in this thing. See. 14. 24. and 32. 11. 12.]

37. Also the LORD was angry with me for your sakes, [For Moses was vexed and angered by the unbelief and murmuring of the people, that he transgressed against the LORD. See the histories, Num. 2. 10. 11. 12.] saying: then also shall I not go in thither. [See Num. 20. 12. and 27. 14. below chap. 3. 25. and 4. 21. and 34. 4.]

38. Joshua the son of Nun, who standeth before thy face, [That is, who is continually with, and about thee, to minister unto thee: who watch upon thee. Compare 1 Kings. 1. 2. Dan. 1. 5. 19.] he shall go in thither: strengthen him, for he shall cause Israel to inherit it, [that is, he shall not only come into the land of Canaan, but also be placed in the room after thy decease: therefore instruct, exhort, encourage and strengthen him, to fit and prepare him for that great and weighty employment]

39. And your little infants, of whom ye said; 3 they shall be a prey, and your children, whom this day know neither good nor evil, [A phrase frequently used in scripture to describe infant or childhood. See the like phrase Isa. 7. 15. Jerem. 4. 11.] they shall go in thither; and into them will I give it, and they shall possess it hereditarily.

40. Ye on the contrary, turn you, and take your journey toward the wilderness; (by) the way of the Reed-sea. [That is the Sea of rushes (commonly called the Red-sea) which by the strong hand of God they had before passed through, and were gone so far in their journey towards the land of promise.]

41. Then ye answered, & said unto me; We have sinned against the LORD, we will march up, and fight, according to all the LORD our God hath commanded us: now when ye girded on every man his warlike furniture, [Or, weapons of war] and were willing, [Or, were ready prepared for it. Others, emboldened your selves, or presumptuously advanced] to go up to the mount; [see above on verse 2.]

42. Then the LORD said unto me, & say unto them; Go not up, neither fight, for I am not in the midst of you, [viz. with my grace, and usual assistance. Compare below chap. 23. 14] lest ye be smitten before the face of your enemies.

43. But when I spake unto you, ye hearkened not unto me, but were rebellious against the mouth of the LORD,

and dealt proudly, [as if ye were able to vanquish your enemies by your own strength, without the hand and help of God] and marched up into the mount.

44. Then the Amorites, which dwell on that mountain, marched forth to meet you, [Hebr. the Amorites, that dwell on that mountain, marched forth &c.] and pursued you, according as the Bees do. [Who being irritated and provoked, do lie in swarms from all sides after him that comes to disturb them, and sting and chase him most bitterly. See Psal. 118. verse 12.] and they dashed you in pieces in Seir unto Horma.

45. Now when ye returned and wept before the face of the LORD, then the LORD hearkened not to your voice, neither inclined his ears unto you.

46. So ye abode in Kades many days, according to the dayes that ye abode there. [That is, as the dayes do shew, which ye know ye did abide there.]

CHAP. II.

Their marching up from Kades-Barnes, verse. 1. &c how they were to demean themselves in their march against the Edomites, 4. Moabites 5. and Ammonites, 19. in the mean while is related how long this march lasted, and the destruction of the disobedient, 24. Lastly how the Israelites vanquished Sihon, the king of the Amorites, and took possession of his land, 24.

Then we turned, and took our journey toward the wilderness, (by) the way of the Reed-sea, [That is back again toward the Red-sea, which they had passed over when they came out of Egypt] as the LORD had spoken unto me; and we compassed mount Seir many dayes. [some Maps do place next unto mount Seir, or the mount of the Edomites, in which they properly dwelt, lying along the Southern borders of Canaan, yet another mountain extending from the Red-sea, to the mount that was properly the mount of Edom, and called likewise mount Seir, and the mountain of the Amorites because they went along the same unto the Edomites and Amorites: by which the Israelites give back again toward the Red-sea, made a long journey until God commanded them to turn northward, along by the land of the Edomites, and so on toward the land of the Moabites: the read r may be pleased to compare verse. 3. 4. 8.]

2. Then the LORD spake unto me, saying: 3. Ye have compassed this mountain enough: [Hebr. it hath been much, or sufficient for you to go about, &c.] turn you northward, [of the Reed-sea, which lay in the South, back again toward the land of Edom and Moab, to pass by both of them.]

4. And command the people saying: ye shall march thow by the border of your brethren, the children of Esau [The Anakims were also indeed Edomites, or descended from Esau, Gen. 36. 12. but were excluded of God by a special Ordinance. See Exod. 17. 24. and below, chapter 25. 17.] that dwell in Seir: they will indeed be afraid of you; [to wit, remembering the wrong that their forefather Esau formerly did unto his brother Jacob, or Israel, your forefather. Or they shall be afraid of your power, and the help of God that is with you: see Num. 22. 3.] but ye shall take good heed unto your selves.

5. Meddle not with them; [To wit, in battle, that you should go to war with them, as below, verse 9. and 24.] That now afterward the contrary appeared, the Edomites, Ammonites and Moabites were the cause of it, by their enmity and hatred against the Israelites. See 1 Sam. 14. 47. 2 Sam. 8. 14. 1 Kings 11. 15. 16. 2 Kings 8. 20. 2 Chron. 20. 20. 11. Palm 83. 7. 8. 9. Compare 2 Sam. 8. on verse 2.] for I will not give you of their lands, even not to the treading of a foot-sole: [that is, so much as the sole of a foot may tread on; that is, not much

much as a foot breadth] for I have given mount Seir unto Esau for an inheritance. [See Gen. 36.8.]

6 To shall buy me [Which besideth the heavenly Manna, ye may desire] of them for money, that ye may eat : and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the work of thine hand ; he knoweth thy walking through this sojourning a wilderness : [That is, he hath taken care for thee in all this journeying and marching of thine, that nothing might be wanting unto thee. See this signification of the word knowing, Psalm 1.6. and 31.8. Numb. 1.7. and elsewhere] these fourty years the LORD thy God hath been with thee ; [See Gen. 21. on verse 22.] nothing hath been lacking to thee.

8 Now when we had passed by from our brethren, the children of Esau, that dwell in Seir, from the west of the plain, from Elath, and from Even-gader : [Elath and Even-gader are both placed by some, close by the Red-sea, commonly called the Red-sea] so we turned and passed through the way of the wilderness of Moab.

9 Then the LORD spake unto me, distress not Moab, neither mingle thy self with them in battell, for I will not give thee any inheritance of their land ; because I have given Ar [The Metropolis, or chief Citie of the Moabites ; see Numb. 21. 28.] unto the children of Lot for an inheritance.

10 The Emims [See Gen. 14. on verse 5. so called (as is conceived) because they were dreadful and terrible] dwell therein in times past : a great and numerous, and tall people, like the Anakims. [See above, chapter 1. 28. and Numb. 13. 23.]

11 These were also accounted Giants [Heb. Rephaim. See Gen. 14. on verse 5.] as the Anakims ; and the Moabites called them Emims.

12 The Horites [See Gen. 14. on v. 6. and 36. 20.] also dwell in Seir before time, but the children of Esau drove them out of possession, and destroyed them from their face, and dwell in their stead : according as [Isaac had done unto the land of his inheritance,] Understand here the lands of Siban and Og, which were already taken by the children of Israel, when Moshe spake or wrote this which the LORD gave unto them.

13 Now get ye up, and pass over the brook Zered. [See Numb. 21. 12.] so we passed over the brook Zered.

14 Now the wayes that we walked from Kades Barnea, untill we had passed over the brook Zered, were eight and thirtie years : untill all the generation of the men of war [That were numbered by Gods appointment, being twenty years old, and upward ; see Numb. 1. 3.] were consumed out of the midst of the host, as the LORD had sworn unto them : [See above chapter 1. 35. and Numb. 14. 21. &c.]

15 So the hand of the LORD was also against them, to smite them from the midst of the host, untill they were consumed.

16 And it came to pass when all the men of war were consumed, dying away from the midde of the host ;

17 Thus the LORD spake unto me, saying ;

18 Thou shalt pass over at Ar, [See above, v. 9.] the border of Moab, this day.

19 And thou shalt draw nigh over against the children of Ammon ; distresse them not, nor mingle thy self with them : [See above on verse 5.] for I will not give thee any inheritance of the land of the children of Ammon, for I have given it unto the children of Lot for an inheritance.

20 This was also accounted a land of Giants : Gims dwell therein in former time, and the Ammonites call them Zamzumanims. [That is, abominable varlets, egiots, thieves, robbers, of whom every one is afraid.]

21 A great and numerous, and tall people, as the Anakims : and the LORD destroyed them before their face, so that they drove them out of possession, and dwell in their stead.

22 As he [Namely, the LORD] did to the children of Esau that dwell in Seir : before whose face he destroyed the Horites, and they drove them out of possession, and dwell in their stead unto this day.

23 Also the Caphtorims, [See Gen. 10. on verse 14.] which came forth out of Caphtor, destroyed the Amos, that dwell in Hazerim unto Gaza. [That is, which dwell in times past in the Philistines land ; see Jof. 13. 3. and 2 Kings 17. 24, 31. of Gad, see Gen. 10. on v. 19.] land dwells in their stead.

24 Get you up, take your journey, and pass over the brook Arnon ; behold, I have given Siban the king of Hesbon, the Amorite, and his land unto thine hand, begin to inhabit, [Heb. begins, inherit] and mingle thy self with them in battell.

25 This day I will begin to put thy dread, and thy fear [That is, wherewith they shall dread and be afraid of thee ; so below, chapter 11. 25.] upon the face of the Nations, under the whole heaven : thy that shall hear thy reports, they shall tremble, and be in anguish from thy face.

26 Then I sent messengers out of the wilderness of Kedemath unto Siban, the king of Hesbon ; with words of peace : [That is, offering him terms of peace, which they refusing to accept of, were the cause of their own destruction ; see Exod. 20. 10.] saying ;

27 Let me pass thorow thy land, I will only pass along (by) the way : [Or pass along straightly, straight on without turning on either side, or giving out of the road way, as the following words declare. Heb. in the way, in the way] I will neither turn aside to the right hand, nor to the left.

28 Sell me meat for money that I may eat, and give me water for money, that I may drink : onely let me pass thorow on my feet : [That is, on foot, as we commonly say. See the same phrase, Numbers 20. 19. Jof. 4. 5, 17, 2 Sam. 15. 17. &c.]

29 As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me : [That which is affirmed here of the former of these Nations, to wit, the Edomites, must be understood of the selling of bread and water, that is, meat and drink unto the Israelites, for they denied them passage thorow their Country, Numb. 20. 18. Judges 11. 17. The Moabites, they indeed met not Israel with bread and water ; (see below, chap. 43. 4.) but yet possibly have sold them the same unto them, at least might not have driven them away from their borders] untill I pass over the Jordan into the land, which the LORD our God shall give us.

30 But Siban the king of Hesbon would not let us pass thorow him : [That is, thorow his land] for the LORD thy God hardened his spirit, [see Exod. 4. on verse 21.] and made his heart obstinate, that he might deliver him into thine hand, as it is at this day.

31 And the LORD said unto me ; Behold, I have begun to give Siban and his land before thy face : [See above chap. 1. on v. 8.] begin then to inherit, for to possess his land hereditarily.

32 And Siban came forth to meet us, he, and all his people to the battell at Fobeg.

33 And the LORD our God gave him before our face : and we smote him and his sons, and all his people.

34 And we took all his Cities at that time, and we banished all the Cities, men, and women and little children : [That is, we destroyed and rooted them out at once ; so is this word banning also taken below, chapter 3. 6. and ch. 9. 2. and elsewhere. This banning was to be done to all that continued obstinate in enmitie and idolatry. Com-

pute

pare below, chapter 20. and Jof. 6. 17, 18, 21. and v. 18, 19. 1 Kings 20. 42. &c.] we left none to remain.

35 Onely the cattell we took for a prey unto our selves, and the spoils of the Cities which we took.

36 From Avot, which is by the bank [Heb. lip] of the brook Arnon, and the Citie which is by the brook even unto Gilead, there was no Citie that was too high for us ; [Or, no Citie that could defend it self against us ;] the LORD our God gave us all that before our face.

37 So we took the land of the children of Ammon that dwelt near us, nor (to) all the Country of the brook Jabbo, nor (to) the Cities of that mountain, [Heb. unto] all the side of the brook Jabbo, and (unto) the Cities, &c.] nor (to) any thing that the LORD our God had forbidden us. [Heb. commanded us, that is, forbidden us : See of this use of the word commanding, 1. Cor. 4. on verse 2. and below, Chapter 4. on verse 23. although those words might be likewise here thus translated, whereof the LORD had commanded us ; to wit, that we should not come nigh them.]

CHAP. III.

How Og, the other King of the Amorites was vanquished by Israel, and his land taken, verse 1. &c. Which, as likewise the king dom of Siban, Moshe gave unto the Reubenites, Gadites, and the half Tribe of Manasseh, 12. Josua is confirmed to be Moshe his successor, 21. How Moshe envying that he might enter into the land of Canaan, is denied by God, 22. and how the land was shewed him upon a mount, 27, 28.

Then we turned and marched up the way of Basan, and Og the king of Basan, marched forth to meet us, he, and all his people, to battell, by Edrei. [See Numb. 21. 33. and Deut. 29. 7.]

2 Then the LORD said unto me ; fear him not, for I have given him, and all his people, and his land, into thine hand : and thou shalt do unto him, according as thou hast done unto Siban, the king of the Amorites, that dwelt at Hebbon. [See Numb. 21. 34.]

3 And the LORD our God delivered also Og king of Basan, and all his people, into our hand : so that we smote him, untill we left him none to remain. [Heb. no remanents, or, that remained.]

4 And we took all his cities at that time ; there was no citie which we took not from them : threescore citie, all the region [Heb. eord, or, popeline, as also below verse 13. because in those times lands were wont to be measured and divided by lines or cords] of Argob, the kingdom of Og in Basan.

5 All the cities were fenced with high walls, gates, and bars ; Heb. wall, citie, and bar] besides very many unnumbered citie. [Others cities of country-men which is, country-town.]

6 And we banished them, [See above chap. 2. 34.] as we had done unto Siban, the king of Hebbon, banishing all the cities, men, women, and little children.

7 But all the cattell, and the spoils of those cities, we took for a prey to our selves.

8 So we took at that time the land out of the hand of the two kings of the Amorites, that were on this side [To wit, the cast-side] Jordan : from the brook Arnon [in the fourth] unto mount Hermon : [It is the north, Heb. Chermon]

9 The Zidonians call Hermon, [Called also Sion. See below chap. 4. 48. Jof. 3. on verse 3. 1 Chron. 5. 23.] Sirion ; Heb. Sibirion] but the Amorites call it Seir. [Heb. Scherit : that is, as some conceive, snow-hill : because this hill in regard of the great height of it,

was always full of snow as the Alpes are.]

10 All the cities of the plain, and all Gilead, and all Basan, unto Salcha, and Etri, cities of the kingdom of Og in Basan.

11 For Og the king of Basan, onely remained of the remnant of Giants, [This serveth to magnifie the power of God, which he manifested in destroying this Giant, and all his people] behold his bedstead, being a bedstead of iron, is it not at Rabbah of the children of Ammon ? [This Rabbah was the metropolis or chief city of the Ammonites. See 2 Sam. 12. 26. The meaning is, that this bedstead was of a certain tree filling it mine cils (or cubits)] [see Gen. 6. on verse 15.] was the length thereof, and four cils the breadth thereof, after the elbow (or cubit) of a man.

12 Now this same land (which we took in possession at that time : from Avot, unto the brook Arnon, and the half of mount Gilead, with the citie thereof, I gave unto the Reubenites, and Gadites.

13 And the rest of Gilead, as also all Basan, the kingdom of Og : gave I unto the half tribe of Manasseh : all the region of Argob, thorowout all Basan, that same was called the land of Giant.

14 Jain the son of Manasseh [See Numb. 32. on verse 41.] got all the contrie of Argob, unto the border of the Gileadites and Maabathitic. [Heb. Geshchir : that is, the Gileadites : Gedar and Maacha lay both on the north-borders of Canaan. See 2 Sam. 3. on verse 3. and 10. 6.] and he called them after his (own) name, Basan Haravi Jain [Heb. Charavi, &c. that is, Jaits towns, villages, or, Jaits farms. See Numb. 32. 41.] unto this day, [meaning they are so called, they have kept this name ; so elsewhere often.]

15 And I gave Gilead [Meaning a part of Gilead by comparing verse 12 and 13. herewith. It seemeth that this properly had the name of Gilead, and the portion of the Reubenites, and Gadites, the half of Gilead, verse 13. and Jairs part or portion, Haravi Jain, verse 14. as likewise some Maps have it to compare likewise Kings 10. 33.] unto Machir. [This Machir was the son of Manasseh, Gen. 50. 23.]

16 But unto the Reubenites and Gadites, I gave from Gilead unto the brook Arnon, the midle of the brook and the border ; [That is, between the brook, &c.] and unto the brook Jabbo, the border of the children of Ammon.

17 Besides the plain and the Jordan, together with the border : from Cinnerath [See Numb. 34. 11. Jof. 12. 3. afterward called the sea of Geneareth, Luke 5. &c. unto the sea of the plain, the salt sea, [see Gen. 14. on verse 3.] under Asdot-Pisga cast-ward. Others beath the descent of the hill call-sard. According to some maps the city of Adotho-Pisga lieth between the high (mountain) Pigez and mount Pehor. See also Jof. 12. 30. and 13. 20.]

18 Moreover I commanded you, at that time, saying : the LORD thy God hath given you this land to inherit it ; all then that are warlike men passe ever armed before the face of your brethren, the children of Israel. [This precept concerned the Reubenites, Gadites, and the half tribe of Manasseh.]

19 Excepting your wives, and your little ones, and your cattell (I know that ye have much cattell) (which) shall abide in your cities, which I have given you :

20 Untill the LORD give rest unto your brethren, as (well as) unto you ; that they also may inherit the land, which the LORD your God shall give them on the other side of Jordan : then shall ye return every one to his inheritance, which I have given you.

21 Also I commanded Josua at that time, saying ; Thine eyes have seen that the LORD thy God hath done unto these two kings ; [To wit, king Siban, and king Og] so shall the LORD do unto all the kingdoms, whither thou shalt pass.

22 Fear them not ; for the LORD your God he fighteth for you.

23 Also I fought the LORD at that time, saying :

24 Lord LORD, [In the Hebrew the letters of the word Jehovah are found, but with the points of the word Elohim : as also elsewhere] thou hast begun to show unto thy servant [that is, unto me, who am thy servant] thy greatness : [see above chap. 11. 2.] and thy strong hand [Or, thine hand, that is strong] for what God is there in heaven or on earth that can do according to thy works, and according to thy powers.

25 I pray thee, let me go over, and see that good land that is on the other side of Jordan ; that good [That is, goodly, fair, and fruitful] mountain, and Libanon. [Others, to wit, Libanon.]

26 But the LORD was very angry with me for your sakes, [See above chap. 1. 37.] and hearkened not unto me : but the LORD laid unto me ; let it suffice thee ; [Or, thou hast enough. Compare likewise Cor. 12. 8.] speak no more [Heb. alide not, or go not on to speak] unto me of this matter.

27 Go up to the top [Heb. head] of Pisgah, and lift up thine eyes towards the west, and towards the north, and towards the south, and towards the east, and look with thine eyes : [to wit, towards the land of Canaan] for thou shalt not see over this Jordan.

28 Charge then Joshua, and confirm him, [That is, instruct and inform him in all things that are required for the executing of his office, according to my direction] and strengthen him, [that is, encourage him, and make him hearty and valiant, against all occurrent difficulties] for he shall go over before the face of this people, and shall cause them to inherit that land, which thou shalt see.

29 So we abode in this valley, ever against Beth-Peor. [Oth. the house of Peor. Some Maps have here a city, called Beth-Peor, lying at the foot of an hill of the like name close by Pisga and Nebo.]

CHAP. IV.

Exhortations to the keeping of Gods commandments without altering them in any wise, verse 1. &c. with proposition both of judgements inflicted upon the disobedient, 3. and a blessing and promise of the obedient, 4. A relation of the giving of the law 19. A large and earnest prohibition of all kind of idolatry by images and similitudes, with fore threatenings, and comfortable promises, 15. A relation of Gods special mercies bestowed upon Israel, which ought to move them to obedience, 32. The appointing of three cities of Refuge on this side Jordan, 41. A preface concerning the ensuing repetition of the Lawes of God, 44.

Now when Israel hearden unto the statutes, and unto the judgements, which I teach you, to do (them) that ye may live and go in, and inherit that land, which the LORD God of your fathers giveth you.

1 Te shall not add unto this word, which I command you, neither diminish thereof : for that ye may keep the commandments of the LORD your God, which I command you.

2 Your eyes they have seen what God did for Baal-Peor, [That is, for the Idolatry committed with Baal-Peor. That, other, against, because of, with] for all (or every) man, that followed Baal-Peor, the LORD your God destroyed him from the midst of you.

3 Te on the contrary thus do call unto the LORD your God, ye are all alive this day.

4 Behold I have taught you the statutes and judgements, according as the LORD my God commanded me :

that ye might do so in the midst of the land, whither ye go to inherit it.

6 Keep them then, and do them ; for that shall be your wisdom and your understanding before the eyes of the nations : which shall hear all these statutes, and say, This land great people alone, is a wise and understanding people. [That is, ye shall hold this to be true wisdom and understanding, and make publick profession thereof among the nations round about : whereby I will also work effectually, that they shall hold you alone to be a truly wise and understanding people. Other, Surely, or, certainly, this great people, &c.]

7 For what great people is there, to whom the Gods are (so) nigh ; [That is, so manifesting divine gracious presence with all manner of blessings, and especially, with most wonderful, ready, and powerful help in difficulties] as the LORD our God ; [is] as if we call upon him ; [Heb. in all our calling unto him, that is, as oft as we call upon him ; or, in all things, that we call upon him for.]

8 And what great people is there that hath statutes and judgements (so) righteous, as all this Law is, which I give before your face ; [Other, See before you] this day.

9 Only take heed to thy self, and keep thy soul well, [Heb. greatly, and to verse 15 &c.] lest thou forget the things which thine eyes have seen, and lest they depart from thine heart, all the days of thy life : and thou shalt make them known to thy children, and to thy childrens children.

10 On the day when thou stoodest before the face of the LORD thy God at Horeb ; [This must in general be understood of all the people of Israel, for those that stood at that time at mount Horeb, were now all dead, above chap. 2. 14, 15, 16. however it is probable, that some of those that were alive at present, that were very young at that time, spoke likewise with their fathers at mount Horeb] when the LORD said unto me, gather me this people together, and I will make them hear my words, which they shall learn, to fear me all the days that they shall live upon the earth, and shall teach them their children :

11 And he came nere, and stood beneath the mountain ; (now that mountain burnt with fire, unto the midst of heaven) [Heb. unto the heart of heaven : that is, in the midst of the Air. So in the heart of the sea, Exod. 15. 8. Prov. 23. 34, and 30. 19. So, in the heart of the Oak, 2. Sam. 18. 14, in the heart of the earth, Math. 12. 40.] there was darkness, clouds, and thick darkness.

12 So the LORD spake unto you out of the midst of the fire ; ye heard the voice of the words, but ye saw no similitude, [To wit, whereby God might be repented] [seeing the voice.] that is, but ye only heard a voice.

13 Then he declared unto you his covenant, which he commanded you to do, the ten words, [That is, commandments] and wrote them upon two tables of stone.

14 Also the LORD commanded me at that time, so teach you statutes and judgements : that ye might do them in that land, whither ye go out to inherit it.

15 Take ye then good heed for your souls : [That is, for the good of your souls ; take great care for your souls. Compare Jof. 23. 11. Jerem. 17. 21. Mal. 2. 15, 16.] for ye saw no similitude, on the day when the LORD spake unto you on Horeb, out of the midst of the fire.

16 Lest ye corrupt your selves, [With others, corrupt it] and make you some carved thing, the likeness of any image ; [to wit, for a religious use : for this concerneth not the civil, necessary and moderate use of pictures, statues, maps, coins, &c. neither also the ornament of the Tabernacle, which God himself commanded] the shape of male or female,

17 The shape of any beast, that is on the earth, the shape

of any winged fowl, that flieth thorow the heaven. [That is, thorow, or in the Aire.]

18 The shape of any thing that creepeth on the Earth ; the shape of any fish, that is in the water under the carb.

19 Lest thou also lift up thine eyes unto Heaven, and behold the Sun and the Moon, and the Stars, and all the light of Heaven, and be drawn to bow down thy self before them, as to false gods : which the LORD thy God hath divided unto all Nations under the whole Heaven. [That is, because they are not God, but Gods creatures, which he created for the common use and service of man.]

20 But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt : [Understand, a melting furnace, or melting-kettle, wherein iron is melted ; see 1 Kings 8. 51. Egypt is compared to such a furnace, in regard of the affliction and misery that Israel had sustained and suffered there ; that ye might be unto him a people of inheritance : [see Exo. Lev. 19. 5. Tit. 2. 14.] as it is this day.

21 Also the LORD was angry with me, for your sakes : [see above, chap. 1. v. 37.] and he swore that I should not go over the Jordan, and that I should not enter into that good land, which the LORD thy God shall give thee for an inheritance.

22 For I must die in this land ; I must not go over the Jordan ; but ye shall go over, and inherit that good land.

23 Take ye heed unto your selves, lest ye forget the Covenant of the LORD your God, which he made with you : [see Gen. 15. on verse 17, 18.] that ye should make you a carved [or graven] image, the likeness of any thing, which the LORD thy God hath forbidden thee. [Heb. hath commanded, &c. Of the use of this word, see Lev. 4. on v. 2. and above, chap. 33.]

24 For the LORD thy God, he is a consuming fire ; [God is compared to a fire, in regard of his hatred and deadly anger against sin and the sinner, whom he followeth and consumeth with temporal, and specially, with eternall judgements ; (if he persist in unbelief and impiteny) as a kindled and burning fire consumeth all combustible matter on every side. See below, chapter 9. 3. and 32. 22. Psalm 21. 10. and 78. 21. Isa. 33. 14. &c. Jerem. 14. 4. Heb. 12. 29.] a jealous God. [Who is jealous, will be alone acknowledged and honoured as God, and suffereth none to partake with him in that honour : (Psalm 42. 8. and 38. 11.) behaving himself strong and zealous, against all that concerneth his honour, and hatch as an enemy whatsoever opposeth it.]

25 Now when thou shalt have begotten children, and thine childrens children, and shall be grown old [That is, shall have lived long] in the land ; and shall corrupt your selves to make a carved image, the likeness of any thing, [see above, verse 16, 17, 18, 19, and Exodus 20. on v. 4.] and do that which is evil in the eyes of the LORD thy God, [that is, that displeaseth or liketh him] so provoke him to anger :

26 I call Heaven and Earth to witness against you [That is, all heavenly and earthly creatures to witness against you. This is a phatic, whereby the brute creatures are brought in against man, by reason of his Rudeness and senselessness to accuse and convince him by natural reasons which he ought to mingle in contemplating and using those creatures. Of his senselessness and unthankfulness towards the Almighty and gracious God, see below, Chapter 30. 19. and 31. 28. and Compare below, chapter 32. 1. 14, 11. Mich. 5. 2.] this day, that ye shall go assuredly perih, [Heb. perishing, perih] from off the land, wherunto ye go over the Jordan to inherit it : ye shall not prolong your days in it, but shall wretchedly be destroyed, [Heb. being destroyed, be destroyed,]

27 And the LORD shall scatter you among the Nations ; and ye shall be left a small people [Heb. men of number, that is, that are few numbered ; see Gen. 34. 30.] among the Heathen, whither the LORD shall lead you.

28 And there ye shall feed your souls, which are the work of mens hands : wood and stone, which neither see nor hear, nor eat, nor smell.

29 When thou shalt feed from thence the LORD thy God, and find (him) whom thou shalt feed him with all thine heart, and with all thy soul. [See below chapter 6. on v. 5.]

30 When thou shalt be in distress, and all these things shall hit thee, [Heb. all these words, or things shall hit thee] see the like phrase below, chap. 31. 17. and 1 Sam. 23. 17. Understand the foretold miseries, see above, verse 26. 27.] in the last of days, then shall thou turn to the LORD thy God : [This verse, (as likewise the former) seemeth to be a prophetic of the conversion of the Jewes. Compare below, chapter 30. verse 1. 2, 3, &c. Hof. 13. 5. Others, and thou shalt turn to the LORD thy God, &c. and then in the following verse, he will not forsake thee, &c. Others, even unto the LORD thy God see hereof Joel 2. on v. 12.] and be obedient to his voice.

31 For the LORD thy God is a mercifull God ; he will not forsake thee nor destroy thee : neither will he forget the Covenant of thy fathers ; [That is, made with thy fathers, as the following words doe shew] which he swore unto them.

32 For as now of the former days which were before thee, from that day, that God created man upon earth, from the (one) end of Heaven, unto the (other) end of Heaven ; [That is, in all the world, that lieth under Heaven : from the one end of the world unto the other : see below, chapter 30. 4. Matthew 24. 31. Mark 13. 27.] whither I have not seen a great thing hath been done or heard, as this is :

33 Whether a people hath heard the voice of God, speaking out of the midst of fire, according as thou hast heard, and remained alive ?

34 Or, whether God hath assayed to go to take him a people out of the midst of a people by temptations, [Wherby Pharo was tempted whether he would let Israel go, and Israel whether they would trust in their God ; see of the word trusting, Gen. 22. on verse 1.] by tokens, and by wonders, and by battell, [both against Pharo, whom God drowned and destroyed with all his host in the Red-sea, and against Sion and Og, the Kings of the Amorites] and by a strong hand, and by a stretched out arm, and by great terrorous : [which first came upon the Egyptians, and after that upon other Nations ; see Exod. 23. 27. and above, chapter 2. 25. and below, chapter 34. 12. Oth. terribleness ; that is, terrible acts] according to all that the LORD your God did for you in Egypt before your eyes.

35 Unto thee it was shewed, that thou mightest know, that the LORD is the God : [That is, that he alone is the true God, as the following words declare] there is none like he alone : [Or, excepting he alone, besile him alone.]

36 Out of Heaven, [That is, out of the Aire] he made thee to hear his voice, for to instruct thee, and upon earth ; [That is, upon mount Sinai] he made thee to see his great fire, and thou heardst his words out of the midst of the fire.

37 And because he loveth thy fathers, and had chosen thy seed after them ; [Heb. his seed he brought thee forth before his face ; Others, with his face, that is, in a special manner manifesting his presence by the pillar of Cloud, and pillar of fire, and having you always in his sight, to guide and conduct you every where. Compare Exodus 13. 21. and 14. 19, 20.] by his great power out of Egypt :

38 To drive out Nations that were greater and mightier than thou art, out of possession before thy face: to bring them out, that he might give thee their Land for an inheritance, as it is this day.

39 Thou shalt then know this day, and ponder in thine heart: [That is, be mindfull of seriously consider, lay to heart:] that the LORD is that God in the heaven above, and on the earth beneath: (there is) none else.

40 And thou shalt keep his statutes, and his commandments which I command thee this day, that it may so well with thee, and with thy children after thee: that thou mayst prolong (thy) days in the Land, which the LORD thy God giveth thee for ever. [Understand with condition of obedience:] compare above, verse 26, 27. Heb. all the days, which words may be also added in the beginning of the verse: [Keep his statutes and his commandments all the days, so wit, of thy life, always.]

41 Then Moses showed three Cities on this side Jordan [According to Gods command, Numb. 35. 14.] toward the Sun-west.

42 That the stranger might sit thither, who loveth his neighbour unrightly, whom he hated not from yesterday (and) yesterday: [That is, heretofore in times past] that he might sit into one of these Cities and continue alive.

43 Beget, [See Gen. 6. on v. 12.] in the wilderness in the plain Land, for the Reubenites: [Heb. for the Reubenite: and so in the sequel 5 others, of the Reubenite: and so in the sequel] an I Ramoth in Gilead, for the Gadites, and Galan in Basan, for the Manassites.

44 Now this is the Law, which Moses set before the children of Israel.

45 These, [To wit, which are mentioned in the following chapters, are the testimonies [meaning Gods holy Doctrine, testifying of his Essence, Will and Works. See below, chapter 6. 17. and Psalm 19. 8. &c.] and the statutes, and the judgements, which Moses spake unto the children of Israel, when they were come forth out of Egypt.]

46 On this side Jordan, in the valley over against Beth-Peor, [See above, on chapter 3. verse 29.] in the Land of Sihon, King of the Amorites, who dwelt at Hesebon: Whom Moses and the children of Israel smote, when they were come forth out of Egypt.

47 And he had taken his Land in possession, besides the Land of Og, King of Basan: two Kings of the Amorites that were on this side Jordan, toward the Sun-west.

48 From Aroer which is by the bank [Heb. lip. See Gen. 41. on v. 3.] of the brook Arnon, unto mount Sion, [See above, chap. 3. v.] which is He-mon.

49 And all the plain in this Jordan Eastward, unto the sea of the plain, [Understand the dead-sea, or salt-sea:] see Gen. 14. on verse 3.] under Asdath Piggá: [See above, chapter 3. on verse 17.]

CHAP. V.

A repetition of the ten Commandments of God, with a Preface thereunto, verse 1, &c. Of the words, and the peoples request, that they might not hear Gods voice for any more, but that God would speak unto them by Moses, 22. The Lord consenteth thereto, 30. An Exhortation to obedience. 32.

And Moses called all Israel, and said unto them, hear Israel, the statutes and judgements, which I speak before your ears this day: that ye may keep them, and observe to do them.

2 The LORD our God made a Covenant with us: [See Gen. 15. on verse 18. fo above, chapter 4. 23.] at Horeb, [See above, chap. 1. on v. 2.]

3 The LORD made not this Covenant with our fathers: [To wit, as it was revealed to the Israelites with all its circumstances and particular Laws, in manner and form (as we say) on mount Sinai or Horeb. For the faithful Patriarches had the substance both of the moral and ceremonial Law, and had by the grace of God ordered their Religion and worship of God according unto it. By fathers, here is meant, Abraham, Isaac, Jacob, and other good Patriarches, who were all of them dead, when God revealed this whole Law unto Israel in the wilderness upon mount Sinai or Horeb. Some understand this of the Fathers, that perished in the wilderness, had broken the Covenant of God, and had made themselves altogether unworthy of it:] but with us: we were all here alive this day.

4 The LORD talked with you face to face, [That is, very familiarly, as when one hand talketh with another mouth to mouth very freely. It is spoken in respect of God, after the manner of men: see Ex. 4. 33. 11. Numb. 12. 8. and below, chapter 34. 10. Compare also Numb. 14. 14.] on the Mount, out of the midst of the fire.

5 I stood between the LORD, and between you at that time, to make known unto you the Word of the LORD: for ye were afraid of the fire, and went not into the mount, saying:

6 I am the LORD thy God, which brought thee out of the Land of Egypt, out of the house of bondage. [Heb. out of the house of servants, or bondmen, and so constantly. Compare this repetition of the Law with the first publishing of it, Exodus 20. 2. &c. and see below on verse 12.]

7 Thou shalt have none other gods before me face. 8 Thou shalt not make thee any carved image, (nor) any likeness (of) that which is in the heaven above, or (of) that which is on the earth beneath, or (of) that which is in the water under the earth.

9 Thou shalt not bow down thyself before them, nor serve them: for I the LORD thy God, am a jealous God, [See above, chapter 4. on verse 24.] who visit the iniquity [Or, iniquities] of the fathers upon the children, and upon the third, and upon the fourth (member) [Heb. upon the third, and upon the fourth] of them that hate me: 3

10 And thou shalt not exercise envy, because kindredness, favour: unto those of them that love me, and keep my Commandments.

11 Thou shalt not use [Heb. take, to wit, intently mouth, as Psalm 50. 16. or, take up] the Name of the LORD thy God vainly: [Others falsely:] for the LORD will not hold him guiltless, who useth his name vainly.

12 Keep the Sabbath-day so hallow it: according as the LORD thy God hath commanded thee. [These words, as also some other in verse 14, 15, 16. Mofes had here, by way of Exposition, over and above the words, that are recorded, Exodus 20. as likewise some be here omitted, which are recorded in Exodus.]

13 Six days thou shalt labour, and do all thy work.

14 But the seventh day is the Sabbath of the LORD thy God: (then) thou shalt do no work, thou, nor thy son, nor thy daughters, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle: nor the stranger that is in thy gates, that thy man-servant, and thy maid-servant may rest according as thou.

15 For thou shalt remember, that thou wast a servant in the Land of Egypt, and that the LORD thy God brought thee out thence by a strong hand, and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath-day.

16 Honour thy father, and thy mother, according as the LORD thy God commanded thee, that thy days may

be prolonged, [Other, that they may prolong thy days: to wit, thy father and mother, by prayer, or blessing:] and that it may go well with thee, in the Land which the LORD thy God shall give thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou speak [Other, answer, witness] false witness against thy neighbour.

21 Neither shalt thou desire thy neighbours wife: neither shalt thou covet thy neighbours house, [Exodus 20. 17. the neighbours house is put before his wife, to show that this is but one commandment:] (nor) his field, nor his man-servant, nor his maid-servant, (nor) his ox, nor his ass, nor any thing that is thy neighbours.

22 These words the LORD spake unto all your assembly on the mount, out of the midst of the fire of the Cloud, out of the thick darkness, with a great voice, and added nothing thereto: [That is, he spake no more unto all the people, but delivered the other Lawes and Statutes unto Moses in private:] and he wrote them upon two Tables of stone, and delivered them unto me.

23 And it came to pass, when he heard that voice out of the midst of the Cloud, and the mountain did burn with fire, that ye came near unto me, all the heads of your Tribes, and your Elders.

24 And said: Behold, the LORD our God hath covenanted to be his God, and his greatness, and we have heard his voice out of the midst of the fire: 3 we have seen this, that God hath talk with man, and that he [To wit, man] remaineth alive.

25 But we are, why should we die? [Intimating that it was a great miracle, that they remained alive: but would not willingly undergo that danger again. Compare Gen. 16. on verse 13. and Judg. 6. on verse 22.] for this great fire would consume us: 3 if we should go on to hear the voice of the LORD our God any longer, then we should die.

26 For who is there out of us, that hath heard the voice of the LORD our God, speaking out of the midst of the fire, as we (have), and hath continued alive? [See above, chap. 4. 33: F. 13. 22.]

27 Go, thou now, and hear all that the LORD our God shall say, and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do (it).

28 Now when the LORD heard the voice of your words, when ye spake unto me: then the LORD said unto me, 3 I have heard the voice of the words of this people, which they have spoken unto thee: it is all good, that they have spoken. [Heb. They have done well, or, made good all that they have spoken.]

29 Ob that they had such an heart, to fear me, and keep all my commandments as at all times (or times): [Heb. who shall give, that they may have this heart of theirs, &c. It is an humane kind of wish, that is here as elsewhere often] used of God, to shew that such an heart is acceptable unto him: as men are wont to long and wish for things that are pleasing and acceptable unto them. Otherwise, God is Almighty, doing whatsoever he will, and not subject to any such passion or affection. Compare Judges 9. 29. 2. Sam. 18. 33. F. 6. 8. and 11. 5. &c.] that it might go well with them, and with their children for ever!

30 Go, say to them: Return unto your rests, 31 But thou stand here by me, that I may speak unto thee all the Commandments, and the Statutes, and the Judgements: [Concerning these three words immediately following each other: (according to the opinion of most Interpreters) the first of them significeth the Moral Law, the second, the Ceremonial Lawes, and the third the Judicial or Civil Lawes:] which thou shalt teach them, that they may do them in the Land, which I shall give them to inherit: 3

32 Observe then to do, according as the LORD your God hath commanded you: turn not aside to the right hand, nor to the left: [That is, in no wise, by no means:] as below, chap. 28. 14.]

33 Ye shall go in all the way, [See Gen. 8. on v. 19.] which the LORD your God commanded you: that ye may live, and that it may go well with you, and that ye may prolong (your) days in the Land, which ye shall inherit.

CHAP. VI.

A charge to keep Gods Commandments, and to love him as the only true God, with a promise annexed, verse 1, &c. A charge to obey the Commandments of God upon their children, & otherwise to have them always before their eyes, 6. Item, a charge not to forge God and his mercies, 10. A charge concerning the fear of God, and avoyding of Idolatry, 13. Not to tempt God, but to be subject unto him, 16. Diligently to mind their children of their deliverance out of Egypt, that they might learn to fear and obey God, 20.

These then are the Commandments, [Heb. the Commandments] the Statutes and the Judgements: 3 [For the meaning of these three words, see above, chapter 5. on verse 31.] which the LORD your God commanded to teach you: that ye may do them in the Land, whither ye go, to possess it heretofore.

2 That thou mightest fear the LORD thy God, to keep all his Statutes and Commandments which I command thee: thou, and thy child, and thy child's child, all the days of thy life, and that thy days may be prolonged.

3 Hear then Israel, and oblige you to do them: 3 that it may go well with thee, and that ye may greatly multiply (according as the LORD God of thy fathers hath spoken unto thee) in the Land that floweth with milk and honie. [See Exod. 3. 8.]

4 Hear, Israel, the LORD our God is an only LORD: [That is, an only Eternal, Almighty, Divine Essence. See of the word LORD, or Jehovah, Gen. 2. on v. 4.]

5 Thou shalt love the LORD thy God: with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day shall be in thine heart.

7 And thou shalt love them upon thy children. [Heb. sharpen, whet, grind, that is, to set them before them, that they may pierce thorow into their heart:] as weapons or instruments of war are sharpened to pierce thorow according to the intent of him that useth them:] and talk of them: when thou sleepest in thine house, and when thou goest in the way, and when thou liest down, and when thou risest up.

8 Also thou shalt bind them for a token upon thine hand, and they shall be to thee as frontlets between thine eyes. [That is, thou shalt use all means to keep them in continual remembrance, and to set them before the eyes of your children, to live according to them:] see Exod. 13. 9. and of the frontlets on v. 16.]

9 And thou shalt write them upon the post of thine house, and on the gate.

10 When it then shall come to pass, that the LORD thy God shall have brought thee into that Land, which he swore unto thy fathers, Abraham, Isaac, and Jacob, to give thee: 3 great and good Cities which thou buildest not.

11 And houses full of all good things which thou filledst not, and Wells digged out, which thou didst not dig out: Vine-yards and Olive-yards which thou plantedst not: and thou hast eaten, and art satisfied: 3

12 Then beware, [Oth. that thou then shalt eat, and

and be satisfied : (out) &c.] lest thou forget the LORD : who brought thee forth out of the land of Egypt, out of the house of bondage. [Heb. out of the house of servants, or bondage : as above, chap. 5. 6.]

13 Thou shalt fear the LORD thy God and serve him : [Meaning, only, as the following verse sheweth, and approach. Mat. 4. 10.] and thou shalt swear by his Name. [When either publick or private necessity requires, then thou shalt do this honour unto thy God, as to swear only by him.]

14 Te shall not follow other gods ; of the gods of the Nations that are round about you.

15 For the LORD thy God is a jealous God ; [See Exod. 2. 5. and above, chapter 4. on verse 24.] in the midst of thee : lest the anger of the LORD thy God kindle against thee, and he destroy thee from off the earth.

16 Thou shalt not tempt the LORD thy God. [To tempt God is out of dislike in him, or out of high conceit of a mans own will, to leave the Divine Rule, the right order and ordinary means, for to follow a mans own good liking, and to make trial of his Attributes and Will. See Exod. 17. 2. Numb. 14. 22. Psa. 78. 18. Mat. 4. 7. Act. 5. 10.] according as ye tempted him at Massi : [see Exod. 17. 2. Numb. 20. 5.]

17 Te shall diligently keep [Heb. keeping, keep] the Commandments of the LORD your God : together with his Testimonies, and his Statutes, which he commanded thee.

18 And thou shalt see that which is right and good in the eyes of the LORD : that it may go well with thee, and that thou mayest go in, and inherit that land, which the LORD swore unto thy fathers.

19 To drive out all thine enemies before thy face : according as the LORD hath spoken.

20 When thy son shall say thee to morrow, [That is, hereafter, in time to come, to day or to morrow, as we say 1. Cor. 10. on verse 33.] saying, What mean these Testimonies, and (those) Statutes, and (those) Judgements, which the LORD our God hath commanded you ?

21 Then thou shalt say unto thy son : We were Pharaoh's bond slaves in Egypt : but the LORD brought us forth out of Egypt by a strong hand.

22 And the LORD gave tokens and great and evil wonders in Egypt, upon Pharaoh, and upon all his house, [That is, strange terrible, hurtfull, and destroying plagues, whereby the Egyptians were fore vexed and tormented] before our eyes :

23 And he brought us out thence : that he might bring us in to give us the land which he had sworn unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God : for our good always ; [Heb. all the days] to preserve us alive, as it is at this day.

25 And it shall be our righteousness. [According to the Law, On condition, if we perfectly keep the whole Law, as the following words declare. Compare Leviticus 18. 5. Eccl. 20. 11. Act. 19. 17. Rom. 10. 5. Gal. 3. 12. Rom. 2. 10. But in regard all the regenerate children of God remain imperfect in this life, so that they cannot perform the aeternal condition ; therefore there is no other way to be justified before God, then by true faith in Jesus Christ, whose righteousness and satisfaction is graciously given us of the father, imputed and applied to us by faith. See Jerem. 33. 16. Dan. 9. 24. Rom. 3. 27. and 8. 3. 1. Cor. 1. 30. 2. Cor. 5. 21. Gal. 3. 10. 11. whereupon then good works follow, as a fruit of faith, and evidence of the thankfulness, according to the rule of Gods Law, &c. Gal. 5. 6. Jam. 2. 18. and 1. Cor. 6. 20. Philip. 1. 11. Some understand here by righteousness, the evidence and outward manifestation of the righteousness, which we have by faith] when we shall observe to do all these com-

mandments, before the face of the LORD our God according as he hath commanded us.

CHAP. VII.

How the children of Israel were to behave themselves toward the heathen inhabitants of Canaan, and their idolatry, &c. The glory of Israel above all Nations, with the occasion thereof. 6. Promises of manifold blessings, if they shall obey God. 9. Confront and encouragement against the multitude and power of the heathen Nations. 17. A prohibition concerning the keeping of the silver and gold that is in idols, &c.

When the LORD thy God shall have brought thee into the land, whether thou goest to inherit, and he shall have cast out many Nations before thy face, the Hittites, and the Gergizites, and the Amorites, and the Canaanites, and the Pherezites, and the Hittites, and the Jebusites, [See Gen. 10. 1. 5. 7. and 1. 10. &c.] seven Nations, that are greater and mightier than thou, 2. And the LORD thy God shall have given them before thy face, that thou shalt feel their power, and thou shalt utterly ban them ; [Heb. banishing ban them. See above, chap. on verse 24.] thou shalt make no covenant with them, nor be merciful unto them ;

3 Neither shalt thou join in affinity with them : thou shalt not give thy daughters ; [In the Hebrew, this, and some other following words are put in the singular number, having respect to every of these Nations, sons and daughters] unto their sons, which take their daughters for thy sons.

4 For they would cause thy sons to depart from me, that they should serve other Gods : and the anger of the LORD would kindle against you, and destroy you utterly.

5 But thus shall ye do unto them ; ye shall cast down their altars, and break in pieces their images reared up : [Others, statues, or pillar images] and ye shall put down their groves. [understand idolatrous groves, which they had plained for idolatrous use. See below, chap. 12. 3. and burn their carved images with fire.

6 For that art an holy people unto the LORD thy God : [That is a people, (separated by God from all Nations, and set apart for him, that he might bless thee according to the tenour of the promises of his Covenants, and that thou mightest walk holily (as he with whom thou hast entered into Covenant is holy) in his Commandments, according to thy Covenant-promises ; see below, chap. 28. 9. 1. Pet. 2. 9.] the LORD thy God hath chosen thee to be a peculiar people unto himself, out of all Nations that are upon the earth.

7 The LORD hath no desire toward you, neither did he choose you for your multitude above all other Nations ; for ye were the fewest of all Nations :

8 But because the LORD loved you, [Hebr. for, or out of] by reason of the LORDS love (towards you) and that he might keep the oath which he had sworn unto your fathers, the LORD hath brought you forth with a strong hand, and hath redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt.

9 Thou shalt then know, that the LORD thy God, he is God, that faithful God. [That is, who is true in his words, and assiduously performeth his promises. See Isa. 49. 7. 1. Cor. 1. 9. and 10. 13. 2. Cor. 1. 18. 1. Thes. 5. 24. 2. Thes. 3. 3. 2. Tim. 2. 13. Heb. 11. 11. 1. Joh. 1. 9.] who keepeth Covenant and mercy with them that love him, and keep his Commandments, so as thou art generations.

10 And he recompenseth to every one of them that hate him, in his face, [That is, in their presence before their eyes as we say, or in publick, without dreading their worldly greatness, power, or pride; even so, that they must needs

needs discern and feel the LORD S punishing hand against them] to destroy him : he will not be slack to him that hate him, he will recompense him in his face.

11 Keep then the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 So it shall come to pass, because use ye shall bear these judgments, and keep, and do them ; that the LORD thy God shall keep unto the covenant, and the mercy, which he swore unto thy fathers.

13 And he will bless thee, and will multiply thee, and will bless thee, and cause thee to multiply : and he will bless thee the fruit of thy vine, and the fruit of thy land, [Or, corn, and thy new wine, and thine oil, the produce, &c.] and the fruit of thy flock, and the fruit of thy tree, and the fruit of thy field, in the land, which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all nations : there shall not be able to curse thee, because thou art blessed. [See Exod. 23. 26.] Also (not) among your people.

15 And the LORD will take away from thee all sickness, and he will lay none of the evil diseases of the Egyptians, which thou knowest. [Which thou hast seen upon the Egyptians. Compare below chap. 20. 60.] upon thee, but will lay them upon all them that hate thee.

16 Thou shalt not consume all these nations, which the LORD thy God shall give thee : [The word rendered here continue, is in the Hebrew properly, eat, cut up, and so consequently, consume, that is, thou shalt consume, destroy them, without favouring, or sparing as meat or food is not spared, much less the prey of a wild beast. Compare below chap. 31. 17.] thine eyes shall not spare them : neither shalt thou serve their Gods : for that would be false unto thee. [See Exod. 23. 33. and 34. 12. Judg. 2. 3.]

17 If thou shouldst say in thine heart ; [That is, if thou shouldst think with thy self. See below chap. 17. 10. and 9. 6.] These nations are greater than I : how should I be able to drive them out of possession ?

18 Be not afraid of them : remember continually, [Heb. remembrance remember] what the LORD thy God did unto Pharaoh, and unto all the Egyptians.

19 The great temptations. [See above chap. 4. on verse 34.] which thine eyes saw, and the tokens, and the wonders, and the strong hand, and the stretched out arm, whereby the LORD thy God brought thee out : so shall the LORD thy God do unto all the nations, of whose face thou art afraid.

20 Moreover, the LORD thy God will also send hornets among them : [See Exod. 23. 28.] until they perish that are left, and are hid from thy face. [That is, that have hid themselves, and perhaps have escaped thine hand.]

21 Be not afraid of their face : for the LORD thy God is in the midst of thee. [To wit, with his presence and aid] a great and terrible God.

22 And the LORD thy God will cast out [Or, pull out, root out, cast down, destroy] these nations before thy face by little and little : [Heb. a little, a little, that is, very easily, one after another] thou mayest not [Or, shalt not be able] to consume them quickly, lest the wild beast of the field multiply against thee. [Or, upon thee.]

23 And the LORD shall give them before thy face : and he shall terrify them with great terror, [Or, amaze them with great amazement] until they be destroyed.

24 He shall also deliver their kings into thine hand, that thou mayest destroy their name from under heaven : no man shall be able to stand before thy face, until thou shalt have destroyed them.

25 The carved images of their Gods ye shall burn with fire : thou shalt not desire the silver and gold, that is in them, nor take (it) for thy self ; lest thou be snared

thereby : for that is an abomination unto the LORD thy God.

26 Thou shalt not then bring the abomination into thine house, that thou shouldst be a bias. [That is, banned. See hereof a notable example, Job. 7. 1. 1. 21. 24. 25. 26.] as that is : [to wit, the banned thing, or substance] that thou shalt utterly detest it, and utterly abhor it ; [Heb. detesting detest, and abhorring abhor] for it is a ban. [That is, devoted or given up to destruction, because it served for idolatrous use.]

CHAP. VIII.

An exhortation to obedience, by relating many great mercies of God shewed to Israel, &c. Likewise by a description of the beauty and fruitfulness of the land of promise, 7. with a remembrance to beware of pride and forgetfulness of God, and his mercies, 10. as likewise the warnings of fore and heave judgements, if they should do otherwise, 19.

All the commandments which I commanded thee this day, [Heb. all commandments, which I &c. or, every commandment] ye shall observe to do, that ye may love, and multiply, and go in, and inherit the land, which the LORD swore unto your fathers.

2 And thou shalt remember all the way, which the LORD thy God led thee these forty years in the wilderness : that he might humble thee, to tempt thee. [Spoken of God after the manner of men. See Gen. 22. on verse 1.] to know what was in thine heart ; [that thou thy self and others might know ; that is, that it might be made to appear, &c. to below chap. 13. 3. Judg. 3. 4. 2. Chron. 32. 31.] whether thou wouldst keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither had thy fathers known : that he might make it known unto thee, that man liveth not by bread only, but that man liveth by all (or, every) thing that proceedeth out of the mouth of the LORD. [Heb. of, by, &c. through all proceeding, or, issuing forth from the LORDS mouth. That is, by all that God is pleased to ordain and bless for that end and purpose, not only in an ordinary way, but also above and beyond the common rule, yea without means whereofsoever it pleased him.]

4 Thy raiment waxed not old upon thee, neither did thy foot swell. [The Hebrew word signifieth properly, the swelling up, puffing up, rising of dough, by means of leaven mixed with it : As if Malch should say, that their feet were not hurt or galled at all by the cumbersome and trouble of all their marching and travelling] these forty years.

5 Acknowledge then in thine heart, that the LORD thy God chasteneth thee, according as a man chasteneth his son. [With which kind of love in such a manner, and for such an end, as a gracious father chasteneth his son. See Prov. 3. 11. 12. Heb. 12. 5. 6. 7. 8. 9. 10. &c.]

6 And keep the commandments of the LORD thy God : to walk in his ways. [See Gen. 18. on verse 19.] and to fear him. [Or, walking in his ways, and fearing him.]

7 For the LORD thy God bringeth thee into a good land ; a land of water-brooks, fountains, and depths, that flow forth [Or, issue forth, spring forth] in valleys and in hills. [Heb. in valley, and in hill.]

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates : a land of olive-trees abounding with oil. [Heb. olive-trees of oil] and of honey.

9 A land, wherein thou shalt eat bread. [See Gen. 3. on verse 19.] without scarceness ; wherein nothing shall be wanting unto thee : a land whose stones are iron. [That is, where iron is found in or among the stones, or where

the stones are iron] and out of whose hills thou mayest dig copper.

10 When then thou shalt have eaten, and be satisfied, then thou shalt [Other, thou shalt eat, and be satisfied, and &c.] praise [Heb. bless] the LORD thy God for that good land, which he shall have given thee.

11 Beware, that thou forget not the LORD thy God, that thou shouldst not keep his commandments, and his judgments, and his statutes. [Of the meaning of these three words, commandment, judgments, statutes, see above chap. 5. on verse 31.] which I command thee this day.

12 Left peradventure, when thou shalt have eaten and be satisfied, and shalt have built good houses, and inhabited them;

13 And thine oxen and thy sheep shall be increased, also thy silver and thy gold shall be increased; yea, all that thou hast shall be increased.

14 Then thine heart be lifted up; that thou forget the LORD thy God, who brought thee forth out of the land of Egypt, out of the house of bondage.

15 Who led thee in that great and terrible wilderness (where) (were) fiery serpents, and scorpions, and drought, where (there) was no water; who brought thee forth water out of the flinty rock: [Heb. the rock of flint, that is, the flintie, rocky rock. See Exod. 17. 6. Num. 20. 11. Psal. 78. 15. and 114. 8.]

16 Who fed thee in the wilderness with Manna, [See Exod. 16. 14. 15.] which your fathers had not known: to humble thee [See above verse 23, and to tempt thee, [see above verse 2.] that he might do well unto thee at last: [Heb. in thine inmost, in thy last inmost;] that is, afterward.]

17 And thou say in thine heart, [See above chap. 17. This matter will be joyed with the beginning of verse 12. and 14.] my power, and the strength of mine hand hath gotten me this wealth. [see Psal. 73. on verse 12.]

18 But thou shalt remember the LORD thy God, that it is he that giveth power to get wealth, that he might establish his covenant which he swore unto thy fathers; as it is at this day.

19 But if it happen, that thou altogether forget [Heb. forgetting forget] the LORD thy God, and follow other Gods, and serve them, and bow thy self before them; then I testify against you this day, that ye shall surely perish. [Heb. perishing, shall perish.]

20 As the heathen, whom the LORD destroyed before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Faithful warnings to Israel, that having subdued their enemies, and being brought into the land of promise, they should in no wise conceive, that God had done it for their righteousness sake, but to punish the wickedness of the inhabitants, and to perform his gracious covenant-promises unto Israel, verse 1. &c. which Moses proueth by a long and large recital of Israels rebellion and abominable sin, committed at Horeb, at Taberah, Massa, Kibroth-taava, &c. as also at Kadesh-Barnes, 23. whereunto Moses subjoineth how exceedingly he was vexed and tormented by reason of their sinnes, and what intercessions he was fain to make to appease Gods wrath, 15.

Hear, Israel, thou shalt passe over the Jordan this day [That is, soon, shortly, within a short while] that thou mayest go in, to inherit nations, that are greater and stronger than thy self: [That is, the lands of nation, that are, &c. for those nations were to be destroyed according to Gods command] cities, that are great, and fenced up to heaven. [see above chap. 1. on verse 28.]

2 A great and tall people, the children of the Ena-

kims: [As above chap. 1. 28. and 2. 10. 11.] whom thou knowest, and (of whom) thou hast heard (say) : who can stand before the children of Enak? [A common proverb at that time, when those Giants flourished]

3 Thou shalt then know this day, that the LORD thy God is he which goes over before thy face, consuming thy foes [See above chap. 4. on verse 24.] he shall destroy them, and he shall cast them down before thy face, and thou shalt drive them out of possession and shalt destroy them quickly according as the LORD hath spoken unto thee.

4 Now when the LORD thy God shall have cast thee out before thy face, then speak not in thine heart [See above chap. 7. on verse 17.] saying; for my righteousness the LORD hath brought me in, to inherit this land: for the wickedness of these nations the LORD hath drive them out of possession before thy face.

5 Not for thy righteousness, nor for the uprightness of thine heart dost thou go in, to inherit their land: [For (as if the Lord should say) thou halt no right countenance of thine own, but rather the contrary. See verse 6, 7. &c. A like phrase unto this the Apostle useth Tit. 3. 5. and elsewhere often, in relating the causes of mans salvation: that is, of our delivrance, and possession of the heavenly Canaan, when he saith: not by works of righteousness, which we have done &c. but for the wickedness of these nations, the LORD thy God hath drive them out of possession before thy face; and to raise the word which the LORD thy God swore unto thy fathers, Abraham Isaac and Jacob.]

6 Know then, that the LORD thy God doth not give thee this good land, to inherit it, for thy righteousness: for thou art a stiff-necked people. [See Exod. 32. 9.]

7 Remember, forget not, that thou didst greatly provoke the LORD thy God to anger in the wilderness, from that day that thou camest forth out of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 For [This ensuing relation serveth for proof of the 5, and 6. verses: where Moses affirmed, that God would not bring them into the land of Canaan for their own righteousness: but for that he was angry with you to destroy you.]

9 When I was gone up into the mount, to receive the tables of stone, the tables of the covenant, [That is, upon which the ten commandments were written, which contained the covenant of Gods law. So verse 10. &c.] which the LORD had made [see Gen. 15. on verse 18.] with you; then I abode on the mount forty dayes, and forty nights, I did neither eat bread, nor drink water, [that is, I took no sustenance, neither meat, nor drink, lo verse 18. and 1 Kings 19. 8, 9, 13, 2 Kings 6. 22.]

10 And the LORD gave me two tables of stone, written with the finger of God: [That is, with his finger. See the spiritual meaning hereof, 2 Cor 3. 7. and compare Jerem. 31 33.] and on them, [to wit, was written] according to all the work which the LORD hath spoken with you on the mount out of the midst of the fire in the day of the assembly. [when Israel stood below at the foot of the mount, to hear the LORD S commandments.]

11 So it came to passe at the end of forty dayes, and forty nights, (when) the LORD gave me the two tables of stone, the tables of the covenant;

12 That the LORD said to me: Arise, go quickly down hence, for thy people which thou hast brought forth out of Egypt have corrupted it. [Or, have corrupted themselves. See Exod. 32. 7.] they are quickly turned aside out of the way [See Gen. 18. on verse 19.] which I had commanded them; they have made them a molten image.

13 Moreover the LORD doth bring me into me, saying I have seen this people, and behold, it is a stiff-necked people. [See Exod. 32. 9. and 33. 3. and 34. 9: below chap. 10. 16. and 31. 27. 2 Kings 17. 14.]

14 Let me alone, [As if the LORD should say:] Trouble me no more with thy interceding, for this stiff-necked people. See Moses intercession, Exod. 32. 11, 12, &c. and 34. 9. and below verse 26. &c. [That I may destroy them, and blot out their name from under heaven: and I will make thee a mightier and greater Nation than this is.]

15 Then I turned, and came down from the mount; now the mount burned with fire, and the two Tables of the Covenant were in both mine hands.

16 And I looked, and behold, ye had sinned against the LORD your God, ye had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 Then I took hold of the two Tables of stone, and cast them out of both mine hands; and brake them before your eyes.

18 And I cast me down before the face of the LORD, as at the first, [I did again as I had done before] forty dayes and forty nights, I did neither eat bread, nor drink water: for all your sin which ye had sinned, doing that which is call in the eyes of the LORD, [that is, that which displeaseth him] to provoke him to anger.

19 For I was afraid because of the anger and indignation, wherewith the LORD was exceeding angry against you to destroy you: but the LORD hearkned unto me at that time also.

20 Also the LORD was exceeding angry against Aaron, to destroy him: but I prayed for Aaron also at the same time.

21 But I took your sin [That is, as the following words shew, the molten Calf, wherewith ye had committed the abominable sin of idolatry. Compare II. 27. 9. Hof. 10. 8. Aor. 8. 14.] the Calf which ye had made, and burnt it with fire, grinding it very small until it was thimble-dust, and I cast the dust thereof into the brook that runneth down from the mount. [to loath and detest that abomination in the highest measure, and to draw all remembrance thereof in the deep; see hereof further, Exod. 32. on verse 20. and compare 2 Kings 23. on verse 12.]

22 Also ye angered the LORD exceedingly at Taberah: [That is, burning, Why this place was so called, see Num. 11. 23.] and at Massa, [that is, temptation; see Exod. 17. 7.] and at Kibroth-taava. [that is, graves of lust, see Num. 11. 34.]

23 Furthermore, when the LORD sent you out of Kadesh-Barnes, saying, Go up, and inherit that land, which I have given you: then ye were rebellious against the mouth [That is, the command] of the LORD your God, and believed him not; [see above, chap. 1. on verse 32.] and were not obedient unto his voice.

24 Ye were rebellious against the LORD: from the day that I knew you. [That is, converted with you, and had dealing with you according to my calling.]

25 And I cast me down before the face of the LORD, thy forty dayes, and forty nights, wherewith I cast me down: because the LORD had said, that he would destroy you.

26 And I prayed unto the LORD, and said: Lord, LORD, destroy not thy people, and thine inheritance, which thou hast redeemed by thy greatness: [That is, Made thee or great power; see below, chap. 11. 2.] which thou hast brought forth out of Egypt by a strong hand.

27 Remember thy servants, Abraham, Isaac, and Jacob: [That is, remember the Covenant which thou hast made with them] look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

28 Let the land whence thou bringest us out, say [Heb. let thy say the land whence, &c. that is, left the inhabitants of the land, whence, &c. say:] namely, the Egyptians as Exod. 32. 22.] because the LORD was not able to bring them into the land, wherof he had spoken

unto them; and because he hated them, he hath brought them out, to stay them in the wilderness. [Compare above chap. 1. 27.]

29 Yet they are thy people, and thine inheritance, which thou bringest out by thy great power, and by thy stretched out arm.

CHAP. X.

A relation of making two other Tables of the Law, and the writing of the ten Commandments in them, as also of the Chest or Ark wherewith they were laid up by Moses, verse 1. &c. The death of Aaron, and the setting apart of the Tribe of Levi for the service of the LORD, 6. Moses his tarrying on the mount, 10. A glorious exhortation unto Israel to fear God, obey him, and to love their neighbour, especially the stranger, as also to labour for knowledge of the true God, with divers arguments and notices thereunto, 12.

At that time [When the LORD S wrath was now appeased by my intercession, which is related in the end of the former Chapter] the LORD said unto me: Hew thee two Tables of stone, like unto the first, and come up unto me into this mount: after that, thou shalt make up thee a Chest [or, Ark. This may be understood of a Chest, wherewith Moses was to lay the Tables, untill such time that the Ark of the Covenant [Exodus 25. 21.] should be made: or, of the Ark of the Covenant it self, which God here commanded to be afterward made] of wood.

2 And I will write upon these Tables the words, which were on the first Tables, which thou brakest: and thou shalt lay them in this chest.

3 So I made a Chest of Sittim-wood, [See Exod. 22. on verse 5] and hewed two Tables of stone, like unto the first: and I went up into the mount, and the two Tables were in mine hand.

4 Then be [Namely, the LORD] wrote upon the Tables according to the first writing, the ten words [That is, the ten Commandments] which the LORD had spoken unto you on the mount, out of the midst of the fire, in the day of the assembly: [As above chap. 9. 10.] and the LORD gave them unto me.

5 And I turned my self, and came down from the mount, and laid the Tables in the Chest, which I had made: and there they are, [Or, were] according as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth Beere-Jaakana (and) Mosera: [Or, from Beeroth of the children of Jaakan to Moser. Some are of opinion, that two journeyes are here joined together; albeit they first journeyed from Mosereth, and then next from Beere-Jaakan. See Num. 31. 31, 32. But it may be there was a place laid by mount Hor (wherewith Aaron died) that was called Moser or Mosera. From the journey from Beere-Jaakan and Aarons death upon mount Hor, are (Num. 33.) sundrie journeyes and campings recorded; see there the said three and thirde Chapter fol. Numbers] to thac this Beeroth Beere-Jaakan mentioned here in this place, was perhaps another place then Beere-Jaakan simply so called: which the attentive Reader may take into consideration] there Aaron died, and was buried there, and Eleazar his son executed the Priests office in his stead.

7 From thence they journeyed to Gulgod: [Called Hor-Gid-gol, Num. 33.] and from Gulgod to Fosbath a land of water-brooks.

8 At that time the LORD separated the Tribe of Levi, to bear the Ark of the Covenant of the LORD, to stand before the face of the LORD, [That is, to minister unto him (as the following words declare) in performing of divine

divine service in his holy habitation. Compare below, Chap. 17. 12. and 18. 5, 7. *Psalm*, 20. 28. 1 Kings 17. 1. *Psalms* 134. 1. and 135. 2. *Exodus*, 44. 15, 16.] to minister unto him, and to bless in his Name, [to pronounce the blessing of God in his Name, and by warrant and authority from him upon the people, at the parting of the Congregation; see *Leviticus* 9. on verse 23.] into this day.

9 Therefore Levi [That is, the Tribe of Levi, or the Levites] hath no part nor inheritance with his brethren: the LORD, he is his inheritance, according as the LORD thy God hath spoken unto him, [that is, that which is offered unto the Lord by the other Tribes, by that are they to live according to the Ordinance of God given concerning it. See *Numbers*, 18. 20, 21, 22, 23, &c.]

10 And I stayed on the mount as the former days, fourtie dayes, and fourtie nights: and the LORD hearkned unto me at that time also: the LORD would not destroy thee.

11 But the LORD said unto me, Arise, Go on the journey, before the face of the people: that they may go in, and inherit the land, which I swore unto their fathers to give unto them.

12 Now then Israel, what hath the LORD thy God require of thee? but to fear the LORD thy God, to walk in all his ways; [See *Gen.* 18. on verse 19.] and to love him, and to serve the LORD thy God with all thine heart, and with all thy soul. [As above chapter 6. 5.]

13 To keep the commandments of the LORD, and his Statutes, which I command thee this day; for thy good. [See above chap. 6. 2. 5.]

14 Behold, the heaven, and the heaven of heavens; [That is, the highest heaven (as also 1 Kings 8. 27. which is called the third heaven; 2 Cor. 12. 2) is said to be the heaven of heavens, as it is said of Salomon high tower, The tower of songs, visitat of unicities, King of Kings, [er. ant. of] forrests] is the LORDS thy Gods: the earth, and all that therein is. [See *Gen.* 14. 19. *Psal.* 24. 1. and 115. 16.]

15 Only the LORD had a delight in thy fathers, to love them: and he chose their day after them, you out of all Nations, as it is thy duty. [As above chapter 1. 6.] that there was no cause of the election of Israel, and of their fathers, but the mere good will and pleasure, and free grace of God: for all his creatures in regard of creation were equally nigh unto him; he stood not in need of any, and it was free for him to leave Israel and their fathers in their sinful state and condition, as well as other Nations; and to choose, and shew mercie to whom, and to what people he pleased. Compare *Exod.* 33. 19. and above, chapter 9. 4, 5, 6, &c. *Joseph*, 24. 2, 3. *Math.* 11. 26. *Acts*, 13. 17. and 14. 16. *Rom.* 9. 15. and 11. 35. *Eph.* 5. 9, 11, &c.]

16 Circumcise then the fore-skin of your heart. [That is, pur away from your heart, all that opposeth the holy will of God, and crucifie your flesh. Compare *Ier.* 4. 4. *Rom.* 2. 18. 29. *Col.* 2. 11.] and harden not your neck any more. [Of the hardning of necks, see *Exodus*, 32. on verse 9.]

17 For the LORD your God, he is a God of gods: That is, Idols are nothing, but this is the onely true, most high God, who also ruleth over all Angels and Men, who in respect of some divine Office or Ministerie are called Gods. So *Psalm* 50. 1. Compare 1 Cor. 8. 5, 6. and *Revel.* 17. 14. and 19. 16.] and LORD of lords: [See *Ree.* 17. 14.] that great that mightie, and that terrible God, who accepteth no face [that is, who hath no respect to any outward difference or distinction of men, whether any man be rich or poor, native or stranger, Jew or Pagan, &c. See also *Levit.* 19. on v. 15.] nor receiveth a gift.

18 Who doth, [That is, executeth] the judgement of

the fatherles, and of the widow: and loveth the stranger, to give him bread and rayment.

19 Therefore thou shalt love the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name. [See above, chap. 6. on v. 13.]

21 He is thy praise [That is, who by his grace and mercie, giveth thee occasion to praise him, and in whom thou shalt cause to glorie, and whose promise thou oughtest continually to bear in thy heart and mouth. Compare *Ierem.* 17. 15.] and he is thy God, that hath done before thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt [Of Egypt, see *Gen.* 12. on verse 10.] with store of corn and ten families; [that is, they were no more than threecore and ten persons] and now the LORD thy God hath made thee as the stars of Heaven in multitude. [See *Genesis*, 13. on verse 16. and 15. 5.]

CHAH. XI.

Moses exhorteih Israel again to the keeping of Gods Commandments; First, with a relation of Gods mercie, and wonders manifested towards them, verse 1. &c. Secondly, with a description of the land of promise, 3. Thirdly, with a promise of seasonable weather, and fruitfulness of the Land, 12. Fourthly, with threatening of the contrary, in case of back-sliding, 16. An exhortation to have Gods Commandments continually before their eyes, and to teach them their children, with fair and special promises, 18. A setting before them both blessing and the curse, 26. A charge and order concerning the pronouncing of the blessing and curse, at their arrivall in Canaan, 29.

1 Therefore thou shalt love the LORD thy God: and thou shalt keep his charges, [Heb. thou shalt keep his keeping: that is, that which he hath given thee in charge to keep. See *Gen.* 26. on verse 5.] and his Statutes, and his Judgements, and his Commandments, &c. above chap. 5. on verse 31.] all thy dayes (or times). [Heb. All the dayes: to wit, of thy life, as after; see chap. 12. 13, 19, and 10. 3. and 17. 19, &c.]

2 And ye shall know this day; that I (speak) not with your children, that know it not, and have not seen the instruction of the LORD your God; [that is, all that God had done at that time unto his people to instruct, which is related in the sequel] his greatness, [that is, his Majesty, and great divine power, shining and appearing in his works, as the following words declare. So above, chap. 3. 14. and 9. 27.] his strong hand, and his stretched out arm;

3 Besides his tokens and his acts, which he did in the midst of Egypt, unto Pharaoh the King of Egypt, and unto all his land;

4 And what he did unto the Army of the Egyptians, to his Horses, and to his Chariots; (in) that he made the waters of the Reed-sea to swim above their face, when they pursued after you: and (then) the LORD destroyed them unto this day.

5 And what he did for you in the wilderness; & until ye came to this place.

6 Moreover, what he did unto Dathan, and unto Abiron the sons of Eliab, the son of Reuben; & how the earth opened her mouth, and swallowed them up, with their households [Hebr. houses] and their Tents: yea, all that sufficed, [See *Gen.* 7. on v. 4.] that concerned them, [Heb. that was at their feet: that is, in their service, power or possession: or that concerned, or attended them. Compare *Exod.* 11. 8.] in the midst of all Israel.

7 For your eyes we they that have seen all this great work of the LORD, which he hath done. [Moses intimates that it was a speciall mercie of God, that all these wonders were done in their life-time, & before their eyes. Compare above chap. 5. 3.]

8 Keep then all the commandments, which I command thee this day: [Heb. all, or, every commandment, which I, &c. So below verse 22.] that ye may be strong, and go in, and inherit the land, whither ye go over to inherit it.

9 And that ye may prolong (your) dayes, in the land, which the LORD swore unto your fathers, to give unto them and to their seed: a Land flowing with milk and honey. [See *Exod.* 3. verse 8.]

10 For the land, whither thou goest to inherit it, it is not as the land of Egypt, from whence ye came out; which thou passest with thy seed, and waterest with thy going, [Heb. with thy foot: that is, with thy service and labour, being full with labour and pain to bring, or, carry water into it, to moisten it. Or, according to thine own good liking, or, as it seemed good unto thee] as a garden of herbs.

11 But the land, whither ye go over to inherit, is a land of mountain, and of valleys: it drinketh water by the rain of heaven. [Without mens labour and pains.]

12 A Land which the LORD thy God careth for: [Heb. seeketh, seeketh after, or, enquireth after, Its spoken of God after the manner of men: for men do use to seek and enquire after that which they bear a speciall affection to. Compare *Job* 3. 4. *Ier.* 6. 12.] the eyes of the LORD thy God are continually upon it, from the beginning of the year, unto the end of the year.

13 And it shall come to passe, if ye shall hearken diligently [Heb. hearkning shall hearken] unto my commandments, which I command you this day; to love the LORD your God, and to serve him, with all your heart, and with all your soul.

14 Then I will give you the rain [Here Moses bringeth God himself in speaking this] of your land [that is, which your land shall require] in due season, the early rain, [which God gave after the ground was tilled and sowed, to make feed to spring up out of the earth] and the latter rain: [which fell a little before harvest, to make the fruit heavie, and to ripen them. See *Ierem.* 5. 24. *Hof.* 6. 3. *Isa.* 2. 24. *Iam.* 5. 7.] that thou mayest gather in thy corn, and thy new wine, and thine oyl.

15 And I will give herb upon thy field, for thy beasts: and thou shalt eat, and be satisfied.

16 Take heed to your selves: that your heart be not deceived: that ye turn aside, and serve other Gods, and bow your selves before them.

17 That the LORD S smath kindle against you, and he shut up the heaven [A kind of phrase, whereby by way of similitude is exprest the divine providence ruling and governing in the aire, serving for the removal and withholding of rain. See 1 Kings 8. 39. 2 Chron 6. 26. and 7. 13.] that there be no rain, and the ground yeild not her increase, and ye suddenly perish from the good land, which the LORD giveth you.

18 Lay then these my words (up) in your heart, and in your soul, and bind them for a token upon your hand, that they may be read frontiers before your eyes: [See *Exod.* 13. 9. and above chap. 6. on verse 8.]

19 And teach them your children, speaking of them, when thou sittest in thine house, and when thou goest on the way, and when thou liest down, and when thou risest up.

20 And write them upon the posts of thine house, and at thy gates.

21 That your dayes, and the dayes of your children may be multiplied in the land, which the LORD swore unto your fathers to give them: as the dayes of heaven upon

the earth. [That is, as long as the world stands, God will continue with his people by his blessing. Compare *Psalm* 89. 37, 38. *Math.* 28. 20. Or, thy and thy childrens childrens dayes shall be many, as the dayes of heaven are many.]

22 For if ye diligently keep [Heb. keeping keep] all these commandments, which I command you, to do them; loving the LORD your God, walking in all his ways, and blessing unto him.

23 Then will the LORD drive out of possession all these nations before your face, and ye shall hereditarily possess greater and mightier nations; [That is, the land of greater and mightier nations: as above chap. 9. 1.] then ye are.

24 All [or, every] place, whereon the sole of your foot treadeth [Compare above chap. 2. 5. *Isa.* 1. 3. and 14. 9.] shall be yours: from the wilderness, and Libanon, from the river, thencever Ebrath, unto the hindmost Sea; [that is, which lyeth in the west. The east, or the sun rising is called the foremost part; and the west, or the sun setting, the hindmost part. Compare below chap. 34. 2. *Job.* 1. 4. and 13. 5. *Joc.* 2. 20.] shall your border be. [Compare *Gen.* 10. on verse 19. and 15. on verse 18. *Exod.* 23. 31. *Numb.* 34. above chap. 1. 7. *Job.* 1. 4.]

25 No man shall be able to stand before your face; the LORD your God shall give your terror and your fear [As above chap. 2. 24.] upon all the land, that ye shall tread upon, according as he hath spoken unto you.

26 Behold, I set before you, Heb. I give, or, set before your face. See below verse 32. and chap. 30. 1.] this day, the blessing, and the curse.

27 The blessing; when ye shall hearken to the commandment of the LORD your God, which I command you this day.

28 But the curse; if ye shall not hearken to the commandments of the LORD your God, and turn aside out of the way, which I command you this day; to walk after other Gods, which ye have not known.

29 And it shall come to passe, when the LORD thy God shall have brought thee into the land, whither thou goest, to inherit it; then thou shalt pronounce, [Or, utter, deliver out. Heb. give. Compare below chap. 13. 1. and 1 Kings 13. 5.] The blessing [which is received below chap. 28. That is, thou shalt give in charge, that the blessing be pronounced or uttered. See the fulfilling hereof, *Job.* 8. 32. 34.] upon mount Gerizim, and the curse [which is recorded below chap. 27. and 28.] upon mount Ebal.

30 Are they not on the other side Jordan, the way of the suns going down, in the land of the Canaanites, which dwell in the champaign, ever against Gilead, by the oak grooves of More? [To wit, the places, named in the end of the former verse, do certainly lie there. Of the word More. See *Gen.* 12. verse 6.]

31 For ye shall passe over the Jordan, to go in, to inherit the land, which the LORD your God shall give you: and ye shall possess it hereditarily, and dwell therein.

32 Observe then, to do all the statutes, and judgements, which I set before you this day.

CHAP. XII.

A charge to root out all idolatry in the land of Canaan, verse 1, &c. and to perform the outward service of God according to his institution in the place, which he himself should choose, 5. what was permitted them to eat, with whom, and in what places; and what was forbidden concerning it, 7, 12. Also there is again a commandment to observe the right worship of God, and in no wise to follow the idolatrous custome of the Canaanites, 26.

1 These are the statutes and the judgements, which I ye shall observe to do, in the land, which the LORD God

God of thy fathers hath given thee to inherit it, at the daies that ye live upon the earth.

2 Ye shall utterly destroy [Heb. destroying destroy] all the places where the nations, which ye shall inherit, [that is, whose lands ye shall inherit, as above chap. 11. 23.] have offered their gods, [unlearned such places, as were fitted and reared up for idolatrous temple-houses, and all manner of consecrated places in a heathenish manner, and instruments of idolatry upon the high mountains, [where they thought to be somewhat nearer heaven and their idols, then in the low grounds, Compare Isai. 57. 5. 7. Jerem. 6. 13. Hof. 4. 13.] and upon the hills, and under all [that is, all manner of] green tree, [which in height, beauty, and shadow excelled others: See 2 Kings. 16. on verse 4.]

3 And ye shall cast down their altars reared up, [Or, pillar-images, statues] and burn their groves, [thick dikes groves, or woods abuted to idolatry, as if darkened served for religiousness, and had some holiness in it] with fire, and cut down the carved images of their Gods: and ye shall destroy their names out of that place.

4 Ye shall not do so unto the LORD your God: [As the heathens do, who practise idolatry in all places where they lift]

5 But after the place, which the LORD thy God shall chuse out of all your tribes, [God honoured the tribe of Juda hereafter, passing by the other tribes in this matter. See P[sa]. 78. 67, 68; 69.] to put his name there [That the ark of the covenant, which was a special visible token of his gracious presence, might safely rest there in his tabernacle, or house, and my public solemn worship might be there performed, &c. Compare 2 Sam. 6. on verse 2, 1 Kings. 8. 29. So below verse 11. 21. and chap. 14. 23; 24. and chap. 16. 2, 6, 11, &c. The line place, afterward chosen and ordained by God, for that end was Jerusalem. See 2 Sam. 7. 27. 2. Chron. 22. P[sa]. 122. 1, 2, 3, 4, and 132; 13, 14. Before Jerusalem was obtained for that end, there was no such place, although they were ordinarily to serve God and alife counsel of him, in the place where the ark of the covenant, or Tent of the congregation, by Gods appointment did rest, as in the following book will plainly appear] after his habitation shall ye enquire, and thither shall ye go.

6 And thither ye shall bring your burnt-offerings and your fly-offerings, and your tithes, and the heave-offering of your hand, and your vows, [That is, that which ye have promised to give unto God] and your free-will-offerings, and the first-born of your oxen, and of your sheep.

7 And there ye shall eat before the face of the LORD your God, and rejoice, ye and your houses, [That is, households] in all that ye have put your hand unto: [Heb. in all putting forth, all stretching forth, of your hand: that is, all, that ye have stretch forth, or might stretch forth your hand unto. So below verse 18, and chap. 15. 20, &c.] wherein the LORD thy God hath blessed thee.

8 See shall not do according to all things, that we do here this day: every man, whatsoever is right in his eyes.

9 For hitherto ye are not come into the rest, and into the inheritance, which the LORD your God will give you. [That is, all that seemeth good unto him, how far this extendeth, see in the following 11. verse]

10 But ye shall go over the Jordan, and dwell in the land which the LORD your God shall cause you to inherit, and he shall give you rest from all your enemies round about, and ye shall dwell in safety.

11 Then shall there be a place which the LORD your God shall chuse, to cause his name to dwell there: 3 thither shall ye bring all that I command you: your burnt-offerings, and your fly-offerings, your tithes, and the heave-offering of your hand, and all the choice of your vows,

which ye shall vow unto the LORD. [That is, which ye have picked and chosen out of the best and have vowed unto the LORD.]

12 And ye shall rejoice before the face of the LORD your God, ye and your sons and your daughters, and your men-servants, and your maid-servants, and your Levites, that is within your gates, for he hath no part nor inheritance with you. [See above chap. 10. 9.]

13 Take heed to thy self, that thou offer not thy burnt-offerings in all [or every] place, where thou shalt burn. [Namely with delight.]

14 But in the place, which the LORD shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings: and there thou shalt do all that I command thee.

15 Yet according to all the lust of thy soul thou shalt kill and eat flesh, according to the blessing of the LORD thy God, which he giveth thee, in all thy cities, or dwelling places: and thou shalt eat in it, and the clean shall eat thereof, as of a roe, and of a hart. [Nor was it holy, but as common and permitted food. Harts and Roes were in deed clean beasts, which as common food might be eaten, below chap. 14. but they were not brought for offerings: so below verse 22, and chap. 15. 22.]

16 Only ye shall not eat the blood: ye shall pour it out upon the earth, as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, and of thy new wine, and of thine oil, [See concerning tithes, Levit. 27. on verse 30.] nor the first-born of thine oxen, and of thy sheep: nor any of thy vows, which thou shalt have vowed, nor thy free-will-offerings, nor the heave-offering of thine hand.

18 But thou shalt eat it before the face of the LORD thy God, in the place, which the LORD thy God shall chuse: thou, and thy son, and thy daughter, and thy men-servant, and thy maid-servant, and the Levites, that is within thy gates: and thou shalt rejoice before the face of the LORD thy God, in all that thou hast put thine hand unto. [See above verse 7. below chap. 15. 7.]

19 Take heed to thy self, that thou forsake not the Levite all thy dayes in thy land. [That is, as long as thou shalt live upon the earth.]

20 When the LORD thy God shall have enlarged thy borders, according as he hath spoken unto thee, and thou shalt say, I will eat flesh, because thy soul lusteth to eat flesh; then thou shalt eat flesh, according to all the lust of thy soul.

21 If the place, which the LORD thy God shall chuse, to put his name there, shall be far off from thee, then thou shalt kill of thine oxen, and of thy sheep, which the LORD hath given thee: 3 according as I have commanded thee: and thou shalt eat within thy gates according to all the lust of thy soul.

22 But according as a Roe and an hart is eaten, and the clean shall eat it together.

23 Only be sure, that thou eat not the blood: for the blood is the soul. [See Levit. 17 on verse 11.] therefore thou shalt not eat the soul with the flesh:

24 Thou shalt not eat it, thou shalt pour it out upon the earth as water. [This ceremony, commanded also above verse 16. is here especially inculcated. See heretofore Gen 9. 4, and Levit. 27. 11.]

25 Thou shalt not eat it: that it may go well with thee and with thy children after thee, when thou shalt have done that which is right in the sight of the LORD.

26 But thy holy things, [Heb. thy holiness: that is, things that are hallowed, or dedicated unto the LORD as is declared in the sequel] which thou shalt have, and thy vows, thou shalt take up, and go unto the place, which the LORD shall chuse.

27 And thou shalt prepare thy burnt-offerings, the flesh and the blood upon the altar of the LORD thy God: 3 and the blood of thy fly-offerings shall be poured out upon the

Altar

Altar of the LORD thy God; but thou shalt eat the flesh.

28 Observe and hear all the words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou shalt have done that which is good and right, in the eyes of the LORD thy God.

29 When the LORD thy God shall have destroyed the Nations before thy face; whether thou goest to possess them [That is, their Land, as above, Chapter 9. 1. and 11. 23, &c.] hereditarily; and thou shalt possess them hereditarily, and dwell in their land.

30 Take heed to thy self, that thou be not snared after them: [That is, so, that thou follow them] after that they shall be destroyed before thy face: and that thou enquire not after their Gods, saying, 3 According as these Nations have served their Gods, so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for what fever is an abomination unto the LORD which beareth, have they done unto their Gods; for they have also burnt their sons and their daughters with fire unto their Gods: [That is, to the honour of their Idols. Of this abomination of the Heathen imitated by the backsliding Jews, see Jerem. 7. 31. and 19. 5. and compare 2 Kings. 16. 3. and 17. 17. 21. and 32. and compare 10.]

32 All this Word, [Or, this whole Word. The like words see above, Chapter 4.] which I command you, ye shall observe to do it: [Oth. Every thing which I command you, ye shall, &c.] thou shalt not add thereto, nor diminish from it: [See above, Chapter 4. 2. Proverbs 30. 6. Revel. 22. 18.]

CHAP. XIII.

How the people of God were to demean themselves towards a false Prophet, who should seek to turn them away from the true God, &c. as also towards others, even their nearest and best friends, that should entice them to idolatry. 6. Item, towards a Civic that was fallen off, 12.

When a Prophet, [Understanding a false Prophet, who falsely boasteth of Divine visions and relations] or a dreamer of dreams, [fully boasting of Divine dreams. Compare Numbers 12. 6.] shall arise in the midst of thee, and give thee a token or a wonder: [That is, utter a token, of a wonder, foretelling that it shall come to pass. So is the word giving also taken above, chap. 11. 29, and 1 Kings 13. 5.]

2 And that token, or that wonder come to pass, [Oth. although this token, &c.] which he had spoken unto thee, saying: Let us follow other Gods, [Heb. walk after other Gods:] to verse 4.] which thou hast not known, and serve them:

3 Thou shalt not hearken unto the words of this Prophet, or unto that dreamer of dreams: for the LORD your God tempteth you: [See above, chap. 8. on verse 2. 7.] to know whether ye love the LORD your God, with all your heart, and with all your soul.

4 Ye shall follow the LORD your God, and fear him: and ye shall keep his Commandments and be obedient unto his voice, and serve him, and cleave unto him.

5 And that Prophet, for dreamer of dreams shall be put to death: [Compare below, chapter 18. 20. Jerem. 14. 15.] for he hath spoken, [that is, taught, advised, acted] for a back-sliding against the LORD your God, which brought you forth out of the land of Egypt, and received you out of the house of bondage, so drive thee out of the way, which the LORD thy God commanded thee to walk in it: so shalt thou put the evil away out of the midst of

thee; [Oth. the evil one, or, wicked one. Compare below, chapter 12. 21, 22, 23, 24, and 1 Cor. 5. 13.]

6 When thy brother, the sonne of thy mother: [Who by the law of Nature, and the tie of blood is nearer to thee, then the other Israelites are, who also in the common respect of the common descent from Jacob are called thy brethren] or thy sonne, or thy daughter, or the wife of thy bosome; [that is, that lieth in thy bosome. See Mich. 7. 5. to the contrary, the right husband is called the husband of her [that is of the wives] bosome, below chapter 28. 46. Others, the wife of thy bosome, that is, that is most dear unto thee] or thy friend who is as thine [own] soul, [that is, whom thou lovest as thine own person, as thou lovest thine own self] entice thee secretly saying: Let us go and serve other Gods, which thou hast not known, thou nor thy fathers;

7 Of the Gods of the Nations, that are round about you, nigh unto thee, or farr off from thee: from the one end of the Earth, unto the other end of the Earth:

8 Then thou shalt not consent unto him, nor hearken unto him: nor shall thine eye stare him, neither shalt thou pitye (him) nor conceal him.

9 But thou shalt surely kill him: [Heb. killing, thou shalt kill him: that is, thou shalt not neglect to kill him] thine hand shall be first against him, [Heb. thine hand shall be in the beginning against him, as having been the accuser and witness at the judgement seat 3 according to the law, below chapter 17. 7. compare Acts 7. 58.] to put him to death: 3 afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die: for he hath sought to drive thee away from the LORD thy God, that brought thee forth out of the land of Egypt, out of the house of bondage.

11 That all Israel may hear, and fear: and not proceed to do according to this wicked crime: [Heb. matter, which, word: so below, Chapter 17. 5.] in the midst of thee.

12 When thou shalt heare say from one of thy Cities, which the LORD thy God giveth thee, to dwell there:

13. [There] be [certain] men, children of Belial, [Or, sonnes of Belial. The Hebrew word Belial signifieth as much in our language, as a wicked wretch, varlet, or one without a yoke, that is, a loose or seditious person that will not bow under any Discipline or Law: see Judges 19. 22. 1 Samuel. 1. 16. and 1. 12. and 10. 27. and 15. 17. 2 Samuel 16. 7. and 20. 1. and 25. 1 Kings. 21. 10. 2 Chronicles 13. 7. P[sa]. 41. 9. Proverbs 19. 28. Nahum 1. 11. 15. This name is also given to the Devil, 2 Corinthians 6. 15. Compare also below chapter 25. on verse 2. and 2 Samuel 3. on verse 34.] gone forth out of the midst of thee, and have put on, stirring up the inhabitants of their Cities, saying: Let us go, and serve other Gods, which ye have not known:

14 Then shalt thou examine, and search, and make diligent inquirie after: and behold, it is a truth, the thing is sure, [which an abomination hath been committed in the midst of thee,]

15 Then thou shalt utterly smite [Heb. smiting [smite] the inhabitants of that City with the edge of the sword] [Heb. at the edge of the sword and so in the sequel] banning it: [see above, chap. 20. v. 34] and all that is therein, also the beasts thereof, with the edge of the sword.

16 And thou shalt gather all the spoils of it into the midst of the street thereof, and utterly burn the City, and all the spoils thereof with fire for the LORD thy God: it shall be an heap for ever, [Heb. an heap of Keritrie: that is, it shall for ever lie on a heap, as an heap of stones] it shall not be built again.

17 Also (there) shall cleave naught of the banned (thing) [Heb. of the ban] to thine hand, [Compare above Chapter 7. v. 26.] that the LORD may turn from his anger, and shew mercy unto thee, and have compassion on thee, and multiply thee, according as he covenanted unto thy fathers.

18 When thou shalt be obedient unto the voice of the LORD thy God, to keep all his Commandments, which I command thee this day: to do that which is right in the eyes of the LORD thy God. [That is, that which the Lord knoweth or judgeth to be right and good, and consequently pleaseth him well.]

CHAP. XIV.

A prohibition of heathenish mourning for the dead, verse 1. &c. what creatures were permitted or forbidden to be eaten, 3. Of the bringing in and use of Tithes, 22.

YE are children of the LORD your God: [Children of grace, and consequently heirs of God. Rom. 8. 17.] Ye shall not eat your fellows, [that is make any incontinent in your flesh. An heathenish kind of mourning, especially at the death or departure of any of our dearest friends. See Levit. 19. 28. Compare 1 Kings. 18. 28. Jer. 16. 6. and 41. 5. and 47. 5.] nor make (any) balances between your eyes for a dead man [having the promise and hope of a blessed resurrection, and of life everlasting, it is unseemly for you to mourn for the dead, as the heathen that have no hope, 1 Thess. 4. 13.]

2 For thou art an holy people unto the LORD thy God: and the LORD hath chosen thee to be a peculiar people unto himself, out of all the Nations that are upon the earth. [Heb. upon the face of the earth.]

3 Thou shalt not eat any abomination. [That is, any thing, which the Lord hath forbidden thee to eat, and which consequently thou oughtest to abhor and detest.]

4 These are the beasts, which ye shall eat: as an Ox, small cattell of sheep, and small cattell of Goats.

5 An Hart, and Roe, and a Buff: and a wild-goat, and a Badger, and a wild Ox, and a fallow Deer.

6 All beasts that divide the hoofs and cleave the cleft into two claws (and) chew the cud amongst the beasts, them ye shall eat. [See hercof, Levit. 11. 3. &c. and the Annot. there.]

7 But these ye shall not eat, of them that (only) chew the cud; or of them that (only) divide the cloven hoof: the Camel, and the Hare, and the Cony: for these indeed chew the cud, but they divide not the hoof: they shall be unclean unto you.

8 Also the swine, for that indeed divideth his hoof, but is cheweth not the cud: it shall be unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of, all that is in the waters; all that hath fins and scales, ye shall eat.

10 But whatsoever hath not fins and scales, ye shall not eat: it shall be unclean unto you.

11 All (or every) clean bird, ye shall eat.

12 But these are they of which ye shall not eat: the Eagle and the Hawk, and the Screech-Eagle.

13 And the Kite, and the Crow, and the Vulture after his kind.

14 And all (or every) Raven after their kind.

15 And the Osprey, and the night-Owle, and the Cuckoo; and the Sparrow-Hawk after his kind:

16 And the stone Owl, and the great-Owl, and the Dove.

17 And the Bittern, and the Pelican, and the Cormorant.

18 And the Stork, and the Heron after his kind: and the Lapwing, and the Bat.

19 Also all (or every) creeping fowl, that shall be unclean unto you: they shall not be eaten.

20 All (or every) clean fowl ye shall eat.

21 Ye shall not eat a dead carcase; but ye shall give it to the stranger, that is within thy gates, that he may eat it: [Understand the uncircumcised stranger, who had not found himself to the keeping of Gods Law, converting only among the Israelites: for the uncircumcised strangers were bound to keep the Laws of God, as thou art to the alien; for thou art an holy people unto the LORD thy God: thou shalt not dress [Oth. seesthe] the Kitt in his mothers milk. [See Exod. 23. 19. 24. 26.]

22 Thou shalt faithfully tithes [Heb. tithing] all the increase of thy feed, [See Levit. 27. on verse 30.] that proceedeth every year, [Heb. year, year: that is, every year, year by year, or year after year] from the field.

23 And thou shalt eat before the face of the LORD thy God, in the place which he shall chuse to cause his Name to dwell there, Tithes of thy Corn, of thy new Wine, and of thine Oyle, and the first-born of thine Oxen, and of thy sheep: that thou mayest learn to fear the LORD thy God all (the) days. [To wit, of thy liftings above, 11. 1. &c.]

24 When then shalt (there) shall be too much way for thee, that thou shalt not be able to carrie it thither, because the place, which the LORD thy God shall chuse to put his Name there, shall be too far distant from thee: when the LORD thy God shall have blessed thee: [To wit, so as that the Tithes would be too much to carry to the place, which God did chuse.]

25 Then make (or turn) it into money: and bind (up) the money in thine hand. [That is, tie it together in bundles or bags, (See 2 Kings 12. on verse 10.) and take it along with thee:] and go to the place, which the LORD thy God shall chuse.

26 And give thee money for whatsoever thy soul lusteth after: for Oxen, and for Sheep, and for Wine, and for strong drink: [See Levit. 10. on verse 9.] and for whatsoever thy soul shall desire of thee, and eat there before the face of the LORD thy God, and rejoice, thou and thine house. [See above, chap. 12. 7.]

27 But the Levite that is within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee. [See above, chap. 10. on v. 9.]

28 At the end of three years thou shalt bring forth all the Tithes of thine increase: [See above chapter 12. on verse 17.] the same year: [To wit, the last of all the three years, or every third year.] and thou shalt lay them up within thy gates.

29 Then the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow that are within thy gates, shall come, and shall eat, and be satisfied: that the LORD thy God may bless thee in all the work of thine hand, which thou shalt do.

CHAP. XV.

When and how they were to keep the year of release, verse 1. &c. A strict charge to provide for the poor in Israel, with a promise of Gods blessing in so doing, 7. Of releasing men and maid-servants among the Hebrews that were sold: Likewise how they were to be dealt withall, if they desired to abide in servitude, 12. Of consecrating the first-born of cattell, 19.

AT the end of seven years [That is, in the last year of all the seven years, for the seventh year was ever and anon a year of release. Compare, Exodus 21. 2. Jerem. 34. 14. So elsewhere years and

and dayes are said to be accomplished or fulfilled, when they first begin, or run out, See Deu. 14. 28. Job. 3. 2. Jerem. 5. 12. Luke 2. 21. Act. 2. 1.] thou shalt make, [that is keep] a release, [Or, omission, neglect:] The Hebrew word significeth both; and both were to be done in the seventh year: they were to neglect debts, or at leastwise not to demand or call them in, and to release men, and maid-servants, and not to till the ground.

2 Now this is the thing [Heb. the word:] that is, the Law or manner. Compare below, chapter 19. 4.] of the release, that every creditor [Heb. all (or every) master, or, lord of demanding, or calling in, or of the loan of his hand; that is, every one that hath right and power to demand a debt of a debtour, and to seize on him, or on his estate] that shall have lent his neighbour (ought) should release it: he shall not demand (it of) his neighbour, or (of) his brother: [Or every creditor shall release that which was lent of his hand, which he might have exacted of his neighbour] because they have proclaimed a release unto the LORD; [that is, to the honour of God, who to appointed and ordained it. Oth. a neglect or release of the LORD; that is, which was commanded or appointed by the Lord. Or, when they have proclaimed a release unto the LORD]

3 Thou shalt demand (it) of the stranger; but what thou shalt give thy brother, [That which thou hast lent or trusted him] thine hand shall release.

4 Only, because there demand (it) of no beggar [Or. necessary prison] among you, [Oth. save when there shall be no poor among you;] [that is, if the debtour be rich, and of ability to pay. Compare the three following verses] for the LORD shall abundantly bless thee [Heb. blessing] Oth. when the LORD shall, &c.] in the land, which the LORD thy God shall give thee, for an inheritance, to possess it hereditarily.

5 Only, if thou shalt diligently obey [Heb. obeying] the voice of the LORD thy God: that thou observe to do all these commandments, which I command thee this day.

6 For, [Oth. when] the LORD thy God shall bless thee, according as he hath spoken unto thee: then thou shalt lend unto many Nations, but thou shalt not borrow; and thou shalt reign over many Nations, but they shall not reign over thee.

7 When there shall be a poor man among you, one of thy brethren, [Heb. out of, or of, one of thy brethren] in one of thy gates, in thy land, which the LORD thy God shall give thee, then thou shalt not stiffen thine heart, nor shut thine hand against thy brother, that is poor:

8 But thou shalt liberally open [Heb. opening open] thine hand unto him: and shalt richly lend [Heb. lending lend] him sufficient for his want, which is wanting to him. [Heb. the sufficiency of his want]

9 Take heed unto thy self, that (there) be not in thine heart, a word [Or, matter] of Beldi; [of this kind, see above, Chapter 13. on verse 13.] so [as] in the seventh year, the year of release, is at hand; (to) that thine eye be evil against thy brother, that is poor, [that is, fully, unkind, unfriendly, that thou give him a dogged look, and cast an evil and envious eye upon him. Compare below, Chapter 28. 54. Proverbs 22. on verse 9. and Matthew 20. 15.] and that thou give him (it) be in thine, [which will be inquired into, and punished by God in thee]

10 Thou shalt liberally give [Heb. giving give] unto him, and thine heart shall not be evil, when thou givest unto him: [That is, it shall not grieve thee, thou shalt give unto him with no averse, unwilling minde, but cheerfully, Rom. 12. 8. 2 Cor. 9. 7.] for because of this thing the LORD thy God shall bless thee in all thy work, and in all that thou puttest thine hand into. [Heb. in all stretching forth, or in all putting forth of thine hand. See above chap. 12. 7.]

11 For the poor shall not cease out of the midst of thee, or land: [That is, there shall be always poor in the land or within thee: as Matt. 26. 11. Job. 12. 8.] therefore I command thee, saying; Thou shalt liberally open [Heb. opening open] thine hand unto thy brother, to thy distressed, and to thy poor in thy land, [that is, unto him, that dwelleth by thee, and whose poverty is known unto thee, to whom as to thy brother, thou art especially bound, as to the foregoing, and the following words do plainly shew.]

12 When thy brother an Hebrew man, [See Genes. 46 on verse 21.] or an Hebrew woman, shall be sold unto thee [See Exod. 22. on verse 3.] then he shall serve thee six yeeres: [Oth. and he shall have served thee six yeeres: unless the year of Jubile falling out in one of the six had made him free] but in the seventh year thou shalt let him go free from thee.

13 And when thou lettest him go free from thee, then thou shalt not let him go empty (away.)

14 Thou shalt lay upon him richly out of thy flock, and out of thy sheebling-flour, and out of thy wine-press: [Heb. putting about the neck put about the neck, &c.] The Hebrew word significeth to put a collar about his neck, to compass the neck about as with a cord or chain. Mofeth intimateth hereby, that they were to furnish him liberally of that, whereby the LORD thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember, that thou wast a bond-man in the land of Egypt, and that the LORD thy God redeemed thee: therefore I command thee this thing to do.

16 But it shall come to passe, when he shall say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee: [That is, because he faeth well by thee.]

17 Then thou shalt take an awl, and prick (it) into his ears, and into the door [See hercof Exod. 21. 5. 6.] and he shall be thy bond-man for ever. [Heb. and he shall be thy bond-man of eternity, that is, all his life-time: So Exod. 21. 6. Compare Exod. 19. 9. 1 Sam. 1. 22. 6. Psal. 73. on verse 12. Others understand this, until the year of jubile] and thou shalt do so likewise unto thy maid servants.

18 It shall not be heard in thine eyes, [That is, it shall not seem, or appear hard unto thee] when thou lettest him go free from thee: for he hath served thee six yeeres (as) an hired servant of double wages: [that is, he hath done as a double hired servant, or he hath been worth to thee as much as a double hired servant, for he had not the liberty to deny thee his service; to give it over, or to do it slowly (as hirings, or day-labourers sometimes do) but he was faine to serve thee to thy content six yeeres complete. Some do gather out of sa. 16. 14. that hirings might hire themselves for no longer time than for three yeeres] so the LORD thy God shall bless thee in all, that thou shalt do.

19 All the first-born, that shall be born among thy oxen and among thy sheep, being a male, thou shalt halloo [Compare Gen. 2. on verse 3. Levit. 8. on verse 16.] unto the LORD thy God: thou shalt not labour with thy first-born of thine ox, nor shear the first-born of thy sheep.

20 Thou shalt eat them before the face of the LORD thy God year by year, in the place which the LORD shall chuse, thou, and thine house, [That is, thou shalt]

21 But when there shall be any blemish on it, whether lame or blind, (Or) any evil blemish, then thou shalt not offer it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and clean together, as a Roe, and as an Hart, [See above, ch. 12. on v. 15.]

23 Only, thou shalt not eat the blood thereof: thou shalt pour it out upon the earth, as water. [See above, chap. 12. 23, 24; 2. 5.]

CHAP. XVI.

Of keeping the feasts, as the Passover, verse 1, &c. Pentecost, 9. the feast of leaf-huts, 13. Who, where, and how they were to appear at those feasts, 16. Of the office of Judges, 18. Of idolatrous Groves and Pillars, 21.

Observe the month of Abib, [See Exod. 13. 4. and above chap. 1. on verse 3.] that thou keep the passover: [Oth. make, or, do. Oth. prepare the passover. Of the passover, See Exod. 12. 11. Heb. Pesah] for in the month of Abib the L O R D thy God brought thee forth out of Egypt, by night. [See Exod. 12. 31.]

2 Then thou shalt kill [Or, offer 3 and to verse 4, 5, 6.] the Passover unto the L O R D thy God, sheep and oxen, [that is, all such offerings, as the L O R D had commanded to be slain, and to be offered at this feast. Numb. 28. 16. A young lamb or kid was properly called the paschal offering. See Exod. 12. 3. 4. 5-7. beside that other offerings were also to be killed and offered at the feast.] in the place, which the L O R D shall chuse to cause his Name to dwell there.

3 Thou shalt eat unleavened bread on it, [To wit, on the feast. Oth. with it: to wit, with the lamb,] and then with the offerings [seven days] shalt thou eat unleavened [bread-loaves] on it, a bread of misery, [that is, whereby thou shalt be put in mind of the affliction which thou didst suffer in Egypt: or such kinde of bread that is made up in haste, when necessity and haste will not permit to prepare and make it fully ready after the usual manner, and to make it toothsome or pleasant to the taste and palate] [for thou comest forth out of the land of Egypt in haste] that thou mayest remember the day of thy going forth out of the land of Egypt, all the days of thy life.

4 There shall be no leaven seen with thee in seven days in any of thy borders: neither shall (there) any thing of the flesh, which thou shewest the first day at even remain until the morning.

5 Thou mayest not slay the passover within thy gates, [that is, within one of thy cities or dwelling places] which the L O R D thy God giveth thee.

6 But at the place, which the L O R D thy God shall chuse his name to dwell (there,) there thou shalt slay the offering as a ven: [Oth. (journeying) towards the place, &c. there thou shalt, &c.] when the sun goeth down, [See Exod. 12. 6. 2 Chron. 3. 14.] at the set time of thy departure out of Egypt. [that is, just, or, even at the same time, when thou comest forth out of Egypt, on the fourteenth day of the month of Abib, Exod. 13. 3. 4.]

7 Then thou shalt dress it, [That is, roast it.] See Exod. 12. 9. and 2 Chron. 3. 5 on verse 13.] and eat it in the place which the L O R D thy God shall chuse: Then [to wit, when the feast is past, which lasted seven days,] thou shalt turn thy self, and go to thy tents. [understand dwellings or houses,] so as they should be at that time.

8 Six days thou shalt eat unleavened (bread-loaves) and on the seventh day is a prohibition-(day). [See Levit. 23. on verse 36.] unto the L O R D thy God: (then) thou shalt do no work.

9 Seven weeks shalt thou number unto thee: thou shalt begin to number the seven weeks from (the time) that they begin (with) the glean in the standing corn. [to offer a sheaf unto the L O R D. See Levit. 2. 14 and 23. 10.]

10 Then thou shalt keep the feast of week: [Namely of the seven week as aforesaid. This feast is also called the feast of sucklings, or of first-fruits, Numb 28. 26. item the feast of Pentecost, Act. 2. 1.] unto the L O R D

thy God; it shall be a free-willing tax [Heb. tribute, or, tax of free-willingness. See herof before chap. 22. 1. &c. Oth. with a free-willing tax, or.] [sufficiency of a free-willing-offering] of thine hand, which thou shalt give: according as the L O R D thy God shall have blessed thee.

11 And thou shalt rejoice before the face of the L O R D thy God; thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the widow, which are in the midst of thee: in the place, which the L O R D thy God shall chuse to cause his Name to dwell there.

12 And thou shalt remember, that thou wast a bond-man in Egypt: and thou shalt keep and do these statutes.

13 Thou shalt keep unto thee the feast of Leave-huts seven days: [See Levit. 23. on verse 34.] when thou shalt have gathered in of thy threshing-floor, and of thy wine-press.

14 And thou shalt rejoice on thy feast: thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow that are within thy gates.

15 Seven days shalt thou keep a feast unto the L O R D thy God, in the place which the L O R D shall chuse: for the L O R D thy God shall bless [Oth. when the L O R D thy God shall have blessed thee] in all thy increase, and in all the work of thine hands; therefore thou shalt surely rejoice.

16 Three times in a year shall that is made among you, appear before the face of the L O R D thy God, in the place which he shall chuse [on the feast of unleavened (bread-loaves) and on the feast of weeks, and on the feast of Leaf-huts: but it shall not appear empty before the face of the L O R D.]

17 Every man according to the gift of his hand: [According as his hand is able to give, as the following words seem to cleave it. Oth. according to that which is given to his hand, which likewise not unfitly agreeth with that which followeth. Compare Psa. 55. on verse 23. Numb. 18. 6. Ezech. 46. 5. 7. 11.] according to the blessing of the L O R D thy God, which he hath given thee.

18 Judges and officers shalt thou appoint thee in all thy gates, [Compare 1 Chron. 23. 4. and 26. 19. and 2 Chron. 19. 8.] which the L O R D thy God shall give thee, among thy tribes: [Or, for, according to thy tribes] that they may judge the people with a judgement of righteousness.

19 Thou shalt not wrest judgement, thou shalt not know the face: [See above chap. 1. on verse 17.] neither shalt thou take a gift: for the gift blindeth the eyes of the wife, and perverteth the words of the righteous. [understand the words of Judges, so that they pass wrong sentence; or, the words of those, that have a just cause, which are wrested and perverted by the corrupt Judges. Oth. things.]

20 Righteousness, righteousness shalt thou follow after: [That is, meet, or pure righteousness, nothing else but righteousness, its spoken with an after impression. Compare Deut. 2. 27. Isa. 26. 4. 15. Ezech. 21. 9. with the annot.] that thou mayest live, and hereditarily possess the land, which the L O R D thy God shall give thee.

21 Thou shalt not plant thee a grove of any trees: [Or plant a grove, (nor) any trees] nor into the altar of the L O R D thy God, which thou shalt make thee: [that is, with an institution of some religious worship: which thou shalt thereby intimate, when thou shalt plant a grove near unto the Altar, or temple of the L O R D, or halt otherwise next unto the altar of the L O R D acrite some holiness unto it, and set an equal or higher value and estimation

estimation upon it. See 2 Kings 16. and 17.] Neither shalt thou make thee an image reared up, [Or, Pillar-image, statue] which the L O R D thy God hateth.

CHAP. XVII.

What cattell for offering was an abomination unto the L O R D, verse 1, &c. The punishment of those, that turned aside from the true worship of God unto Idolatry, 2. How the inferior Judges were to demean themselves in weighty and obscure Law-matters, 8. Of the choosing of a King, and his duty, 14.

Thou shalt not offer unto the L O R D thy God any bullock, or small cattell, [That is, Sheep or Goat, see Exod. 12. 5. and above, chapter 14. 4.] whereupon is a blemish, (or) any cull: [Heb. any cull-matter or thing] for that is an abomination unto the L O R D thy God. [Hebr. an abomination of the L O R D thy God: that is, which the L O R D esteemeth an abomination: so below chap. 18. 12. and elsewhere:] as a wofe of the L O R D, Chapter 21. 23.]

2 When (there) shall be found in the midst of thee, in one of thy gates, which the L O R D thy God giveth thee, a man, or (a) woman, that shall do that which is evil in the eyes of the L O R D thy God, transgressing his Covenant: [that is, the Covenant, which he hath made with thee, wherein thou didst promise obedience unto thy God]

3 That he go, and serve other gods, and bow himself before them; or before the Sun, or before the Moon, or before all [Or, any: that is, any of all] the host of Heaven, which I have not commanded: [but on the contrary have expressly and strictly forbidden]

4 And it be told thee, and thou hear (of) it: then thou shalt diligently search out the matter; 5 and behold, it is a truth, the thing is certain, such abomination is done in Israel:

5 Then shalt thou bring forth that man, or that woman, that hath committed this wicked crime, [Heb. thing, or, word] as above, chapter 13. 11.] unto thy gates, [where public Assemblies and Courts of Justice were held; see Gen. 22. on verse 17.] (I say) that man or that woman: and thou shalt stone them with stones, that they die.

6 At the mouth of two witnesses, or three witnesses; [That is, at the saying, declaring, &c.] shall he be put to death; that shall die; [Heb. the deat, or, dying (person);] that is, he that hath delivered death, or, is to die. Compare Gen. 20. on v. 3.] at the mouth of one single witness he shall not be put to death.

7 The hand of the witnesses shall be first against him to give him to death, and afterward the hand of all the people: so shalt thou put away the evil. [See above chap. 13. 5.] out of the midst of thee.

8 When (there) shall be a matter in judgement too weighty for thee, [Hebr. properly wonder fully strange, or, hidden: that is, such as thou art not able to dispatch, or darrest not trust thy self to judge what is right, or what is wrong] [between blood and blood,] that is, in matter of killing or murder; 5 see Gen. 37. on verse 26.] in cases of plea, and plea, between stroke and stroke, [as in case of wounding, hurting, or any evil strange plague or stroke on a mans body, perhaps also on houses, garments, &c.] being matters of controversy within thy gates: then shalt thou arise, and go up into the place, which the L O R D thy God shall chuse.

9 And thou shalt come into the Levitical Priests, and unto the Judges, that shall be in those days: [This seemeth to point at the high-Priest, as also at the supreme Judge; see below verse 12. oth. or, into the Judge. Compare below verse 12.] and thou shalt require, and they

shall tell thee the matter of the Laws [Or, the word of the Law, or of judgement: that is, what is just and right in this matter, and accordingly what ought to be judged, and pronounced or uttered by thee.]

10 And thou shalt do according to the command of the word, which they of that place (which the L O R D shall chuse) shall tell thee: [Hebr. according to the mouth of the words, &c. that is just to and in all things according to their saying] and thou shalt observe to do according to all that they shall teach thee.

11 According to the command [Hebr. according to the mouth] of the Law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the word, which they shall tell thee, to the right hand, or to the left.

12 Now the man that shall deal proudly, [Heb. in, or, by pride, or, presumption] as not to hearken unto the Priest, that standeth to minister there unto the L O R D thy God; [see above chapter 10. 8.] or unto the Judge; [according as the nature of things shall require: that man shall die, and thou shalt put away the evil.] [as above v. 7.] from Israel.

13 That all the people may bear it, and fear; and dread no more proudly.

14 When thou shalt come into the land, which the L O R D thy God giveth thee, and thou shalt hereditarily possess it, and dwell therein; and thou shalt say: I will set a King over me, like as all the Nations that are round about me: [To wit, lawfully, and with Gods will and approbation, concluding thus;] which was not done, 1 Sam. 8. 5. and therefore it was displeasing to God, 1 Sam. 8. 7. and 12. 19.]

15 Then thou shalt absolutely set him King over thee, [Heb. setting, &c. that is, thou mayest not set another, then him, &c.] whom the L O R D thy God shall chuse: thou shalt set a King over thee out of the midst of thy brethren; [that is, he must needs be an Israelite] whom mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses; [That is, make such addo about horses and servants, as to beak a high mind in regard of his great power, and to the dishonour of God, putting his confidence therein (as the Pagan and the wicked kings did) by presumption, bring himself and his subjects into danger and trouble] nor cause the people to return to Egypt, to multiply horses: [for which Egypt was famous; see Exod. 14. 4. 5. Ita. 31. 1. 3. Ezech. 17. 15. &c.] forasmuch as the L O R D hath said unto you, and ye shall bene forth return no more this way. [Heb. ye shall adde no more, or, go on to return: meaning to be revenged on Egypt, or to make a Covenant with them, or to be slaves there.]

17 Neither shall he multiply wives for himself, lest his heart turn away: [To wit, from the L O R D] neither shall he greatly multiply silver and gold for himself; [here also the Annot. on verse 16. is fitly applied.]

18 Moreover, it shall come to pass when he shall sit upon the Throne of his Kingdom: that he shall write him a written out of his Law in a Book. [Or copie, transcrip, which remained with the Priests, and which they were to have continually before their eyes, to order and regulate themselves accordingly. Compare below, chapter 31. 29. 26.] out of (that which) is before the face of the Levitical Priests. [Oth. (taking it) from the presence of the Levitical Priests: that is, he shall send for the book of the Law that remaineth with the Priests, and write (or cause to be written) a copy out of it.]

19 And it shall be with him, and he shall reade therein all the dayes of his life: that he may learn to fear the L O R D his God, to keep all the words of this Law, and these Statutes to do them.

20 That his heart be not lifted up above his brethren, and that he turn not aside from the Commandment, so the right

right hand, or to the left : that he may prolong (his) days in his kingdom, and his sonnes, in the midst of Israel.

CHAP. XVIII.

Of the inheritance and right of the Priests and Levites, to the offerings and first-fruits, &c. A prohibition from following the heathenish idolatrous and devilish abominations of the Heathen, 9. A most glorious promise concerning the sending of our Saviour Christ, who is the head and chief of all the Prophets, 15. Of the punishment and distinguishing character or token of a false Prophet 20.

The Levitical Priests, all the Tribe of Levi, shall have no part nor inheritance with Israel : [See Num. 18. 20. and above chap. 10. 9.] they shall eat the first-offering of the LORD, [see Lev. chap. 1. on v. 9.] and his inheritance.

2 Therefore be [To wit, the Levite] shall have no inheritance in the midst of his brethren : the LORD is his inheritance ; [See Numbers 18. 20. and above, chapter 10. on verse 9.] according as he hath spoken unto him.

3 Now this shall be the Priests due from the people, from them that offer an offering, whether a bullock, or small cattle, that they shall give unto the Priest, the shoulder, and both the cheeks, and the maw.

4 The first-fruits of thy corn, of thy new Wine, and of thine Oyle, and the Firstlings of the shearing of thy sheep shall thou give him.

5 For the LORD thy God hath chosen him out of all thy Tribes ; that he shall stand to minister in the Name of the LORD : So below verse 7. see above Chapter 10. on verse 8.] he, and his sonnes at all dayes, [or, times]

6 Moreover, when a Levite shall come out of one of thy gates, out of all Israel, where he dwelleth ; he shall come according to all the desire of his soul unto the place which the LORD shall have chosen,

7 And he shall minister ; [Oth. that he shall (or may) minister and in the following verses, they shall eat at like portion in the Name of the LORD his God : as all his brethren the Levites (do) which stand there before the face of the LORD :

8 Then shall they [Or, he] eat a like portion : [Heb. portion like portion] besides his sales [or besides every ones sales] that is, besides that which they have and do receive of the price of the goods that are sold, which may buy again and redeem see Lev. 25. 32. 33.] by the fathers, [that is, done so, or by the fathers husbands or families, according to the fathers households, into which the Levites were divided, Num. 3.] Some joyne these words with the first words of this verse in this sense : a like portion shall they eat, yet so, that every one be joynd to his fathers family, oth. only of that which is delivered to him after the fathers households.]

9 When thou comest into the land which the LORD thy God shall give thee : then thou shalt not learn to do after the abominations of those Nations. [The Canaanites, that dwell therein.]

10 (There) shall not be found among you (any one) that maketh his son or his daughter, to pass through the fire : [See the Amos. on Lev. 18. 21.] that dealeth with sooth-sayings, [Hebr. a foreteller of foretellings, or, rider of vildes, guesseur of gasplings] a Fugler, [See Leviticus 19. on verse 26.] or, that giveth heed to the crye of Birds, or a Conjuror.

11 A Fortune-teller, or an Exorcist that useth exorcism ; [Hebr. that searcheth with exorcism, or conjureth, conjuring : properly, one that coupleth coupling together]

or (one) that enquireth for a sooth-saying spirit, [see Lev. chap. 19. on verse 31. and 20. on verse 6.] or Devils artificer, or (one) that enquireth of the dead,

12 For whosoever doth those things is an abomination unto the LORD : [Hebr. an abomination of the LORD, See above chapter 17. 1.] because of those abominations the LORD thy God doth drive them [to wit, the inhabitants of Canaan] out of possession before thy face.

13 Thou shalt be upright with the LORD thy God.

14 For those Nations, which thou shalt inherit, [That is, whose lands thou shalt inherit ; as above chapter 9. and elsewhere] hearken to Fuglers and Sooth-sayers : but as for thee, the LORD thy God hath not such these (to do) those things. [Hebr. hath not suffered thee so, unwilling, to do]

15 The LORD thy God will raise up unto thee a Prophet, [Meaning the Lord Jesus Christ, Acts 3. 22. and 7. 37.] from the midst of thee, of thy brethren like unto me : [Notwithstanding, the eternal Godheads, that immaculate manhood, and the soul-saving Office of our Lord Jesus Christ, he may be nevertheless compared with Moses in these particulars following. First, as Moses was a true man of the seed of Abraham, so was also Christ. Secondly, as Moses brought the people of God out of bodily thraldome in Egypt, so did Christ redeem his people from spiritual thraldome. Thirdly, as Moses stood between God and the people in the Covenant of the Law, Gal. 3. 19. so is Christ the only Mediator between God and his people in the Covenant of Grace. Fourthly, as Moses was faithful in all Gods house, Heb. 3. 2. so is Christ faithful above all, in taking care for his Church, &c. Fifthly, Moses was a great Prophet and Teacher of the people : Christ is the head or chief of all Prophets, by whose Spirit Moses and the rest of the Prophets spake, 1 Pet. 1. 11. But that here the other Prophets are not meant appeareth, Deut. 34. 10. where it is said, that there arose no Prophet in Israel, like unto Moses] unto him ye shall hearken,

16 According to all that thou desirest of the LORD thy God at Ho. ch. in the day of the assembly, [saying] I will not go on to bear the voice of the LORD my God, neither will I see this great fire any more, lest I die.

17 Then said the LORD unto me, It is good that which they have spoken. [Hebr. they have made good, or done well, that they have spoken : as above chapter 5. 28.]

18 I will raise them up a Prophet from the midst of their brethren, like unto thee, and I will give my words into his mouth. [Compare this phrase with Exod. 4. 15. and below, chapter 31. 19. 2 Sam. 14. 2. Pslm. 40. 4. Jerem. 1. 9. and 5. 14. although there be a great difference between this work of God on the Person of Christ, and the Ministerie of his servants, or the acting of other men] and he shall speak unto them, all that I shall command him.

19 And it shall come to pass, (that) the man that shall not hearken unto my words, which he shall speak in my Name, I will require it of him.

20 But the Prophet, that shall deal presumptuously, speaking a word in my Name, which I have not commanded him to speak ; or that shall speak in the Name of other gods : that Prophet shall die.

21 If then thou should say in thine heart : how shall we know the word which the LORD hath not spoken ?

22 When that Prophet shall have spoken in the Name of the LORD, and that word happen not, nor come to pass : [This is the second mark or token of a false Prophet : of the first consisting in point of Doctrine, see above, chapter 13.] that is, the Word which the LORD, hath not spoken : that Prophet hath spoken it proudly ; thou shalt not be afraid of him. [Oth. of it, namely, the word Prophetic.]

CHAP.

CHAP. XIX.

Of appointing three Cities of refuge in the Land of Canaan, and for whom they were to be a refuge, verse 1. &c. Of appointing three other Cities of refuge in other times, 8. Of the punishment of the willful murderer, 11. A prohibition against removing the neighbours Land-marks, 14. Of the number of witnesses to be produced before the judgement-seat, and the punishment of false witnesses, 15.

When the LORD thy God shall have destroyed the Nations, whose Land the LORD thy God shall give thee ; and thou shalt hereditarily possess them, [To wit, those Nations, that is, their Land see above, Chapter 9. 1. &c.] and dwell in their Cities and in their houses ;

2 Then thou shalt separate three Cities for thee ; [Compare above, chapter 4. 41. and Numbers 35. 14.] in the midst of thy Land, which the LORD thy God shall give thee to possess it hereditarily.

3 Thou shalt prepare thee way, [Toward those Cities] and divide the border of thy Land [that is, divide thy land] which the LORD thy God shall cause thee to inherit, into three parts, that every slayer may flee thither. [that in every third part of the Land, a City might be appointed in a fit and convenient place, unto which the slayer in that quarter or division might flee with the greatest speed that might be. See below, verse 6.]

4 And let this be the case of the slayer, [That is, this shall be the right or manner of this thing, thus shall they deal therewith ;] so above, chapter 15. 2.] which shall flee thither, that he may live ; whose shall have ignorantly smitten his neighbour, whom notwithstanding he hated not from yesterday (and) ere yesterday : [that is, before, in time past : as above, chapter 4. 42. and below verse 6.]

5 As he that is gone into the wood with his neighbour to hew wood, and his hand is driven on [Or, having swung it self fresh in self] with the axe to cut down wood, and the iron slippeth off [Oth. then he casteth] from the hew, [Hebr. out of, or, from the wood] and he hath [Hebr. findeth] his Neighbour that he hath : he shall flee into one of those Cities and live ;

6 Lest the avenger of blood [One of the kin-men of the dead] pursue the slayer, when his heart is heated, and overtake him, because the way would be too farre off, and smite him mortally : [Hebr. smite him on the soul ; that is, so that his soul departed from him, or so, that he, taketh away his life ; see Genesis 37. 21. so below, verse 11. Jerem. 40. 14. 15.] whereas no sentence of death is [pass] upon him, [that is, whereas he hath not deserved to be condemned to die, or to be punished with death, as below, chapter 21. 22. Jerem. 26. 11. Luke 24. 20.] for he hated him not from yesterday, (and) ere yesterday, [as above, verse 4.]

7 Therefore I command thee, [saying ;] thou shalt separate three Cities from thee.

8 And if the LORD thy God shall enlarge thy border, according as he hath sworn unto thy fathers, and shall give thee all that land, which he hath spoken : to give unto thy fathers.

9 (When thou shalt observe all this some Commandment to do it, which I command thee this day ; to wit

the LORD thy God, and walking all dayes (or, at all times) in his wayes) then shalt thou flee for thee three Cities more, unto these three.

10 That the blood of the innocent be not shed in the midst of thy Land, which the LORD thy God giveth thee for an inheritance, and so blood-guiltinesse [Hebr. bloods] shall be upon thee.

11 But when there shall be any man that hath slain his neighbour, and lieth in wait for him, and riseth up against him, and smiteth him mortally [Hebr. on the soul, as above, verse 6. and below, verse 21.] that he die, and fliteth to one of those Cities.

12 Then the Eldest of his Citie [That is, the Eldest of the place, where the slayer dwelleth, or, unto which he belongeth] shall send and take him thence : and they shall deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the blood of the innocent from Israel, that it may go well with thee.

14 Thou shalt not remove thy neighbours Land-marks, which the Ancelours, [Hebr. the first] have bordered in thine inheritance, which thou shalt inherit in the Land, which the LORD thy God giveth thee, to possess it hereditarily.

15 One single witness shall not rise up against any man for any iniquitie, or for any sinne, of all sinne [That is, all manner of sinne] that he might commit : At the mouth of two witnesses, or at the mouth of three witnesses shall the matter [Or, the word] be established. [Compare Numbers 35. 30. above, chapter 17. 6. Matthew 18. 16. John 8. 17. 20. Corinthians 13. 1. Heb. 10. 28.]

16 When a wath witness shall rise up against any man [Hebr. a witness of rashnesse, or, witnessnesse ; that is, who either out of his own willfulness, or by any other putting on, seeketh to ruine and destroy his neighbour, to offend wrong and violence unto him,] to witness a back-sliding against him.

17 Then those two men that have the controversie, shall stand before the face of the LORD, before the face of the Priests, and of the Judges, [Others : of the Priests, or of the Judges. See above, chapter 17. 9. 12.] which shall be in those dayes.

18 And the Judges shall make diligent inquiry : and behold, the witness is a false witness : [Hebr. a witness of falsehood, or, of lying] he hath witnessed falsehood against his brother.

19 Then shall ye do unto him, according as he thought to doe unto his brother : so shalt thou put the evil away out of the midst of thee : [See above, chapter 13. on verse 5.]

20 That the rest, [That is, others, all the people. See above, chapter 13. 11. and 17. 13.] may hear it and fear ; and not proceed to doe any more according to this wicked crime, [Hebr. word, thing, matter,] in the midst of thee.

21 And thine eye shall not spare : soul (shall goe) for soul, [That is, life for life] Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot. [See Leviticus 24. on verse 20.]

CHAP. XX.

Divine rules and directions concerning Warre, as with what confidence they were to go to Warre, verse 1. How the Priest was to direct his speech unto the people, when they were to enter into the battell, 2. The Officers were to charge some certain persons to return

turn home-ward, & then to appoint Captains in the front of the people, 9. An order concerning the besieging and taking of the Cities both without and within Canaan, 10. What trees they might cut down at a siege: and what not, 19.

When thou shalt go forth to battell against thine enemies, and shalt see Horses and Chariots, a people greater then thou; then shalt thou not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the Land of Egypt.

2 And it shall come to pass, when ye come nigh unto the battell; then shall the Priest draw nigh, and speak unto the people.

3 And say unto them; hear Israel, ye are this day nigh unto the battell against your enemies: let not your heart faint, fear not, neither tremble, nor be affrighted of their face.

4 For it is the LORD your God, that goeth with you: to fight for you against your enemies to deliver you.

5 Then shall the Officers speak unto the people saying; who is the man that hath built a new house, &c. Compare 2 Samuel 20. verse 11. 2 Chronicles 36. 23. Elysa 1. 3. Psalm 34. 13, &c.] dedicated it? [that is, hath not been gone to inhabit it, &c.] for which end dedication was made by prayers and thanksgivings. Compare, Psalm 30. 1. and Nehemiah, 12. 27, &c.] let him go and return to his house, lest peradventure he die in the battell, and another man dedicate it.

6 And who is the man that hath planted a Vineyard, and hath not enjoyed the fruit thereof? [Hebr. and hath prepared it; that is, he might not yet enjoy any fruit of it for himself, because the vineyard was yet in its first-skin, and the fruits were to be offered unto the Lord; see the Law hereof, Levit. 19. 23, 24, 25. Jo Jeremiah 31. 5.] let him go and return to his house, lest peradventure he die in the battell, and another man enjoy it.

7 And who is the man, that hath betrothed a wife, and hath not taken her (to himself)? let him go, and return to his house, lest peradventure he die in the battell, and another man take her.

8 Then the Officers shall go on to speak unto the people; and say; Who is the man, that is fearfull and faint-hearted? let him go and return to his house, lest his brethren heart melt; [See above, chap. 1. on verse 28.] as his heart (dash)

9 And it shall come to pass, when those Officers shall have made an end of speaking unto the people; then they shall appoint Captains of Hosts in the front of the people, [Heb. in the head of the people.]

10 When thou comest nigh unto a Citie, to fight against it: then thou shalt proclaim peace unto it. [Heb. thou shalt call it concerning, or unto peace: that is, thou shalt by messengers invite it to peace; offering to spare both life and goods of it.]

11 And it shall come to pass, if it shall make thee answer of peace, and open unto thee: then all the people that is found therein, shall be tributarie unto thee, and serve thee.

12 But if will make no peace with thee, but wage war against thee: then thou shalt besiege it.

13 And the LORD thy God shall deliver it into thine hand: and thou shalt smite all that is made in it, with the edge [Heb. at the mouth] of the sword.

14 Save the women and the little children, and the beasts, and whatsoever shall be in the Citie, all the spoil thereof: that thou take for a prey unto thy self: and thou shalt eat the spoil of thine enemies which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the Cities, that are very far off from thee, which are not of the Cities of these Nations. [Understand, which dwell in the land of Canaan, which the Lord hath commanded to be banned, as is related in the sequel.]

16 But of the Cities of that Nation, which the LORD thy God doth give thee for an inheritance, thou shalt let nothing live that hath breath, [Heb. thou shalt let no breath live.]

17 But thou shalt utterly bane them; [Heb. bane, bane them; see above, chapter 2. on verse 34:] the Hittites, and the Amorites, and the Canaanites, and the Pherezites, and the Hivites, and the Jebusites: according as the LORD thy God hath commanded thee:

18 That they teach you to do according to all their abominations, which they have done unto their Gods: and ye sinne against the LORD your God.

19 When thou shalt besiege a Citie many dayes, fighting against it to take it; then thou shalt not destroy the trees thereof, forcing the ax against them; for thou shalt eat of them, therefore thou shalt not cut them down, [for the trees of the field are mans (food) [Heb. it is man] that is, mans life and sustenance. The meaning of the words is this, Albeit the trees of the field be common, yet notwithstanding thou shalt favour the fruit-trees: because there will be enough of other trees to cut down to make Bulwarks of, as is further explained in the following verse. The last words of this 19. verse are diversely translated] that they [to wit, the fruit-trees] should come before thy face [Heb. from thy face] for a Bulwark: [the meaning is, thou shalt not cut down fruit-trees to make Bulwarks of.]

20 But the trees which thou shalt know to be no trees for meat, them thou shalt destroy and cut down: and thou shalt build a Bulwark against this Citie, that maketh war against thee, until it perish.

CHAP. XXI.

What was to be done, when a man was found slain in the field, and the slayer not known, verse 1, &c. How an Israelite was to deal with an heathenish woman, that was taken captive in warre, when he desired to marrie her, 10. A Law against abridging the birth-right of the first-born, when a man had two wives, and had begotten children by both of them, 15. A Law concerning the punishment of a rebellious sonne, 18. A Law concerning him, that was hanged upon a tree, 22.

When one shall be found slain in the Land, which the LORD thy God shall give thee to inherit it, lying in the field; it being not known, who had slain him:

2 Then thy Elders, and thy Judges shall go forth; and they shall measure unto the Citie, which are round about him that is slain.

3 Now the Citie, which shall be next unto the slain man; there the eldest of that Citie shall take a young Cow of the Oxen, whereof no work hath been done, which hath not drawn in the yoke.

4 And the Elders of that Citie shall bring down the young Cow into a rough valley, which is neither tilled nor sown; and they shall cut off this young Cow neck there in the valley: [These circumstances (as some conceive) serve to shadow out the heinousness of the sinne of murder, and to deterre men from it.]

5 Then the Priests, the children of Levi shall come; for the LORD thy God hath chosen them to minister unto him, and to bless in the Name of the LORD, [See above chap. 10. on verse 8.] and according to their mouth: that is, according to their word, saying, sentence shall all (or, every) controversies, and all (or, every) stroke be decided. [Heb. be, or be done]

6 And all the eldest of that Citie, that are next unto the slain man, shall wash their hands over this young Cow, whose neck was cut off in that valley.

7 And they shall testify and say: our hands have not shed this blood, neither have our eyes seen it. [That is, have not seen it shed]

8 Be mercifull, O LORD, unto thy people Israel, [Heb. exist, or, make propitiation for, or, over thy people Israel] whom thou hast redeemed; and lay no immon blood in the midst of thy people Israel: [that is, do not let the murder of an innocent person unto thy peoples charge, or punish them for it:] at that blood shall he expiated for them. [That is, thus shall they be discharged from the guilt of this murder, that it shall not be imputed unto them]

9 So shalt thou put away innocent blood out of the midst of thee: for thou shalt do that which is right in the eyes of the LORD.

10 When thou art gone forth to battell against thine enemies; and the LORD thy God shall have delivered them into thine hands, that thou hast carried away captive, their captives: [Heb. his captivitie; and so in the sequel]

11 And thou shalt see among the captives a beautiful woman; and shalt have a desire unto her, that thou mightest take her to thy wife:

12 Then thou shalt bring her into thine house: [Heb. into the midst of thine house, as below, chapter 22. 2.] and he shall shave her head, and pare her nails. [Heb. make her nails; that is, sit, fashion, prepare them. In this sense is the Hebrew word likewise found, 2 Samuel 19. 24. All these Ceremonies mentioned in this and the following verse, as, shaving the head, paring, or, cleaning the nattes, putting off her former heathenish garments, bewailing her Parents, &c. were a token of putting off and forsaking the former heathenish idolatrous being, and of embracing the true Religion, and of being incorporated or imbodied into the people of God. Compare, Psalm 45. 11. Some conceive that these things tended to make a man loath and abhor such kind of match as this was, and therefore translate the words rendered here paring the nails, to let the nails grow]

13 And she shall put off the remnant of her captivitie from her [To wit, her heathenish garments, wherein she was taken captive] and sit in thine house, and be as thine father and her mother a full month: [Heb. a month of dayes. See Genesis 29. on verse 4. So a year of dayes, that is, a full year; see Genesis 41. on verse 1.] and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall come to pass, if thou have no delight in her, that thou shalt let her go according to her desire, [Heb. send] but thou shalt not sell her at all [Heb. selling no sell her] for money: thou shalt not make merchandise of her. [Compare chapter 24. 7.] because thou hast humbled her. [Or, despised her, layen with her.]

15 When a man hath two wives, one beloved, and one hated; [That is, whom he loveth less then the other. Compare Gen. 29. 31.] and the beloved and the hated shall have born sons; and the first-born son shall be hers that was hated.

16 Then it shall come to pass, in the day when he shall make his sonnes to inherit that which he hath, that he

may not give the primogeniture; [That is, the birth-right, or, right of the primogeniture, the right of the first-born] to the son of the beloved, and before the face of the son of the hated, [that is, passing him by in his own presence, and as it were in his own sight, to his disgrace and prejudice, other. before his face, that is, in his stead] who is the first-born.

17 But he shall acknowledge the son of the hated for the first-born [That is, he shall make it actually appear, that he esteemeth him to be the first-born] giving him a double portion [Or, two parts, Hebr. the mouth of two. Compare 2 Kings 2. 9. see the Annotation there: also Zaeb. 12. 8.] of all that shall be found with him: for he is the beginning of his strength, the right of the primogeniture is his. [See Genesis chapter 25. on verse 31.]

18 When any man hath a willfull and rebellious sonne, who is not obedient to the voice of his father, and to the voice of his mother; and they shall have chastened him, and he will not hearken unto them:

19 Then his father and his mother shall [Oth. may] lay hold on him; and they shall bring him unto the eldest of his Citie, [where the fonne liveth] and unto the gate of his place. [See Gen. 22. on v. 17.]

20 And they shall say unto the eldest of his Citie: This our son is back-sliding and rebellious, he is not obedient unto our voice: he is a glutton, and a brawler.

21 Then all the men of his Citie, shall throw stones at him, that he die; and thou shalt put away the evil out of the midst of thee: that all Israel may hear it, and fear.

22 Moreover, when (there) shall be in any man a sinne, that is (worthy) of the sentence of death, [Heb. a sinne or sentence of death, a judgement; see above chap. 19. 6.] (so) that he shall be put to death; and thou shalt have hanged him upon the tree.

23 Then his dead bodie shall not remain all night upon the tree, but thou shalt surely bury it; [Heb. burying, bury it] that day: for one hanged up is a curse unto God. [Heb. A curse of God; as above chapter 17. 1. an abomination unto the LORD. This in general hath respect to the offences which are abominable in the eyes of the LORD, but in particular to the intention of God concerning our Saviour Jesus Christ, who was to bear the curse for us, who were under the curse by reason of sinne, and for a token and assurance thereof was to be hanged on the tree, see Gal 3. 13 1 Per. 2. 24.]

CHAP. XXII.

Sundrye Lawes 3 as, concerning love and faithfulness to a mans neighbour, when ought of his strayeth, is lost, or is otherwise in danger to miscarrie, verse 1, &c. concerning charging mens and womens apparel, 5. Concerning a Birds nest, 6. Concerning staves or battlements upon the roof, 8. Concerning divers mixture of unequal things, 9. Concerning strings on garments, 12. Concerning the punishment of him that slandereth his wife, 13. Concerning the punishment of a Dawncell that played the whore in her fathers house, 20. Concerning the punishment of an adulterer, 22. and in particular, when a betrothed Damcell is in the Citie lieth with a man, 23. Also when she is forced in the field, 24. Also when a man lieth with a Damcell, that is a Virgin, and not betrothed, 28. Concerning interest, 30.

Thou shalt not see thy brothers Oxe, [That is, great cattle] or small cattle, driven aside, [to wit, from the

the way, or from the flock, and consequently going astray; and thine thyself from them: [That is, withdraw thyself from them: carrying or demeaning thyself so, as if thou hadst not seen them, suffering them to wander and goe astray still more and more, to below verse 3, 4.] thou shalt in any case send them back [Hebr. sending back,] from them back unto thy brother.

2 And if thy brother be not nigh unto thee, or (if) thou know him not; then thou shalt give them [Hebr. thou shalt give them] 3 to wit, the Ox, whereby is meant all the small cattell: and so in the following words [with in in thine houses] [Hebr. in the midst of the houses; that is, shalt take them into thine house, not suffer them to tarry without doors. Compare 1 Judge 19. 15.] that they may be with thee, until thy brother seek them, and then restore them to him again.

3 So shalt thou do to his Ass, and so shalt thou do to his garment, &c. so shalt thou do to all toll thing [Hebr. the loss] of thy brothers, that shall be hid by him, and which thou shalt have found; thoumest not bid thyself. [Or, it may not be hid.]

4 Thou shalt not see thy brothers Ass, or his Ox fall down by the way, and bid thyself from them: thou shalt see any wife lift them again up [Hebr. lifting up, lift them up] with him; [To wit, thy brother, whom thou shalt help to lift them up again.]

5 The garment [Hebr. dressing, furniture, in the Hebrew there is a word used, of which see Levit. 15. 4.] of a man shall not be on a woman, neither shall a man put on womans apparel; for whosoever doth, it is an abomination unto the LORD thy God. [Hebr. an abomination of the LORD thy God; see above Chapter 17. on verse 31.]

6 When a birds nest cometh (to be) before thy face by the way, in any tree, or on the ground, with young ones, eggs, and the Doves filling [Hebr. lying] upon the young ones, or upon the eggs; then thou shalt not take the Dam with the young ones. [Hebr. children: so in the following verb.]

7 Thou shalt in any wife let the Dam go, [Hebr. letting go, show shalt let go.] but thou shalt take the young ones to thee: that it may go well with thee, and (that) thou mayest prolong [thy] days.

8 When thou shalt build a new house, then thou shalt make a stay upon thy roof: [Because the roofs or housetops in the land of Jewry were so flat, that a man could walk upon them. See Judges 16. 27. 1 Sam. 9. 25, 26. 2 Sam. 11. 2. Nehem. 8. 16. Jerem. 19. 13. Matth. 10. 27. 25. 17. Mark 12. 4. Acts 10. 9.] that thou lay no blood guinefs [Hebr. bloods] upon thine house, when any man falling, fall down from thence.

9 Thou shalt not sow thy Vineyard with two kinds (of seed): [As in those Countries they were wont to sowe between the Vines all manner of seed, as Rie, Wheat, Barley, &c.] lest the fulness of the feed [that is, the fruits fully ripe; see Exod. 22. 29.] which thou shalt have sown, and the increase of the Vineyard be profaned, [or, defiled, oth, hallowed;] to wit, unto the Lord, and in respect fall to the Priests there; so that thou mayest not enjoy any thing thereof for thy self, because thou hast acted against the command of the Lord. See above chap. 20. on v. 6.]

10 Thou shalt not plow with an Ox and with an Ass together.

11 Thou shalt not put on a garment of mingled stuffs; woolen and linnen together. [See Leviticus 19. 19.]

12 Thou shalt make thee strings [Compare Numb. 15. 38, 39. and Matth. 23. 5. Oth. hems, laces, fringes, ribbons, bindings;] at the four corners [Hebr. wings] of thy upper garment, [Hebr. covering] wherewith thou coverest thy self.

13 When a man shall have taken a wife, having gone in unto her, shall then have her.

14 And shall lay occasions [Or crimes, faults, inventions, felonies;] of ascription upon her, and bring up an evil name upon her, saying: I took this woman, and came near unto her, but I found not the virginity on her.

15 Then shall the father of this Damself and her mother, take and bring forth the virginity of this Damself [That is, the tokens of her virginity, and so in the sequel; see a further expofition, herof verse 27.] unto the chief of the cite in the gate.

16 And the Damselfs father shall say unto the eldest, I gave my daughter unto this man to wife, but he hated her.

17 And lo, he hath given occasions of ascription [against her;] saying; I have not found the virginity on thy daughter; now this is my daughters virginity; and they [To wit, the Damselfs father and mother] shall spread forth the cloth before the chief of the cite.

18 Then the eldest of that cite shall take that man, and chastise him.

19 And they shall set a Fine upon him of an hundred sterlings, [That is, shekels of silver, somewhat more than five and twentie Dollers, or six pound five shillings sterling; see Gen. 20. on v. 16 and 23 on v. 15.] and give them unto the father of the Damself; because he [To wit, the Damselfs husband] hath brought an evil name upon a Damself of Israel; moreover, she shall be his wife, he may not let her go all his days.

20 But if this word [Or thing] be true, [Hebr. truth;] (that) the virginity be not found on the Damself:

21 Then they shall bring out this Damself to her fathers house, and the men of her Cite shall stone her with stones, that she die, because she hath wrought folly in Israel, playing the whore in her fathers house: [So shalt thou put away the evil out of the midst of thee.]

22 When a man shall be found, lying with a woman married to an husband, [That is, when it is found out that any man hath layen with a married woman; then they shall also both of them die, the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.]

23 When (these) shall be a Damself that is a virgin, betrothed to a husband; and a man shall have found her in the cite, and layen with her:

24 Then ye shall bring them both unto the gate of that cite, and shall stone them with stones, that they die in the Damself, because she cried not in the cite, and the man, because he hath humbled his neighbours wife: [As above, chap. 21. 14. and below v. 29.] so shalt thou put away the evil that is in the midst of thee.

25 And if a man shall have found a betrothed Damself, in the field, and the man (shall have) found her and layen with her; then the man that hath layen with her, shall only die:

26 But unto the Damself thou shalt do nothings [Hebr. no things, no word] the Damself hath no fin of death: [that is, no guilt that is worthe of death. Compare above chap. 21. on verse 22.] for as if a man should rise up against his neighbour, and smite his life dead, [Hebr. smite his soul dead;] that is, smite him mortally (as the Scripture often speaketh) that is, smite him so, that he take away his life [so is this matter. That is, even so it is in this case; as the man is innocent, that is violently murdered, so is also the Damself innocent, that is violently deflowered.]

27 For he shall be in the field: the betrothed Damself cried, and there was no man; thus did deliver her.

28 When a man shall have found a Damself, that is a Virgin, which is not betrothed, and shall have laid hold on her

her, and layen with her; and they shall be found, [That is, discovered, their offence shall be known and found out.]

29 Then the man, that lay with her, shall give the Damselfs father fifty shillings: [See above on verse. 19.] and she shall be his wife, because he hath humbled her; he may not let her go, all his days.

30 A man shall not take his fathers wife; neither shall he uncover his fathers skirt. [That is, the garment of his step-mother. See 1 Cor. 18. on verse 8, 9. and below chap. 17. 20. The meaning is; thou shalt not lie with thy step-mother.]

CHAP. XXIII.

Who might not at all enter into the congregation of the LORD, and who on the contrary might, verse 1, &c. how and why the fell-out was to be kept clean and how 9, how a servant was to be dealt withal, that had run away from his master, 15. Concerning whored and biggers, 17. Concerning usury, 19. Concerning vows, 21. Concerning the plucking of grapes and eares of corn, 24.

HE that is rewarded by bribing, or hath his private member cut off, shall not enter into the congregation of the LORD. [That is, according to the opinion of most Interprets, shall have no voice in publick meetings or assemblies, nor place in the councill of Rulers, Judges, or officers of the people, which assembly, or congregation is also called a congregation of God. Psal. 82. 1. So likewise none were admitted to the Priesthood that had any blemish on their body, Levit. 21. 17. &c. The reason of this law may be partly, because such are commonly faithless, and partly because it might tend to the upbraiding and disparagement of the office. Of the convening or meeting together of the Congregation for the publick service of God, this cannot in any wife be understood, because even strangers themselves (if circumcised) were admitted into it, Exod. 12. 48. Levit. 22. 18. Numb. 9. 14. and 15. 15. on the contrary into the congregation, whereof mention is made here and in the following verses, the Ammonites, and Moabites might not enter at all: as followeth verse 3.]

2 No bastard shall enter into the house of the LORD: [As Joseph was, Page. 11. 1, 2. who in case of necessity was extraordinary, and was blessed of God in it; even his tenth generation shall not enter into the congregation of the LORD.]

3 No Ammonite, nor Moabite shall enter into the congregation of the LORD: even their tenth generation shall not enter into the congregation of the LORD for ever.

4 Because they met you with bread and with water, on the way when ye came forth out of Egypt; [See above chap. 2. 28.] and because he [namely the Moabite] hired against thee Balaam the son of Beor of Pethor, of Mesopotamia, [Hebr. Aram Nabarajim;] that is, Syria of the two rivers. See Genef. 24. on verse 10.] to curse thee. [See Numb. 22. 3, 4, 5. &c.]

5 But the LORD thy God would not hearken unto Balaam, and the LORD thy God turned the curse into a blessing unto thee: because the LORD thy God loved thee.

6 Thou shalt seek not their peace, [That is, prosperity welfare] nor their good, all thy days for ever.

7 Thou shalt not account the Edomite (to be) an abomination, [Except only the Amalekites. See below chap. 25. on verse 17.] for he is thy brother [one of the sons of Esau, who was your forefather Jacobs brother;] thou shalt not account the Egyptian (to be) an abomination, for thou wast a stranger in his land.

8 (As for) the children, that shall be born unto them in the third generation; and of them shall enter [That is, may enter] into the congregation of the LORD.

9 When the camp marcheth forth against thine enemies, then thou shalt keep thee from all (Or, every) wicked thing.

10 When (there) is any man among you, that is not clean, by reason of any chance by night; [See Levit. 25. 42, 43. 16. 17.] he shall go abroad out of the camp, he shall not come within the camp.

11 But it shall come to pass, that towards the drawing on of the evening he shall bathe himself with water: and when the Sun is set, he shall come within the camp.

12 Thou shalt have a place [Hebr. hand, which word is also taken from rooms, space, side, place, thing containing &c. See Prov. 8. 3. Jerem. 57. 8. with the annotat.] also without the camp: and thither shalt go forth a broad.

13 And thou shalt have a piddle next to thy furniture [Or, upon thy weapons;] and it shall come to pass when thou hast laid down [That is, hast eated thy self, done the work of nature; then thou shalt dig therewith, and turn thyself about, and cover that which came forth from thee.]

14 For the LORD thy God walketh in the midst of thy camp. [See Levit. 26. on verse 12.] to deliver thee, and to give up thine enemies before thy face; [See above chap. 10. on verse 8.] therefore thy camp shall be holy: that he [namely, the LORD] see no shameful thing [Hebr. no nakedness, or shamefulness of any thing; that is, no uncleanly, unseemly thing, which modestly sufficeth not to lie bare and uncovered] in thee, among you, and turn back away from thee.

15 Thou shalt not deliver a servant into his masters hand; which is escaped from his master [That used him cruelly or tyrannically] unto thee.

16 He shall abide with thee in the midst of thee, [When thou shalt have fitted out the matter, and found that he hath left his master upon sufficient and warrantable ground: unless thou couldst reconcile him to his masters, and so find him back again. Some understand this only of such servants as pertained to the nations round about, whom they used as they listed, with inhumane and intolerable cruelty;] in the place, which he shall be bound; [That is, in one of thy cities, or dwelling places, where he liked him best, or shall be fittest for him;] thou shalt not oppress him.

17 There shall be no whore among the daughters of Israel: neither shall there be a biggeress [That is, who sufficeth himself to be defiled by man-kind. See Genef. 19. 5. Levit. 18. 12. 1 Kings. 14. 24. and 22. 47. 2 Kings. 23. 6. Rom. 1. 27.] among the sons of Israel;

18 Thou shalt not bring the bive of a whore, or the price of a dog [That is, money, which was earned by the abominable fin of uncleanness, mentioned in the former verse. Compare 2 Sam. 3. on verse 8. Revel. 22. 15. Some understand this properly, of the price, at which a dog, as an unclean creature, was sold] into the house of the LORD thy God for any vow: for even they both are an abomination to the LORD thy God.

19 Thou shalt not lend upon usury to thy brother, [See Levit. 25. on verse 36.] usury of money, usury of victuals, usury of any thing, that is lent upon usury. [See Exod. 22. 25. Levit. 25. 35. Nehem. 5. 2, &c. Luke. 6. 34.]

20 Unto the stranger thou shalt lend upon usury, [That is, thou mayest lend upon usury. Because they had dealing with the Jews, not as the poor Israelites had by reason of poverty, but to trade and traffique with them and to be enriched by them.] unto thy brother; thou shalt

not lead upon usury: that the LORD thy God may blot thee in all that thou shalt do: [Heb. in all the feut; or, parting 10 of thine hand] in the land whither thou shalt go, to inherit it.

21 When thou shalt have vowed a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it [Heb. requiring require it of thee, and it would be for thee.] That is, it would be counted to thee for a sin, and consequently punished in thee. So above chap. 15. 9.

22 Be when thou shalt beare a vow: then it shall be no sin in thee.

23 That which goeth out of thy lips, [Heb. the going out of thy lips] thou shalt keep and perform: according as thou hast vowed unto the LORD thy God a free-will-offering, which thou hast spoken with thy mouth.

24 When thou shalt go into thy neighbours vine-yard, then thou shalt eat [That is, mayest eat;] so likewise in the following verse [to thy fruiting, but thou shalt put nothing into thy vessel.

25 When thou shalt go into thy neighbours standing corn, then thou shalt pluck off the ears with thine hand: [See herof an example in Christs 3 apostles, Matth. 12. 1.] but thou shalt not move the sickle [Or, cause it to passe to and fro; put it] to thy neighbour standing corn.

CHAP. XXIV.

Of the woman that was divorced by her husband with a bill of divorcement, &c. 1. The liberty of the new married man, &c. 2. Parents or pledges, 6. Manducators, 7. Leprosie, 8. and again of parents or pledges, 10. Of usury, 11. None to be punished for anothers offence, 19. Of justice and love towards widows, fatherlesse strangers, 17.

When a man shall have taken a wife, an married her: then it shall come to passe, if she shall finde no favour in his eyes, because he hath found some shameful thing [Heb. nakednesse, or shamefullnesse of a thing. Understand such things, whereby the husband taketh distaste at her, exceeding whoredom] in her, that he shall write her a bill of divorcement, [Heb. a letter, or, book of it, or, cutting off: because the marriage tie was thereby as it were cut in twain, and the married couple quite parted alunder. See our favours Christs exposition upon this law, Mat. 19. 3. &c.] and give it [in her hand and let her go out of his house,] [Oth. and he shall have written her a bill of divorcement, and given it [in her hand, and dismiss her out of his house; and so on to the 4. v. See Mat. 5. 31. and 19. 7. Mark 10. 4.]

2 If she then, being departed out of his houses, shall go her way and become another mans [wife;]

3 And this last husband shall have hated her, and [shall have] written her a bill of divorcement, and let her go out of his house: or, when this last husband, which took her, (to be) his wife, shall be dead.

4 Then the first husband, which let her go, may not take her again [Heb. may not return, to take her] to be his wife, after that she is defiled; [Compare Mat. 5. 32.] [For it is an abomination before the face of the LORD] for thou shalt not cause the land to sin, [that is being no guilt and punishment upon the land: or give the inhabitants of the land occasion to sin] which the LORD thy God doth require thee for an inheritance.

5 When a man shall have taken a new wife, he shall not go forth into the way, [That is, to war. See Num. 10. on v. 2.] neither shall they lay any burden upon him: [Heb. 2. no thing [that is; no burthen] shall go upon him]

he shall be free [Heb. innocent, that is, free from burthen as the innocent and guiltlesse person ought to be free from punishment] in his [own] house one year, and cheer up his wife which he hath taken.

6 They shall not take both mill-stones to pledge. [This seemeth to have respect to the hand-mills, which of old, they were wont to have in their families. Compare Exod. 11. 5. Num. 11. 28. Jerem. 25. 10.] for he [that doth it] taketh the soul [that is, the life: understand that whereby a man should live, or wherewith he is to maintain himself, or get his livelihood] to pledge.

7 When any man shall be found, that sweareth a foul, [That is, a man] from his brethren, from the children of Israel, and maketh merchantise of him, and selleth him: then thou shalt die, and thou shalt put away evil from the midst of thee.

8 Take heed in the plague of leprosie, that thou observe diligently, Heb. greatly] and do according to all that the Leviticall Priests shall teach you; according as I command them, (to) ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam: by the way, when ye were come forth out of the land of Egypt. [See Num. 12. 10.]

10 When thou shalt have lent thy neighbour any thing, [Heb.] shalt have lent the loan of any thing] then thou shalt not go into his house, to take his pledge to pledge.

11 Thou shalt stand without doors: and the man, to whom thou hast lent, shall bring out the pledge abroad unto thee.

12 But if he a poor man, then thou shalt not lie down, [Or, go sleep] with his pledge,

13 Thou shalt surely deliver him the pledge again, [Heb. delivering again deliver again, when the Sun goeth down, that is, may lie down in his [own] raiment, and will pledge thee [that is, be mindfull before God, of thy compassion, and heartily crave his divine blessing upon thee for it,] and it shall be righteousnesse unto thee, before the face of the LORD thy God. [That is, God shall esteem it to be a good work of mercy, which shall be acceptable unto him in the Messiah; as being done in true faith, and to his glory, according to the law, which is a rule of righteousnesse; according to which, those that are justified by faith are to walk, testifying their gratitude and thankfullnesse unto God. Compare above chap. 6. on v. 25. and chap. 9. on v. 5. Gal. 1. 106. 31. Luke. 1. 74. 75. Rom. 6. 18. 19. Gal. 5. 6. Phil. 1. 11.]

14 Thou shalt not oppress the poor and needy hireling. [That is, craftily, or violently keepback, or diminish his wages] who is of thy brethren, or of thy strangers, that are in thy land, and in thy gates, [that is cities, or dwelling places.]

15 At his day thou shalt give him his hire, [That is on the same day, when he took paim, earned his wages] neither shall the Sun go down upon it; [that is, thou shalt take care, that he be satisfied before sun set] for he is poor, and his soul longeth after it; [Heb. he listeth up his soul unto, or, after it, to wit, his wages: that is, his heart longeth for, or, after. See 1. Sa. 14. on v. 4.] [lest he cry against thee unto the LORD, and it be sin in thee.] [See above chap 23. on v. 21.]

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, [Mosch intimateth hereby that Judges must beware, that they punish not an innocent person, for, or with the guilty one. See likewise 2 Kings 14. 6. and 2 Chron. 25. 4.] every man shall be put to death for his [own] sin.

17 Thou shalt not wrest the judgement of the stranger, (nor of the fatherlesse:) By these must the widow be also understood: as in the following words by the widow the other two are also to be meant. See Exod. 22. 21, 22. Prov. 22. 22. 1. Sa. 1. 23. Jerem. 5. 28. and 23. Ezech.

Ezech. 22. 29. Zab. 7. 10.] neither shalt thou take the widows raiment to pledge.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 When thou shalt have cut down thine harvest in the field, and shalt have forgotten a sheaf in the field, then thou shalt not turn again to take it up; it shall be for the stranger, for the fatherlesse and for the widow; that the LORD thy God may bless thee in all the work of thine hands. [See Levit. 19. 9. 10. and 23. 22.]

20 When thou shalt have shaken thine olive-tree, then thou shalt not narrowly search over the boughs behind thee. [That is, those which thou hast left behinde or past over and so in the following verse] it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou hast gathered the grapes of thy vineyard, then thou shalt not glean the grapes behinde thee; [That is, those which thou hast left behinde or past over and so in the following verse] it shall be for the stranger, for the fatherlesse, and for the widow.

22 And thou shalt remember, that thou wast a bond-man in Egypt: therefore I command thee to do this thing.

CHAP. XXV.

How the statutes of Judges between parties must be qualified, &c. 1. See how far they must cause him to be justified, that hath deserved stripes, 2. A threshing ox, 4. Of the duty of the next brother, or kinsman, toward the widow of the deceased brother, that hath left no heirs male behinde, 5. The punishment of an impudent woman, 11. A just weight and measure, 13. A command to destroy the Amalekites, 17.

If there shall be a controversy between men, and they approach unto judgement: [When they cannot well agree, or bear with one another. Oth. then they shall 2.] that they [to wit, the Judges,] may judge them, then they [to wit, the judges] shall pronounce the righteous, righteous, & condemn the unrighteous son. [That is, in this place, declare him that is innocent, or, that hath a righteous cause, to be such: and declare and adjudge him that is guilty, or, that hath an unjust cause, to be such likewise. See further Genes. 44. on v. 16. and Num. 35. on v. 31.]

2 And it shall come to passe, if the unrighteous one have deserved stripes; [Heb. be a son, or, a child of beating, that is, be worthy to be beaten, or, that hath deserved blows, and is accordingly sentenced or condemned. Compare Mat. 23. 15. 1. Pet. 2. 22. Ezech. 2. 3. 2. The 2. 3. See further 2 Sam. 3. on v. 34.] that the judge shall cause him to fall down, and cause him to be beaten in his presence, [Heb. before his face] according as shall be sufficient for his iniquity; [Heb. according to the sufficiency of his iniquity] in number. [That is, by a certain number of blows or stripes, according as his fault or offence shall require, but not exceeding above forty, as followeth.]

3 He shall cause him to be beaten, [that is: he may cause him to be beaten] with forty stripes; he shall not add therunto. [He gave the custom, not to give more than nine and thirty stripes, that so they might not exceed the number of forty. See 2. Cor 11. 24. although many of the Jews seek to give the nine and thirty stripes from this text, perverting the same according to their usage: but it is best peradventure, if he should go on to cause him to be beaten above them with more stripes, then thy brother] who according as thou art: is of the seed of Abraham] should seeme justifiable before thine eyes, [that is, should be esteemed lawful by the Judge, and others then the law of love require, and is meet among the people of God; and least the offender by immoderate

beating be abhorred and disfigured in the eyes of his brethren, or be likewise in danger of loosing his life.]

4 Thou shalt not muzzle an ox when he is threshing. [So that it is not able to eat his food, while he is under hard and heavic labour. The ox is said to thresh, when he was made to tread out the corn with his foot, or (as the Hebrews say) to draw the harrow [which below at the bottom of it was full of hard knobs, branches, or notches] above over it; so separate the corn from the straw, & to make the straw to be chaff for the beasts, whereon God had no further intent in this law, as appeareth, 1 Cor. 9. 9, 10. &c.]

5 When brethren dwell together, and one of them dies [Oth. the first, that is, the first-born, or the eldest among many, yea, even the next kinsman among many die, Compare Genes. 28. 6. &c. Mat. 22. 24. &c. and Ruth. chap. 3.] and have no son, then the wife of the dead shall not become [the wife] of any stranger without: [that is, she may not marry out of the family of her deceased husband, or become any mans wife out of that family] her husbands brother shall go in unto her, and take her to him to wife. [Meaning, if he be unmarried: See the law, Levit. 18. 18.] and perform the duty of an husbands brother unto her.

6 And it shall come to pass, that the first-born, which she shall bear, shall stand in the name of his brother, the deceased [party] [that is, shall be called the deceased brothers son, and shall succeed in his place as his heir,] that his name may not be blotted out of Israel. [hence as also from the following verse it appeareth, that this marriage chiefly intended the multiplying of Abrahams seed, or the increase of the Jewish family, unto the coming of the Messiah; and consequently this law doth not concern Christians at all.]

7 But if this man shall not like to take his brothers wife: then his brothers wife shall go to the gate [See Genes. 22. on v. 17.] unto the eldest, and say, My husbands brother refuseth to raise up unto his brother a name in Israel: he will not perform the duty of an husbands brother unto me,

8 Then the Eldest of his city shall call him, and speak unto him: if he then persist in it, [Compare Ezech. 44. on v. 24.] and say, it pleaseth me not to take her:

9 Then shall his brothers wife approach unto him before the eyes of the Elders, and pluck off his shoe from his foot, [It token that he was not permitted to enter upon his brothers inheritance. See Ruth 4. on v. 8.] and spit in his face, [to make him blush by his publick affront, and to deter others thereby] and shall protest and say, Thus shall it be done unto that man, that will not build up his fathers house. [See Genes. 16. on v. 2.]

10 And his name [Meaning, the name of his house] shall be called in Israel: The house of him, whose shoe is plucked off.

11 When men strive [That is, fight] one with another, [Heb. the man and his brother] and the wife of the one draweth near, to see deliver her husband out of the hand of him, that misreth him, and putteth forth her hand, and taketh hold on his [to wit, the adversaries] privie member.

12 Then thou shalt cut off her hand: thine eye shall not spare [her] [To deliver every one from all immodesty and impudency.]

13 Thou shalt not have in thy bag two sorts of weights, [Heb. not stone and stone] that is, two sorts of weights, or a two-fold weight, see Levit. 19. on v. 36. [so also below v. 15. and on v. 15. and Prov. 20. 10.] a great and a small.

14 Thou shalt not have in thine house a two-fold Ephah [Heb. Ephah and Ephah. See Exod. 16. on v. 36.] a great and a small.

15 Thou shalt have a perfect and just weight-stone [Heb. stone of justice] and so in the following words; [Heb.]

thou shalt have a perfect and just Ephod, that thy days may be prolonged in the land, which the LORD thy God shall give thee.

16 For whatsoever dash such things, is an abomination unto the L O R D thy God: [Heb. an abomination of the L O R D, &c. See above chap 17, on verse 1.] (yea) whatsoever dash wrong.

17 Remember what Amalek [That is, the Amalekites, who indeed descended from Amalek, Eliaus grand-child, but because of their bitter enmity manifested toward Israel, were specially banned of God. Compare above chap 23, 7.] did by thee way, when ye came forth out of Egypt.

18 How he met thee by the way, and smote among you in the rail, all the feeble ones behinde thee, when thou wast weary and faint: and he feared not God.

19 It shall then come to passe, when the L O R D thy God shall have given thee rest from all thine enemies round about, in the land, which the LORD thy God shall give thee for an inheritance, to possess it hereditarily, that thou shalt blot out the remembrance of Amalek from under heaven: forget it not.

CHAP. XXVI.

The offering of the first-fruits, with an excellent confession, thanksgiving, and rejoicing before the L O R D, verse 1. &c. as also of the three yeeres tithes, 12. A ratification of the covenant between God and his people on both sides, 16.

Furthermore it shall come to passe, when thou shalt be come into the land, which the L O R D thy God shall give thee for an inheritance, and thou shalt possess it hereditarily, and dwell therein:

2 Then thou shalt take of the first-fruits of the fruit of the land, which thou shalt bring up of thy land, which the LORD thy God giveth thee, and shall put them in a basket, and thou shalt go to the place, which the L O R D thy God shall have chosen, to cause his name to dwell there.

3 And thou shalt come unto the Priest that shall be in those days, and say unto him: I declare this day before the LORD thy God, that I am come this day into the land, which the LORD swore unto our fathers, that he would give us.

4 And the Priest shall take the basket out of thine hand: and he shall set it (down) before the altar of the LORD thy God.

5 Then shalt thou protest before the face of the LORD thy God, and say: My father [That is, forfather, an-celtor, namely, Jacob,] was a corrupted [Or, perishing, really to be lost, that is, near lost or ready to perish. (As often, lost sheep, that is, walled, and in danger of perishing, in respect of all the wrong, that his father in law had done him, as also either troubles and grievances, which he obtained both in his hard service with Laban, and in, and after his returning back from thence. Compare the chapters, Genes. 21: 33, 24: 37. and chap 47: 9.] Syrian; [In respect of his long continuance and abode with Laban in Syria: otherwise he was born in the land of Canaan. Oth. corrupted.] (by) the Syrian; to wit Laban Genes. 25: 26.] and he went down into Egypt, and sojourned there with few people [Heb. men] but he became there a great, mighty, and numerous people: [This confession tended to the honor of God, who had wonderfully prevented the approaching ruine of Jacob and his whole family, according to his promise.]

6 But the Egyptians did us mischiefes, and oppressed us, and laid on hard bondage upon us.

7 Then we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and looked on our misery, [See Genes. 16. on verse 13.] and our labour, and our oppression.

8 And the LORD brought us forth out of Egypt by a strong hand, and by an out-stretched arm, and by great terror: and by tokens, and by wonders.

9 And he hath brought us into this place; and he hath given us this land, a land flowing with milk and honey.

10 And now, behold, I have brought the firstlings of the fruit of this land, which thou, LORD, hast given me: then shalt thou set them down before the face of the LORD thy God, and shalt bow thy self before the face of the L O R D thy God.

11 And thou shalt rejoice in all the good, which the LORD thy God hath given unto thee, and unto thine house; thou, and the Levites, and the stranger, that is in the midst of thee.

12 When thou shalt have made an end, of tithing all the tithes of thine increase [That is, shalt have gathered all the tithes together. See of tithes, Levit 27. on verse 30. Num. 18. 24.] in the third year, being a year of tithes: then shalt thou give unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates; [that is, cities, or places of thy habitation] and be satisfied.

13 And thou shalt say by the face of the L O R D thy God: I have taken away the holy (thing) [Meaning, the tithes, which were hallowed unto the L O R D for the Levites, stranger, &c.] out of (mine) house, and have also given it unto the Levite, and unto the stranger, unto the fatherless, and unto the widow, according to all thy commandments, which thou hast commanded me: I have not transgressed any thing of thy commandments, neither have I forgotten any thing.

14 I have not eaten thereof in my sorrow, [That is, in mine adversity: although I supposed not, yet notwithstanding I sinned not on tithes for my self. Or, in my mourning: whereby it would have become unclean; unto which the following words likewise have respect] neither have I eaten away ought thereof for any unclean thing, [that is, for any unclean use, or in uncleanness, that is, as that I should be thereby defiled] nor given (ought) thereof toward a dead (corpse): [that is, toward a funeral feast or buriall of the dead, wherein a man might seek to ex-cuse the matter with some seeming thing of holiness, and yet notwithstanding be polluted.] I have been obedient unto the voice of the L O R D my God, I have done according to all that thou hast commanded me.

15 Look down from thine holy habitation, from heaven, and bless thy people Israel, [That is, the children, or posterity of Israel, or Jacob] and the land, which thou hast given us, according as thou sworeest unto our fathers: a land flowing with milk and honey.

16 This day the LORD thy God commandeth thee to do these statutes and judgements: keep them, and do them with all thine heart, and with all thy soul.

17 Thou shalt make the LORD say [That is, declare, promise, and so in the next verse] this day, that he will be a God unto thee, [See Genes. 17. on verse 7.] and that thou shalt walk in his wayes, and keep his statutes and his commandments, and his Judgements, [See above chap 5. on verse 31.] and that thou shalt be obedient unto his voice.

18 And the L O R D hath made thee say this day, that thou wilt be a peculiar people unto him, according as he hath spoken unto thee, and that thou wilt keep all his commandments. [That is, at this time is the covenant formally made with Abraham, and his seed, and fulfilling of Gods promise, and the evidencing of thy thankfulness.]

19 That so he may set thee high above all nations, which he hath made, unto praise, and unto a name, and unto glory: [Or, ornament, excellency, that is, cause thee to excel, as that thou art renowned and glorified above all nations in the world: and that to the praise and glory of God.

Gods high and glorious name, who is the onely author of all gracious blessings, both spirituall and corporall. Compare below chap 28. 1. and above chap 10. on verse 11. and 2 Sam. 7. 23. Jerem. 33. 9. &c.] and that thou shalt be a holy people unto the L O R D thy God, according as he hath spoken.

CHAP. XXVII.

A command to set up stones for a remembrance, and an altar on the other side of Jordan, and for what end, verse 1, &c. a command and order for performing the blessing and the curse there, with the pattern or platform of the curse, 11.

And Moses together with the eldest of Israel, commanded the people, saying: Keep all these commandments, which I command you this day, [Heb. all this commandment, which &c.]

2 It shall then come to passe, on the day when you shall have passed over the Jordan, into the land, which the LORD thy God shall give thee, then thou shalt set thee up great stones, and plaster them with lime. [Heb. lime them with lime: and so below verse 4.]

3 And thou shalt write upon them, all the words of this law, which thou shalt have passed over, that thou mayest enter [Oth, because thou enterest] into the land, which the LORD thy God shall give thee: a land flowing with milk and honey, according as the LORD God of thy fathers, hath spoken unto thee.

4 It shall then come to passe, when ye shall be gone over the Jordan, that ye shall set up these stones, concerning which I command you this day, on mount Ebal, and thou shalt plaster them over with lime plaster.

5 And thou shalt build there an altar unto the LORD thy God: An altar of stones, thou shalt not move an iron upon them. [That is, thou shalt not use an iron tool about the stones, to prepare and fit them artificially, that it may not tend to an abuse: for this was but for a time, until God should please to reveal his will concerning a certain place of his worship.]

6 Thou shalt build the altar of the LORD thy God of whole stones: [That is, rough, and unhewed, so as thou shalt finde them] and thou shalt offer burnt-offerings thereon unto the LORD thy God.

7 Also thou shalt offer thank-offerings, and shalt eat there, and rejoice before the face of the LORD thy God.

8 And thou shalt write upon these stones all the words of this law, expressing them well. [So that they may be legible, and last a long while.]

9 Moreover, Moses spake, together with the Levitical Priests, unto all Israel, saying: hearken, and hear, O Israel, this day thou art become a people unto the LORD thy God. [Compare above chap 26. on verse 17.]

10 Therefore thou shalt be obedient unto the voice of the LORD thy God: and thou shalt do his commandments and his statutes, which I command thee this day.

11 And Moses commanded the people that day, saying:

12 These shall stand upon mount Gerisim to bless the people, [Compare above chap 11. 29.] when ye shall have passed over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal for the curse: Reuben, Gad, and Aser, and Zabulon, Dan, and Naphthali,

14 And the Levites shall protest, and say unto all (or, every) man of Israel, with a voice lifted up;

15 Cursed be the man, that shall make a carved, or mol-

ten image, an abomination of the L O R D, [See above chap 17. on verse 1.] a work of the craftsmans hands, and put it in a secret (place): [Or, though he should, put it in a secret (place)] and all the people shall answer and say, Amen. [See Num. 5. on verse 22.]

16 Cursed be he, that despiseth his father, or his mother: and all the people shall say, Amen.

17 Cursed be he, that removeth his neighbours border: and all the people shall say, Amen.

18 Cursed be he, that maketh a blinde man to wander on the way, and all the people shall say, Amen.

19 Cursed be he, that perverteth the judgement of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed be he, that lieth with his fathers wife, because he hath uncovered his fathers [scire: [See above chap. 22. on verse 30.] and all the people shall say, Amen.

21 Cursed be he, that lieth with any beast: and all the people shall say, Amen.

22 Cursed be he, that lieth with his sister, the daughter of his father, [That is, his half sister, as the following words declare] or the daughter of his mother; and all the people shall say, Amen.

23 Cursed be he that lieth with his mother in law: [That is, his wives mother] and all the people shall say, Amen.

24 Cursed be he, that smiteth [That is, killeth, murdereth] his neighbour secretly: and all the people shall say, Amen.

25 Cursed be he that taketh a gift, to smite a soul, [That is, a man] the blood of an innocent person: [that is, so as that the blood of an innocent person by his means or procurement be shed, he that taketh a gift, or a reward to do this, is cursed; whether he be a Judge, or witness, or a murderer hired for that purpose, &c.] and all the people shall say, Amen.

26 Cursed be he, that shall not confirm the words of this law, doing the same: [Practising and performing them with heart, mouth and deed. Compare Jerem. 35. 14, 16.] and all the people shall say, Amen.

CHAP. XXVIII.

A catalogue of blessings, which Moses promiseth the people from God, if they obey him, verse 1, &c. On the contrary, a catalogue of curses, which he threateneth them with, and foretelleth them of, if they turn aside from God, and forsake his commandments 15.

And it shall come to passe, if thou shalt obey diligently [Heb. obeying shalt obey,] the voice of the LORD thy God, observing to do all his commandments which I command thee this day, then shall the L O R D thy God set thee (on) high above all nations of the earth: [See above chap 26. on verse 19.]

2 And all these blessings shall come upon thee, and hit thee: when thou shalt be obedient unto the voice of the LORD thy God.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy womb, and the fruit of thy land, and the fruit of thy beasts: the propagation of thy kine, and the flocks of thy small cattell;

5 Blessed shall be thy basket [To wit, wherein thou puttest thy bread or fruits of thy ground; it shall never be empty. See above chap 26. 2. 10.] and thy baling-trough; [that is, thou shalt have dough and bread enough.]

6 Blessed shalt thou be in thy coming in; and blessed shalt thou be in thy going out. [That is, at home, and abroad, in all thy dealing, commerce and conversation, see below, verse 19. Compare Numbers 27, 17. and below, chapter 31, 2.]

7 The LORD shall give thine enemies, that rise up against thee to be smitten before thy face; [Compare above chapter 1, on verse 8. So below verse 25.] they shall march forth toward thee one way, but they shall flee before thy face seven ways.

8 The LORD shall command the blessing to be with thee; [See Leviticus 25, on verse 21. Hebr. command the blessing with thee] in thy barns, and in all that thou settest thine hand unto; [Hebr. and in all setting 10, or, all putting forth of thine hand] and he shall bless thee in the land, which the LORD thy God shall give thee.

9 The LORD shall establish thee [Or, make, thee] in an holy people unto himself; [See above chapter 7, on verse 6. and compare below chap. 29, on verse 13.] according as he swore unto thee: when thou shalt keep the Commandments of the LORD thy God, and walk in his ways.

10 And all Nations of the earth shall see, that the Name of the LORD is called upon thee; [Or, that the Name of the LORD is proclaimed upon thee, or that thou art called by the Name of the LORD. Compare Gen. 48, verse 6. and 16.] and they shall be afraid of thee.

11 And the LORD shall make thee to abound in goods in the fruit of thy womb, and in the fruit of thy breasts, and in the fruits of thy land: in the land, which the LORD swore unto thy fathers that he would give thee.

12 The LORD shall open unto thee his good treasure, the Heaven, to give Rain upon thy land in his time; [That is, to rule and govern the Air; (which is as it were his Treasury and Store-house) that seasonable rain shall come down thence for thee:] and to bless all the work of thine hand: and thou shalt lend unto many Nations, but thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail [That thou shalt have priority, or preeminence in countenance, honour and power: as the following words likewise declare. A phrase that is taken from the place, and esteem of their members in beasts. Compare Isaiah 9, 13, 14, and 19, 15.] and thou shalt be above one; and not be beneath: when thou shalt hearken unto the Commandments of the LORD thy God, which I command thee this day, to observe, and to do:

14 And shall not turn aside from all the words which I command you this day, to the right hand, or to the left, to walk after other gods, to serve them.

15 On the contrary, it shall come to pass, if thou shalt not be obedient unto the voice of the LORD thy God, to observe to do all his Commandments and his Statutes, which I command thee this day; then all those curses shall come upon thee, and his thee.

16 Cursed shalt thou be in the City; and cursed shalt thou be in the field.

17 Cursed shall be thy baskets, and thy baking-trovg.

18 Cursed shall be the fruits of thy womb, and the fruit of thy land; the propagation of thy Kine, and the stocks of thy small Cattel.

19 Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

20 The LORD shall send among you the curse, disturbance and destruction, in all that thou settest thine hand unto for to do: [The meaning is, that all thy enterprises shall be disturbed and spoiled or hindered and set backward;] and all shall be destroyed, and will show periss quickly, because of the wickedness of thy works, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee,

until he [To wit, the LORD] destroy thee from off thy land; [Compare below verse 48.] whicher thou goest to inherit it.

22 The LORD shall smite thee with consumption, and with fever, and with scirvines; [Or, inflammation; that is, with hectic or hot swellings:] and with heat, [Inflammation of the Air. Some understand it of inward burning of the body whereupon followeth continual thirst:] and with drought; [That it shall not rain in long time; see 1 Sam. chap. 1, verse 10. 1 Kings 17, 18. Oth. sword] and with blasting, [A plague in corn, when it scorcht and withereth by a long continuing drought or, by a die Easterly wind. Some understand it by these two words, certain diseases, as the black jaundie, and the yellow jaundie:] and with mildew; [another plague in corn, when by too much moisture it putrefieth and roteth:] and with the plague, 1 Kings 8, 37. 2 Chron. 6, 28. Amos 4, 9. Hag. 2, 17.] which shall pursue thee, until thou perish.

23 And thine heavens [That is, the Air,] that is above thine head shall be copper; [See Lev. 26, on v. 13.] and the earth that is under thee shall be iron.

24 The LORD thy God shall give powder and dust for the rain of thy land: [Oth. shall make the rain of thy land powder and dust:] that is, the rain shall be unfit, and unserviceable to moisten the earth [from Heaven shall come down upon thee, until thou be destroyed,] [the dust being driven up by the wind, shall fall down again from above upon thee, as if it rained upon thee, and that shall be thy rain.]

25 The LORD shall give thee (to be) smitten before the face of thine enemies; [See above, verse 7.] thou shalt march forth one way against him. [To wit, the enemy,] and thou shalt flee seven ways before his face; and thou shalt be troubled by all the Kingdoms of the earth: [That is, thou shalt be continually disquieted and have no rest, by reason of foreign power, or that be toiled and so, among the Kingdoms round about thee:] 2 Chron. 29, 8. Jer. 15, 4. and 24, 9. and 29, 18. and 34, 17.]

26 And thy carcase shall be for meat unto all the fowls of Heaven, and unto the beasts of the earth: and no man shall spare them away.

27 The LORD shall smite thee with the botches of Egypt, [Which God sent upon man and beast in all the land of Egypt, Exodus 8, 9.] and with eruptions, and with the drie skuff, and with the scab: [Or, itch:] whicher thou canst not be healed.

28 The LORD shall smite thee with madness, and with blindness, and with astonishments of heart. [Or, stiffness, drowsiness, blockiness,] [Compare Job 5, 13, 14.]

29 That thou shalt grope about at noon day, according as the blind gropeth about in darkness, and shall not see thy wayes prosper: For thou shalt be onely oppressed and spoiled all dayes (or, evermore) and there shall be no redeemer.

30 Thou shalt betroth a wife, but another man shall lie with her; thou shalt build an house, but no dweller in it; thou shalt plant a Vineyard, but not make it common. [That is, not enjoy any fruits of it for thy self; see above, chapter 20, on verse 6. and compare chapter 22, 9.]

31 Thine Oxe shall be slain before thine eyes, but thou shalt not eat thereof; thine Ass shall be stolen away from before thy face, and not return to thee again; thy small cattel shall be given to thine enemies, and (thou) shalt be no deliverer for thee.

32 Thy sons and thy daughters shall be given unto another people, that thine eyes shall see on it, and shall suffer them all the day long. [The meaning is, thine eyes shall faint and wax dim with going about, and longing for thy sons and daughters:] but it shall not be in the power of thine hand [thou shalt not have the power to

rescue them, or to recover them again. Oth. there shall be no might in thine hand.]

33 The fruit of the Land, and all thy Labour shall a Nation, which thou hast not known, eat up: [See Job, 20, 18, 19.] and thou shalt be onely oppressed and crushed all dayes (or, always).

34 And thou shalt be mad; by reason of the sight of thine eyes, which thou shalt see. [That is, by reason of the things, which thou shalt be constrained to behold with thine eyes. So below verse 67.]

35 The LORD shall smite thee on the knees, and on the leggs with cuill botches, of which thou canst not be healed; from the sole of thy foot to the crown of thine head.

36 The LORD shall cause thee, together with thy King, which thou shalt have set over thee, to goe unto a people, which thou hast not known, nor thy fathers: and there shalt thou serve other gods, wood and stone.

37 And thou shalt be a terror [That the Nations shall be astonished at thy plagues and miseries. Oth. a desolation] a Proverb, and a by-word: [Or, scible, scorn, reproach] among all the Nations, whicher the LORD shall lead thee.

38 Thou shalt carry much seed into the field; but thou shalt gather in little; for the Locust shall consume it.

39 Thou shalt plant Vineyards; and dress (them:); but thou shalt not wine, nor gather any thing; for the worm shall eat it off.

40 Thou shalt have Olive trees in all thy borders; but thou shalt not anoint thee with Oyle; for thine Olive-tree shall cast away (his fruit).

41 Thou shalt beget sons and daughters; but they shall not be for thee; for they shall goe into captivitee.

42 All thy trees, and the fruit of thy land shall the evil worms [Oth. the flum, blow, drop,] hereditarily possess. [A plague in trees and fruits of the ground occasioned by vapours, which are dried and inflamed from above, (especially in the dog-dayes) and do finge, wither, and corrupt the trees and fruits.]

43 The stronger, that is in the midst of thee, shall climb up high, high above thee; [That is very high and increasing, and going on in height above thee, as thou goest on in sinne:] and thou shalt come downe low, low.

44 He shall lend unto thee, but thou shalt not lend unto him; he shall be the head, and thou shalt be the tail. [See above verse 13.]

45 And all these curses shall come upon thee, and pursue thee, and hit thee, until thou be destroyed: because thou hast not been obedient unto the voice of the LORD thy God, to keep his Commandments and his Statutes which he commanded thee.

46 And they [To wit, these curses] shall be among you for a Token and for a wonder: yea, among thy seed for ever.

47 Because thou hast not served the LORD thy God [Or, for that, in stead, that thou wouldst not serve the LORD in prospertie, therefore thou shalt be faine to serve strange Nations in great adversitie: as is threatened in the next verse:] with joyfulness, and goodness of heart, [with delight and willingness:] by reason of the multitude [or, abundance] of all things; [whereby thou wilt become voluptuous and wanton:] see below, chap. 31, 20. and 32, 15. The fulfilling hereof see, Nehem. 9, 25, 26. and elsewhere.]

48 Therefore thou shalt serve thine enemies, which the LORD shall send among you, in hunger and in thirst, and in nakedness, and in want of all things: and he shall put an iron yoke upon thy neck, [A phrase taken from the yoke of beasts, which was wont to be of wood:] wotrarly, God threateth to put an iron yoke upon his

people, that is, a hard, heavy, very burthenfome, and long lasting bondage. So Jerem. 28, 13, 14.] until he destroy thee.

49 The LORD shall lift up a Nation against thee from far from the end of the earth; according to an Eagle fierie; [So swiftly and unexpectedly shall they come upon thee, as an Eagle is used to flie:] a People, whose Language thou shalt not understand. [Hebr. bears; see Genesis 11, on verse 7.]

50 A people stiff of countenance, [Hebr. properly, strong of face or, countenance, undaunted, hard, unmovable, that will not be afraid of or spare any man, or moved at any man, whether he be old or young; as is cleared in the sequel:] to Dan, 8, 23.] which shall not accept the face; [Compare above chap. 1, on v. 17.] of the old nor be favourable to the young.

51 And they, [To wit, the Nation whereof is spoken in the foregoing verse] shall eat up the fruit of thy bests, and the fruit of thy land, until thou shalt be destroyed; which [namely, Nation] shall leave thee no Corn, new Wine, nor Oyle, propagation of the Kine, nor flocks of thy small cattell; until be [namely, the LORD] destroy thee.

52 And they shall distresse [Or besiege] thee in all thy Gates; [That is, Cities, and so in the sequel] until thy high and fenced walls fall down, whereon thou trustedst in all thy Land; yea, they shall distresse thee in all thy Gates, in all thy Land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thy womb, the flesh of thy finnes and of thy daughters, which the LORD thy God shall have given thee in the siege, and in the straitness; wherewith thine enemies shall straiten thee. [See Leviticus, 26, 29. 2 Kings 6, 29. Lamentations 4, 10.]

54 As for the man that hath been tender among you, and very voluptuous [Delicate, daintie, wanton] his eyes shall be cuill [That is, his eye shall be unpleasant, envious, grudging: as also below verse 56. See above, chapter 15, on verse 9.] against his brother, against the wife of his bosome, [See above chapter 13, on verse 6.] and against the rest of his finnes, which he shall have served.

55 (So) that he shall not give to one of them of the flesh of his finnes, whom he shall eat, because he hath reserved nothing for himselfe in the siege, and in the straitness; wherewith thine enemies shall straiten thee in all thy Gates.

56 As for the tender and voluptuous (woman) among you, who attempted not to get the sole of her foot upon the ground, because she kept her self voluptuous and tender; her eyes shall be cuill toward the husband of her bosome, and toward her sonne, and toward her daughter;

57 And that for her after-birth, which shall be come forth from between her feet, and for her finnes; [That were elder and greater] which she shall have born; for she shall eat them secretly, for want of all things; [That is, by reason of her new-born child as also the after birth that followed, which this delicate woman shall judge her husband, &c. of, and in or by an abominable judgement of God, &c. it secretly her self. See 2 Kings 6, 28.] in the siege, and in the straitness; wherewith thine enemy shall straiten thee in thy gates.

58 If thou shalt not observe to do all the words of this law, which are written in this book; to fear this glorious and fearful Name, the LORD thy God; [Compare Genesis, 2, on verse 4. and Leviticus 24, on verse 11. 2 Sam. 6, on v. 2. The Name of the LORD, that is, the LORD himself, to whom alone this name is.] HOVA a doth belong, to wit, the father, the son, and the holy Ghoist, as being the only true God, in essence, attributes, working, &c.]

59 Then the LORD will make thy plagues wonderful [That is, he will send thee such great, strange, and fearful plagues, that every one shall wonder and marvel at them] together with the plagues of thy land, thy shall be great and [sure plagues] Heb. faithful plagues ; that is, which shall surely hit, and stick long upon a man] and evil and sure sicknesses.

60 And he shall cause all the maladies of Egypt to return upon thee, [That is, he shall then lay upon thee, the strange evil diseases, wherewith God plagued the Egyptians. See Exod. 8. 9. Compare above chap. 7. 15] which thou wast afraid of, [thy shall cleave unto thee.

61 All [That is, all manner of sicknesses, and all i. e. all manner of] plagues, which is not written in the book of this law, will the LORD cause to come upon thee, until thou be destroyed.

62 And ye shall be left with few men, [Heb. in, or with men of senseless. Compare Genes. 34. on v. 30, and Num. 9. 20. See also Isa. chap. 1. 9.] In stead that ye were as the stars of heaven in multitude : [i. e. as above chap. 10. 22.] because thou wast not obedient unto the voice of the LORD thy God.

63 And it shall come to pass, [that] according as the LORD rejoyced over you, doing you good, and multiplying you, so shall the LORD rejoyce over you, destroying you, and bringing you to nought; and thou shalt be sucked out of the land, whether thou wilt or not.

64 And the LORD will scatter thee among all nations, from the east of the river, unto the other end of the earth : [Heb. from the end of the earth to the end &c. Compare above chap. 4. 27. Nehem. 1. 8.] and there thou shalt see other Gods, which thou hast not known, nor thy fathers, wood and stone.

65 Moreover among those nations thou shalt not be at ease, neither shall the sole of thy foot have rest, for the LORD shall give thee there a trembling heart, and filling of eyes, and wearingness [Or, faintness, sorrow] of soul.

66 And thy life shall hang over against thee : [This promise is expounded by the following words, thou shalt not be sure of thy life. As when any thing hangeth before our eyes so slenderly by a thin thread, that we are always afraid, that it will suddenly fall now or then] and thou shalt fear night and day, and shall not be sure of thy life. [Heb. not believe, or, trust thy life.]

67 In the morning thou shalt say ; Oh that it were evening ! and in the evening thou shalt say ; Oh that it were morning ! [Heb. who shall give the evening ? likewise who shall give the morning ? See and Compare this phrase with above chap. 5. v. 19] for the terror of thine heart, wherewith thou shalt be terrified, and for the sight of thine eyes which thou shalt see. [See above verse 24.]

68 And the LORD shall cause thee to return into Egypt in ships, by a way, [Meaning, which leadeth into the land of Egypt] wherof I said unto thee, Thou shalt see it no more ; to wit the land of Egypt. See above chap. 17. 16. As if the LORD should have said : I will bring thee thither again, from whence I had carried thee away, with a promise of perpetual freedom, on condition of obedience. See Jerem. chap. 44. and Hof. 8. 13. and 9. 6.] and there ye shall desire to sell your selves for bond-men, and for bond-women, but there shall be no buyer.

[That is, ye shall be to hated and despised, that no man shall have a mind to buy you, for to use you, as slaves.]

CHAP. XXIX.

Mosef repeateth the great and manifold favours of God hitherto bestowed on the people, verse 8c. he thereupon exhorteth and engageth them in the presence of the LORD, faithfully to keep his covenant, made with

them and their posterity, 9. Admonisheth them to beware of unbelief, careless contempt, and breaking of the covenant of God, with threatening of fearful destruction, 18. he concludeth with a short and doctrinal speech, concerning the end and use of the revealed word of God, 29.

These are the words of the covenant, which the LORD commanded Mosef to make [Or, bew. sub. See Genes. 15. on verse 18. and so in the sequel] with the children of Israel in the land of Moab ; beside the covenant, which he had made with them at Horeb. It was indeed one and the same covenant, but renewed, repeated, and published here in the fields of Moab, unto many other persons ; in another place, and in another manner, than at mount Horeb, or Sinai. Compare above chap. 5. 2. and the annotator there on verse 3. Of Horeb, see above chap. 1 on verse 2.]

And Mosef called all Israel, and said unto them, ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto his land.

3 The great temptations, [See Deut. 4. on verse 14] which thine eyes have seen : those tokens, and great wonders :

4 But the LORD hath not given you an heart to understand, nor eyes to see, nor ears to hear ; unto this day. [That is, an understanding heart, seeing eyes, and hearing ears. The meaning is, that God hitherto had not given them the gift to understand rightly, to perceive and consider duly, and to use and apply fruitfully to Gods glory and their salvation, that which they had seen, and heard. Compare below chap. 30. on verse 6. Isa. 6. 9. 10. Ezech. 36. 26. &c. and Math. 13. 9. 11. 23.]

5 And I have made you walk forty years in the wilderness : [God speaketh this, as appareth in the end of the sixth verse] your clothes are not waxed old upon you ; [Heb. from on, or, from upon you : that is, that you should have been fain to cast them away, as worn, but as they are wont to deal with garments that are grown old, and worn out with wearings ; so again with the flesh, in the words following] & thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread [i. e. ordinarie, common, or usual bread, for the LORD fed them with Manna] neither have ye drunk wine or strong drink : that ye might know, that I am the LORD your God. [the meaning is, I have fo ordered and disposed all these things, wonderfully furnishing you with meat and drink, that ye might know, &c.]

Now when ye came to this place, Sihon, the king of Heshbon, and Og, the king of Basan, came out to meet us, unto battell, and we smote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites and Gadites, as also unto the half tribe of the Manassites.

9 Keep then the words of this covenant, and do them, that ye may deal understandingly in all, that ye shall do. [Or, that ye may be prosperous (in) all, or, make all to prosper, that ye shall do.]

10 To stand this day all before the face of the LORD your God, [Being called together of God by me : as above ver. 1. and 2. appareth, the consequence of these words is verse 12.] your hearts of your tribes, your eldest, and your officers, all [or every] man of Israel ;

11 Your little ones, your wives, and thy stranger that is in the midst of thy camp : [Who came along with them out of Egypt, Exod. 12. 38. or came to them from other nations, and by imbracing the Jewish religion, became one body, with the people of God] from the heaver of thy sky, unto the drawer of thy water ; [that is, even the very meanest and poorest sort of people.]

12 To passe over into the covenant of the LORD thy God, and into his curse : [That is, that curse of the covenant,

venant, wherewith they cursed themselves, in the oath which they took in the presence of God, if they should not keep the promises of obedience. See Nehem. 10. 29.] which [wit, covenant] the LORD thy God maketh with thee this day :

13 That he may establish thee to day for a people unto himself, [That is, establish thee for a people, that may be his, and may appertain to him as his peculiar treasure, to enjoy the blessing of his covenant ; and to serve him, Compare above chap. 7. on verse 6. and 28. 9.] and that he may be unto thee a God, [See Genes. 17. on verse 7.] according as he hath spoken unto thee, and according as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob,

14 Neither with you only do I make this covenant, and this curse : [See above verse 12.]

15 But with him, that standeth here this day before the face of the LORD our God : and with him, that is not here with us this day. [That is, with you that are here present, and (as I declared unto Abraham long ago) with your seed, with your posterity, which are not yet born, and in time to come might say that this covenant doth not concern them. Compare Acts 2. 39.]

16 For ye know, how we dwelt in the land of Egypt : and how we passed through the midst of the nations, which ye passed through.

17 And ye have seen their abominations, and their dung Gods [See Levit. 26. on verse 30.] wood and stone, silver and gold, which were with them.

18 Left [there] should be among you a man, or woman, or family, whiche, that turneth away his heart this day from the LORD our God, to [and] serve the Gods of these nations : left [there] should be among you, a root, that teacheth gall and wormwood : [Or, poison, a venomous herb : that is, such an heart, that bringeth forth fruits, that are abominable in the sight of God, and will prove bitter to a man in the end, and be as deadly poison to him. See further Psal. 69. on verse 22.]

19 And if come to passe, when he [To wit, he that is concerned to the root in the former verse] heareth the words of this curse [i. e. see above verse 12.] that he blesse himself in his heart : [that is, despite the curse, which he heareth, in his heart, and on the contrary count himself happy by himself, promise him success and prosperity, although he condemn God and his word] saying ; I shall have peace, although I walk after the well-living [Or, imagination, speculation, thought. Oth. hardiness. See Jerem. 3. on verse 17.] of mine heart ; to add the drunkenness to the thirsty. [Or, to add moistening to the thirsty. This seemeth to have been a proverb taken from dry grounds, that must be moistened ; so doth this man endeavour to augment and increase sin, which he as it were thirsteth after, to satiate his lust to the full ; or, from drunkards, who being of their own accord prone to drinking, do yet besides seek and use means to make themselves stark drunk and mad. So doth the wicked and ungodly wretch, who being wicked already enough, encourage himself still, to grow more wicked, to heap one sin upon another, and being become as it were insensible without consideration to go on from evil to worse. Compare Job. 34. 7. Math. 12. 43. 44. 45. Ezech. 4. 19. Heb. 8. 8. 2. Pet. 2. 20. Some understand by the drunken, or, abundantly moistened ground, the worship of the true God, who is a fountain of life ; and by the thirsty, the worship of idols, being as cisterns that hold no water, Jerem. 2. 13.]

20 The LORD will not pardon him, but the LORDS anger and jealousy shall then smoke against that man, and all the curse, that is written in this book shall lie upon him : and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil, [That is, unto punishment, mischief and destruction] of all the tribes of Israel : according to all the curses of

the covenant, that are written in the book of this law.

22 Then the succeeding generation, your children, that shall rise up after you, and the stranger, that shall come out of far lands, shall say : [The consequence of these words is v. 24] when they shall see the plagues of this land, and the sicknesses, thereof wherby the LORD hath afflicted it,

23 That the whole land thereof is brimstone, and salt of burning : [That is, which burneth the ground. Oth. that the whole land thereof is burned (with) brimstone, which hath not been [born, nor hath brought forth any fruit, neither hath any herb grown therein] like the overthrow of Sodom, and Gomorra, Adama, and Zebolim, which the LORD overthrew in his anger, and in his wrath : [the meaning is, that this land by Gods just curse was most wonderfully defaced and spoiled, as in time past, Sodom, Gomorra, &c. were]

24 And all nations shall say ; wherefore hath the LORD done thus unto this land ? what is the kindling of this great anger ? [That is, wher doth it signifie ? or what meaneth it ? what is the cause of it ? &c. ?]

25 Then they shall say ; because they have forsaken the covenant of the LORD, the God of their fathers, which he had made with them, when he brought them forth out of the land of Egypt ;

26 And they went, and served other Gods, and bowed themselves before them ; Gods, who had not known them, [As the true God knoweth those, that be his, with the knowledge of acceptance, or, of approbation, and taketh care for them, Psal. 1. 6. 2 Tim. 2. 19. &c.] and of which none had imparted any thing unto them : [That is, had done, or would do any good unto them. Oth. whom he (namely the LORD,) had not imparted unto them. [to wit, to be served by them as Gods. Compare above chap. 4. 19.]

27 Therefore the anger of the LORD was kindled against this land : to bring upon it all this curse that is written in this book.

28 And the LORD plucked them forth out of their land, in anger, and in wrath, and in great indignation : and he cast them away into another land ; as it is this day. [These words (as also the former) pertain to the answer, that was then to be given to the nations upon their question.]

29 The secret things are for the LORD our God, but the revealed (things) are for us, and for our children for ever, that we may do all the words of this law. [Mosef having spoken, and being yet to speak, of many great, and also future things, in this verse restraineth the curiosity and avid nicty of searching further into things that are hidden in the counsell of God, and chargeth the people to abide and continue within the bounds of Gods revealed word, to search it out, to believe it, and to live according to it.]

CHAP. XXX.

A promise of the gracious deliverance, and conversion of the Jews, with an intimation of the cause and original of saving conversion, and the blessing that followeth thereupon, verse 1, &c. A commendation of the glorious revelation of the word of God, 11. A proposal of offering of life and death, with a earnest persuation and exhortation to chuse life and the blessing, 15.

Moreover it shall come to passe, when all these things shall be come upon thee, this blessing, or this curse [First the blessing on obedience, and then the curse on disobedience : so that thou shalt have had experience of both] which I have set before thee ; [Heb. have given before thy face : as above chap. 11. 26. and below verse 15. 19.] then thou shalt take them again to thine heart,

heart, [Heb. cause them to return to, or, into thine heart.] Compare above chap. 4. vers 19, 30, &c. There ye have a like prophesie, as is set down here, and in the following words. Oth thou shalt have taken them again to heart] among all the nations, whither the LORD thy God hath driven thee :

2 And thou shalt return unto the LORD thy God, [Oth, and thou shalt have returned &c.] and be obedient unto his voice, according to all that I command thee this day : thou and thy children, with all thine heart, and with all thy soul,

3 And the LORD thy God shall turn thy captivity, [That is, cause the multitude of thy captivities to return : [Psa 69, 19. Ezech. 34. Oth, then shall the LORD, &c.] and have compassion upon thee : and he shall gather thee again [Heb. and he shall return, and shall gather thee ; that is, he shall gather thee again, or, he shall return with his grace and mercy, and gather thee again] from all the nations, whither the LORD thy God had scattered thee :

4 Though thy driven ones were at the end of heaven, [Compare above chap. 4, on vers 34.] from thence will the LORD thy God gather thee, and from thence will he take thee.

5 And the LORD thy God will bring thee into the land, which thy fathers possessed hereditarily, and thou shalt possess it hereditarily, and he will do thee good, and will multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed : [That is, he will enlighten thee by the power of his Spirit, purge and make thee fit for his service. Compare above chap. 10, on v. 16. where God commandeth them to do that which he here promitteth to work in them, that they shall be able to do it. See also above chap. 29, 4. for that the covenant of grace established in Christ, is related here] to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. [Heb. for thy lifes sake]

7 And the LORD thy God will lay all those curses upon thine enemies, and upon thine haters which persecuted thee.

8 Thou then shalt return, and be obedient unto the voice of the LORD : and thou shalt do all his commandments which I command thee this day,

9 And the LORD thy God will make thee to abound in all the work of thine hand, in the fruit of thy womb, and in the fruit of thy beasts, and in the fruit of thy land, for good : for the LORD will return to rejoice over thee for good, [That is, will again rejoice, to do thee good, as Jerem. 32. 41.] according as he rejoiced over thy fathers :

10 When thou shalt be obedient unto the voice of the LORD thy God, keeping his commandments, and his statutes which are written in this book of the law : when thou shalt turn unto the LORD thy God, with all thine heart, and with all thy soul :

11 For this is the commandment, which I command thee this day, that thou shalt not be hid from the LORD thy God, who is hidden from thee [Oth, too high, too wonderful for thee. See Deut. 17. 8. Prou. 30. 18. Jerem. 32. 17. Compare Rom. 10. 6, 7, 8. where the Apostle applyeth this text to the doctrine and grace of the Gospel, without, which a man cannot understand the commandments of God, might much less live acceptably to God according to them. Compare above chap. 29. 4. with the answer, there] neither is it for off.

12 It is not in heaven : that thou shouldst say, Who shall ascend up for us to heaven, to fetch it to us, [Heb. to take it down for us, to take it, and bring it unto us. See above chap. 10. 5. and so in the following v.] and to cause us to hear it, that we may do it,

13 Nor is it beyond the sea : that thou shouldst say, Who shall go over the sea for us, to fetch it for us, that we may hear it, that we may do it]

14 For this word is very nigh unto thee, in thy mouth, and in thine heart, that thou mayest do it. [As if Moses had said : Thou hast no excuse to plead ignorance for thy self, seeing this word is fully declared unto thee, and thou hast it daily in thy mouth, and understandest sufficiently what the LORD requirith of thee. Compare below chap. 31, on vers 19, wherewith these words do further agree. See Rom. 10. 8.]

15 Behold, I have set before thee this day life, and good : and death, and evil. [Life, with all manner of blessings, if thou art obedient : death with my curse ; if thou art disobedient ; as the following verses declare.]

16 For I command thee this day, to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgements, [See above chap. 5, on vers 31.] that thou mayest live and multiply, and the LORD thy God will bless thee in the land whither thou goest to inherit it.

17 But if thine heart shall turn away, and thou wilt not hear, and thou shalt be driven to bow thy self before other Gods, and to serve them :

18 Then I denounce unto you this day, that ye shall surely perish : [Heb. perishing perish] ye shall not prolong (you) dayes upon the land, whither thou goest over the Jordan, to enter into it, to possess it hereditarily.

19 I take heaven and earth to witness against you this day, [See above chap. 4, on vers 26.] I have set before you [Heb. given before your face] life and death, blessing and cursing : chuse then life, that thou mayest live, thou and thy seed :

20 Loving the LORD thy God, being obedient to his voice, and cleaving unto him, for be it thy life, and the length of thy dayes : [That is, that giveth thee life, maintaineth, and prolongeth it. Compare Acts. 17, 25, 28.] that thou mayst abide in the land, which the LORD swore unto thy fathers : to Abraham to Isaac, and to Jacob to give them.

CHAP. XXXI.

Moses telleth the people that he shall soon die and not come into the land of Canaan, promising that God would bring them into it by Joshua, and by him subdue their enemies, verse 1. &c. He encourageh and comforteth Joshua 7. writeth and delivereth this book of the law unto the Priests, Levites, and Elders, with a charge to read it every seven years before all the people 9. God putteth Joshua into his office 14. and foretelleth unto Moses, and Joshua the disobedience and backsliding of the people, together with the future judgements, 61. entreateth Moses to a song for admonition and conviction of the people, and to teach them the same, 19. Moses chargeh the Levites to lay up this book of the law beside the Ark of the covenant 24. commandeth all the people to assemble together, to hear the Song, 28.

After that Moses went and spake these words unto all Israel,

2 And said unto them ; I am an hundred and twenty years old, [Heb. a son of an hundred and twenty years,] this day, I shall not be able any more to go on, and come in, [That is, to execute mine office among you, as I have done heretofore. See Numb. 27. 16, 17, and Compare above chap. 28. 6.] besides the LORD hath said unto me, Thou shalt not go over this Jordan. [See Numb. 27. 12. above chap. 3. 26.]

3 The LORD thy God, he will go over before thy face, he will destroy these nations from before thy face, that ye may hereditarily possess them : [To wit, the nations, that

that is, their lands : as above chap. 9. 1. and elsewhere] ye shall be that go over before thy face, according as the LORD hath spoken.

4 And the LORD shall do unto them, according as he hath sworn to thy fathers, to give them the land of Canaan, which he swore unto thy fathers, to give them : as he hath sworn to thy fathers, to give them : as he hath sworn to thy fathers, to give them :

5 Now when the LORD shall have given them up before thy face, [See above chap. 7. on vers 8.] then ye shall do unto them, according to all (or, every) commandment, which I command you. [I. e. thou shalt utterly ban them. See above chap. 7. 1, 2.]

6 Besong and of good courage, fear not, nor be afraid of their face : for it is the LORD thy God that doth go with thee, he will not fail thee, nor forsake thee. [This promise is applied to all believers, Heb. 13. 5.]

7 And Moses called Joshua, and said unto him before the eyes of all Israel, Be strong, and of good courage ; for thou shalt go into with this people into the land, which the LORD hath sworn unto thy fathers, to give them : and thou shalt cause them to inherit it.

8 Now the LORD is he, that goeth before thy face, he will be with thee, he will not fail thee, nor forsake thee : fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the Priests, the sons of Levi, [Compare above chap. 17, 18.] which bare the ark of the covenant of the LORD : [Compare below vers 25, and Numb. 4. on vers 15.] and unto all the Elders of Israel.

10 And Moses commanded them, saying : At the end of the seven years, at the settime of the year of release [See above chap. 15, 13, &c.] at the feast of Leaf-husb [See above chap. 16. 13, &c. Levit. 23. 34. &c.]

11 When all Israel shall come to appear before the face of the LORD thy God, in the place which he shall have chosen : thou, To wit, the Priest, with the Priests and Levites, &c. that stand by] shall proclaim this law before all Israel, before their ears : [See an example, Neh. 8. 1, 5, 7, 8.]

12 Gather the people together [Or, gathering, &c.] The meaning is, that this was to be done at the end of every seven years] men, and women, and children, and thy straggers, that are within thy gates : [That is, cities, dwelling-places] that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.

13 And that their children, that have not known it, [Or, And had not experience thereof, or, been acquainted therewith : that is, have not seen all my wonders and miracles, as ye have seen them] may hear and learn to fear the LORD your God : all the dayes that ye live in the land, whither ye are going over the Jordan, to inherit it.

14 And the LORD said unto Moses ; Behold, thy dayes are come nigh, for so die : [That is, thy dying day is come] call Joshua and present your selves in the tent of the congregation, that I may give him a charge : So Moses went, and Joshua, and they presented themselves in the Tent of the congregation.

15 Then the LORD appeared in the Tent, in the pillar of cloud : [Out of which God was wont to walk with Moses. See Exod. 33. 9. Psa. 99. 7.] and the pillar of cloud stood over the door of the tent.

16 And the LORD said unto Moses, Behold, thou shalt sleep [Or, lie down, to wit, to sleep.] Thus death is called a sleep, because the bodies rest until the time of awaking, or raising up. Psa. 13. 4. and 76. 6. Dan. 12. 2. Psa. 11. 11. 1 Thess. 4. 13, 14. 1 Pet. 3. 4.] with thy fathers : and this people will rise up, and go away from thee, as they did of old : [See Exod. 34. on vers 15, and Levit. 20. on vers 9.] the strangers of the land, [Heb. of the land : That is, of the Canaanites, that were changed from God and his people, serving strange Gods]

whither they go in the midst thereof, [meaning the lands, or the strange Canaanitic inhabitants thereof] and they will forsake me, and make void my Covenants, which I have made with them. [To wit, the people] and so in the sequel continually, although the singular and plural number be intermixed together.]

17 Thine mine anger shall kindle against them at that day, and I will forsake them, and hide my face from them. [That is, withdraw my blessing and help, whereby I was wont to manifest my gracious presence from them. And so in the following vers.] that they may be for meat, [Heb. for to eat : that is, may be torn and devoured by enemies, as by wilde beasts. Compare above chap. 7. on vers 16. Ezech. 34. 5, 8, 10, and 35. 12.] and many evils, [That is, mischiefs, miseries, afflictions ; and so in the sequel] and distresses shall hit them : [To wit, the people as above, and in the sequel] they shall say in that day, have not these evils hit [Heb. found : and so vers 11.] me, because our God is not in the midst of us : [as above chap. 1. 42.]

18 I will then altogether hide [Heb. hiding hide] my face in that day, for all the evil which they shall have done : for they have turned unto other gods.

19 And now write this song [Which is recorded in the following chapter ; being put by God into the form of a song, that the people might the better learn and remember it] for you, and teach it the children of Israel, put it in their mouth : [That is, cause them to understand it aright, to get it by heart, and to be able to sing it, and so to have it daily in their mouths. Compare Exo 15. 4, 5. 2 Sam. 14. 3, &c.] that this song may be a witness for me against the children of Israel, that is, may be a memoriall of all my faithful admonitions, and may convince them of the justness of my punishment when they shall be rebellious.]

20 For I will bring in this (people) into the Land, which I swore unto thy fathers, flowing with milk and honey, and they shall eat and be satisfied, and wax fat, then will they turn unto other gods, and serve them, and they will provoke and disdain my Covenant.

21 And it shall come to passe, when many evils and distresses shall hit them, [To wit, the people, as above and below] then shall this song answer as a witness before their face : for it shall not be forgotten out of the mouth of their seed, because I know their imagination, [the imagination of their hearts, see Genesis 6. 5.] which they make this day, before I bring them into the Land which I swore. [To give them]

22 Moses then wrote this song the same day, and he taught it to the children of Israel.

23 And he [To wit, the LORD] gave Joshua the son of Nun, a charge, and said ; Be strong and of good courage. [Compare Job 1. 6.] for thou shalt bring the children of Israel into the Land which I swore unto them, and I will be with thee.

24 And it came to passe when Moses had made an end of writing the words of this Law, [This is to be understood not only of the Tables of the ten Commandments and of this song, but also of the whole Exposition of the Law, as it is contained in these Books of Moses] in a book, thus they were finished :

25 Then Moses commanded the Levites that bare the Ark of the Covenant of the LORD, saying :

26 Take this book of the Law, and put it at the side of the Ark of the Covenant of the LORD your God : [That is, in the Holy of Holies, to signify the Dignitie and Divinitie of this Book. The two Tables of the Covenant lay in the Ark, and this Book [that the Ark might not be opened] lay without, at the side of the Ark. This Book was found in the dayes of King Josias, 2 Kings 22. 8.] that it may be there for a witness against thee. [not only the Levites, but also all the people]

27 For I know thy rebellion, and thine hard neck : [Compare

is at hand, and the things that shall befall them, [Or, that are prepared for them] make haste.

36 For the LORD will do right unto his people, and it shall prevail him [See Gen. 6. on verse 6.] concerning his servants: it is for shall see that the hand [that is, all Power, all his Peoples strength and ability] is gone, and that he that is shut up and left, is nothing [Or, that there is none shut up, nor left, This seemeth to have been a proverb signifying the utmost distress and desolation. Compare 1 Kings 14. 10. and 21. 21. and especially, 2 Kings 14. 26. The meaning is, that they were at a non-plus, both those that hid themselves in Cities, upon hope of escaping, or were shut up and starved in prison by any one through pity or favour, and also those that in any wide field were let go or fled away, conceiving that none would think of them any more, that they feared to be quite left and forgotten of the enemy. When it is come thus far, then, as if he should say, will God send help and deliverance from Heaven.]

37 Then he shall say: Where are their [To wit, the enemies'] Gods: is the Rock in whom they trusted?

38 The fat of whose slain-offerings they did eat, the Wine of whose drink-offering they drank: [Others, which did eat the fat of their slain-offerings, and drank the Wine of their drink-offerings, let them rise up and help you, that there may be bidding for you, [Or, an bidding place for you: or, that there may be protection of, or, for you.]

39 See now, that I, I, am HE, and (there is) no God with me: [Compare above Chap. 4. 35. Habab 45. 5. 8. 22.] I kill and make alive, [See 1 Samuel 2. 6.] I smite [Or, wounde, thrust throw] and I heal; and there is none that delivereth out of mine hand.

40 For I will lift up mine hand to Heaven: [That is, I will swear: God speaketh thus after the manner of men: this manner of action was usual in swearing, see Genesis 14. on verse 22.] and I will say: I live for ever. [By Swearing by my self; see Hebrews 6. 13.]

41 If I whet my glittering sword [Hebr. the lightning, or shining glittering of my sword,] and mine hand take hold on judgement; then I will cause the vengeance to returne upon mine adversaries, and reward mine haters.

42 I will make mine arrows [See above on verse 23.] drunk with blood, and my sword shall cut flesh with the blood of the slain, and of the captive [Hebr. of the captive] from the head, there shall be vengeance of the enemy: that is, from above, beginning at the head. others, from the beginning shall the vengeance, or wrongs of the enemy be: that is, I will revenge all at once, wherein the enemy hath offended from the beginning.]

43 Shout for joy ye Heathen (with) his People; [Meaning the Jewes, see Romane 15. 10.] for he will avenge the blood of his servants: [Compare Revel. 19. 2.] and he shall cause the vengeance to return upon his adversaries, and reconcile his Land (and) his people: [to wit, unto himself] by grace freely, for the Messiah's sake.]

44 And Moses came and spake all the words of this Song before the ears of the people: he and Hoshea, [That is, Joshua] the son of Nun.

45 Now when Moses had made an end of speaking all these words unto all Israel;

46 Then he said unto them: 3 Set your hearts unto all the words, which I testify among you this day, that ye may command them your children, that they may observe to do all the words of this Law.

47 For that is not a vain [Or, idle] word for you, [the meaning is, this word is not to be vain and empty, or

poor, that it would not be worth your labour to minde it in the highest degree:] but it is thy life: and through this Word you shall prolong (your) dayes, in the land whither ye go over the Jordan to inherit it.

48 After that the LORD spake unto Moses thus some day, saying:

49 Get up into the mountain Abarim, (that is the mount Nebo, which is in the land of Moab, which is over against Jericho) [or in the sight of Jericho] and behold the Land of Canaan, which I will give unto the children of Israel for a possession; [See Numbers 27. 12.]

50 And die upon that mountain, whither thou shalt go up, and be gathered unto thy people: [See Gen 15. 15. on verse 15.] according as thy brother Aaron did in mount Hor, and was gathered unto his people, [See Numbers 27. 13. and 33. 8.]

51 Because ye trespassed against me, in the midst of the children of Israel, at the water of Meribah in the wilderness of Zin: because ye halloved me not in the midst of the children of Israel: [That is, ye did not at that time publicly show before the people such offence in me, and for my glory, as did become you to do, See further, Lev. 10. on v. 3.]

52 For thou shalt see that Land over against (thee) but not enter in thither, unto the Land, which I will give unto the children of Israel.

CHAP. XXXIII.

Moses blest the twelve Tribes of Israel before his death, and foretold what shall befall every Tribe.

Now this is the blessing, [See Genesis 27. on verse 4.] wherewith Moses blest the man of God, [that is, the Prophet, speaking by the motion or insinuation of the Holy Ghost, 2 Peter 1. 21. See further of this Title Judges 13. on verse 6.] I blest the children of Israel before his death.

2 He said then, The LORD came from Sinai, and rose up from Seir unto them, he appeared (shining from mount Paran, [Of Seir, and Paran, see Genesis 14. on verse 6. and above chapter 1. 1.] and came with ten thousands of Saints: [Hebr. of Holiness, or Sanctitie; meaning millions of Holy Angels, whose head the Sonne of God is. See Act 7. 53. Galatians 3. 19. and compare Psalm 68. 18. Daniel 7. 10. etc.] at his right hand was a fiery Law [Hebr. a fire of the Law. Meaning that great fire, out of the middle wherof the Law was uttered to the People; see above chapter 4. 11. 12. 33. 36. and 5. 22. 23. 24. 25. 26. and Exod. 19. 16. 18. others, thither, to wit, the holy Angels had a fire of the Law] for them. [to wit, the Israelites. Moses seemeth here to compare the apparitions and manifestations of God (made to Israel in his time) to the Sunnes race, which breaketh forth by little and little, and riseth higher and higher by Degrees, and giveth more and more light, until at last it bringeth forth the bright and clean noon-day light: Even to the Lord first gave his Law on mount Sinai, Exod. 19. and 20. Then he gave water out of the Rock, and at mount Seir, or the mountain of the Edomites, the brazen Serpent, which together with the Manna were Types of Christ) to be set up, Numbers 20. and 28. 1. Corin. 10. 4. John 3. 14. Lastly, he published his Law most gloriously by Moses in the Land of the Moabites, and revealed that Propheticall Song, and this blessing before his People: appeareth in this whole Book. Compare chap. 3. 3. 4. etc.]

3 Tea, he loveth the people, [Meaning the Tribes of Israel, as Judges 5. 14. and below verse 19. etc.] all his Saints are in thy hand; [That is, thou lookest upon them, provide

provide for them, and keep. fit them;] Moses here speaketh unto God: [They shall be set in the midst between thy feet;] [Or, let them be set, &c. to wit, as Disciples or Scholars at the feet of thy Master, see 2 Kings 2. on verse 3. and 4. on verse 38. Acts 2. 2. 3.] every one shall receive of thy words. [That which may tend to his instruction and salvation.]

4 Moses commanded us the Law, in our inheritance, which will be as dear and precious unto the people of God, as an inheritance is to a man of Jacobs Congregation. [The Congregation that descended from Labo.]

5 And he was King [Giving Lawes, and governing the People as a King. The word King is also taken for a Prince or Ruler, Gen. 19. 3. and 46. 25. see the Annot. there] in Iehurim; [See above chap. 32. on v. 15.] where the heads of the people, together with the Tribes of Israel, are gathered together.

6 Let Reuben live, and not die, and let his men be (in) number. [Or, let them (not) be few in number; that is, great in number; 3oth. although his people be few in number.]

7 And this is of Iuda; [That is, this is the blessing of Iuda; under whom Sion is likewise comprehended, as having his Land dispersed among Iuda, and going forth to warre with him; see Iosua 19. 1. Iudges 1. 3. 1 Chronicles 14. 24.] which be [namely] Moses and I in the sequel] said, Dear LORD, the voice of Iuda, [when they pray unto thee for victory] and bring him again unto his people; let cause him to have the victorie, and to returne late home unto those that be his; let his hands be justified for him, [give him sufficient strength to stand against his enemies] and be thou an help (to him) against [Hebr. from] his enemies; [that is to assist him and deliver him from his enemies.]

8 As it of Levi he said Thumim and Urim he with the man, [Moses] speaketh here, as also in the following verses, unto God. Of Urim and Thumim; see Exodus 28. 30. for sapphire; and to wit, the high Priest, who was a man of God, and in the favour of God; 3oth. thy well-love, thy bountifull courteous, gracious one;] whom thou didst reape in Massis, with whom thou didst strive at the waters of Meriba; [see the History, Numbers 20.]

9 If by [Namely, Levi] said unto his father, and to his mother; [see him not;] that is, I pity or spare them not: when God commandeth me to do it; this relateth to the History mentioned Exodus 32. 26. etc.] and who knew not his brethren, and regarded [Hebr. knew] not his father; for they observed thy Word, and kept thy Covenant.

10 They shall teach Jacobs judgements, and Israels Law: they shall fly incense before thy nose, [Spoken of God after the manner of men; that is before thee, who art in a special manner present with the Ark of the Covenant, which was in the most Holy place, behinde the golden Altar of Incense stood] and that which shall be consumed [with fire as burnt-offerings and some other offerings] upon thine Altar. [of burnt-offering.]

11 Bless LORD his power, [Or, his Holse; that is, Holse, the Levites being distinguished in their ranks for several Offices. See Numbers chapter 4.] and let the work of his hands be well-pleasing unto thee: smite thow the Lains. [Or, smite, thrust throw, &c. that is, break their power in pieces; compare Psalm 18. 39.] of those that rise up against him, and thine hand, that they rise not up again; [Or, as soon as they rise up.]

12 And of Benjamin he said; The beloved of the LORD [This hath respect to the tender love of Jacob toward Benjamin, wherunto without doubt Jacob was moved by God; see thereof Genesis 42. 36. 38. and 43. 6. 14. and 44. 20. 22. 29. etc.] he shall dwell in Iftic by him: [that is, by the LORD; as Ben-

jamin dwelt formerly by his father Jacob] he shall cover [Or, protect, defend] him all the day long, and shall dwell between his shoulders. [The LORD shall dwell between Benjamin's shoulders: that is in Jerusalem, the chief Citie of his possession; Thus Jerusalem is compared to the head standing between the shoulders, and Benjamin's land to the body.]

13 An of Joseph he said; Bless'd of the LORD be his Land, from the most excellent (things) of Heaven, [Meaning the most excellent fruits, which by reason of the rain of heaven (that is, of the Aire) do spring forth and grow. See Genesis 49. 25.] from the Dew, and from the Deep, [that is, the deep waters; see Gen. 49. on v. 25.] that hath breath.

14 And from the most excellent revenues of the Sun, [Hebr. from the east excellent of the revenues of the Sunne; and in the sequel. This is the fairest fruits which by the heat and warmth of the Sunne come forth and ripen.] and from the most excellent putting forth of the Moon, [which the Moon in divers months putteth forth, or thrusteth forth, in that the moylethence the earth.]

15 And from the most excellent (things) of the ancient mountains [Hebr. mountains of antiquity] and from the most excellent things of the everlasting hills [Hebr. of Eternitie; that is, which have been from the beginning of the world; see Genesis 49. 26. Hebr. from the head of the hills, &c. that is, the principallst, chiefest, as Exodus 30. 23. understand the fair wholesome Herbs, fruits of Trees, Vines, the fair Olive and Figge-trees, that grow most pleasantly on the mountains and hills.]

16 And from the most excellent (things) of the earth, and of the founteyn thereof, and (from) the good will of him, [Or, and (this) by] the good will of God: being the Fountain of this blessing; that dwell in the bush: [that appeared to Moses in the bush, Exodus 3. 2.] let (the blessing) come upon the head of Joseph, [that is, Josephs posteritie] and upon the top of the head of him that was separated: [from his brethren] [see Gen. 48. 22. and 49. on v. 26.]

17 He hath the glory of the first-born of his Oxen; [That is, he is fair strong and nimble, as the first-born of one of his Oxen] and his horns are the horns of the Unicorn; [See Numbers 23. 22. and 24. 8. the similitude of horns is often used in Scripture, to signify power, strength and defence, glory, honour, dignitie, pride, exaltation, also firmesse and long continuance for a thing; see 1 Samuel 2. 1. 2 Samuel 22. 3. Job 16. 15. Psalm 22. 21. and 75. 4. 5. 11. and 89. 17. 24. and 92. 10. and 112. 9. and 132. 7. and 148. 14. Terent. 48. 25. Lamentations 2. 3. 17. Ezech. 29. 21. and 24. 21. Mich. 4. 12. Luke 1. 69. etc.] with them be shall pish the people together to the ends of the land. [Or, of the world] Now these are the ten thousand, [that is, these houses of Josephs posteritie, etc.] of Ephraim, and these are the thousands of Manasseh. [Ephraim is counted greater than Manasseh, because the birth-right was translated upon him by Jacob; see Genesis 48. 14. 17. 18. 19.]

18 And of Zebulon he said; Rejoyce Zebulon, in thy going out: [That is, because of thy navigation, and traffique, whereby thou shalt get riches; see Genesis 49. 13. 16. 19. 21. Matthew 4. 15.] and Issachar in thy Cottages; [that is, in thy trading about Castell, for which the Huts or Tents served; see Gen. 4. 20. and compare Gen. 49. 14. 15.]

19 They shall call the people unto the mountain, [That is, they shall, being moved by the blessing of God, be zealous to invite and stirre up by their example the other Tribes, as dwelling far from thence, to go along with them unto mount Zion, to the service of God. Some do also understand, that by the means of Navigation, they

they should invite the Heathen to the true Religion; *there they shall offer offerings of righteousness* 3 [that is, the lawful offerings, or thank offerings, which they do owe according to right] *for they shall lack the abundance of the Seas*, [that is, those wares and riches which are brought from beyond Sea] *and the covered hidden things* [meaning all manner of costly things, as gold, precious stones, &c. which are wont to be locked up and hid; they are carried and transported by Sea and Land as we say] *of the Land*; [that is, of the Sea, whose shores and bottom are full of sand; or the costly things, which by reason of shipwrecks are commonly hid in great abundance in the bottom of the Sea, and are sometimes cast out upon the shore, or else fished and taken up]

20 *And of Gad be said, Blessed*; [That is, thanked, praised; see Gen. 14. on verse 20.] *be he, that maketh room for Gad*: [namely, God, who gave the Gadites room by Joseph the Gileadite, when they were also driven by the Amorites; see Judg. 11. compare Genesis 49. 19. Psalm 4. 2. &c.] *he dwelleth as an old Lion*, [bold and undaunted, marching forth out of his Troup like a Lion, to subdue his enemies; see the accomplishment, 1 Chron. 5. 19, 20, 21, 22.] *and heareth the arm, yea, also the crown of the head.*

21 *And he provided of the first for himself*: [He looked out in the beginning for a fit dwelling place for himself or his] *33* that is, of the first place, that he met with; to wit, Gilead, Num. 32. 1. &c. which also was granted them by Moses the Law-giver, Numbers 32. 33. &c. and there the Gadites according to their office, and Moses content or yielding, left their wives children, and catch under Gods protection in certain fenced Cities, going forth armed with the rest of the Israelites, to execute Gods judgements against the Canaanites; see Num. 32. 15, 17, &c. and above, chap. 4. 16, 18, 19, 20.] *because he was there covered* [in the portion of the Law-giver: therefore he came with the heads of the people, he executed the justice of the LORD, and his judgements with Israel.]

22 *And of Dan be said, Dan is a young Lion*: [Nimble and courageous against the enemies] *he shall leap forth* [as] *from Balaan*, [hence is gathered that there were many and strong Lions there. Compare Judg. 14. 5. Of Balaan, see above chap. 32. on v. 14.]

23 *And of Naphthali be said*: O Naphthali, be satisfied with the good will, and full with the blessing of the LORD: [With gifts, which come from the favour and blessing of God] *possesse hereditary, the West*, [Heb. the Sea; because the midland Sea lay on the West-side of Canaan. See Genesis 12. on verse 8.] *and the South.*

24 *And of Aser be said*: Let Aser be blessed with sons: [Oth. above the (other) sonnes, that is, his brethren; or, blessed, that is, thanked and praised; of (the) other sons: as those that shall partake of the fruitfulness of his land] *let him be acceptable to his brethren, and let him dip his foot in Oyle*. [Compare Genesis 49. 20. and Job 29. 6.]

25 *Iron and Copper shall be (under) thy shoes*: [Oth. be thy shutting up: meaning the mountain, wherein these metals should be found. Heb. (let) Iron and Copper (be) thy shoe. The meaning is, Iron and Copper shall be in thy earth under thy feet. Compare above chapter 8. 9. Oth. thy bar shall be Iron and Copper: that is, thy land shall be shut in and kept as with Iron and Copper bars] *and thy strength* [Oth. fame] *as thy days*. [The meaning is, as long as thou shalt be a Nation, thou shalt be strong, mighty, or famous, by reason of thy strength or power. Thine old age shall be as thy youth.]

26 *There is none like unto God, O Jeshurun*: [O, there is none like unto the God of Jeshurun; of Jeshurun see above, chap. 32. 15.] *who rideth upon the heaven for thy be,* [upon the heaven, that is upon the Aire,

from whence he sendeth help unto his people against their enemies, whom he from thence smiteth, and destroyeth with terrible comets of hail, lightning and thunder. See an excellent Exposition hereof, Psalm 18. from verse 7. to verse 20.] *and with his highness* 3 [that is, with his high and glorious workings] *upon the uppermost* [or, thinnest] *clouds*, [which are engendered in the uppermost part of the Aire.]

27 *The everlasting God* 3 [The Hebrew word rendered here *everlasting*, being used of creatures, significth that which was in former times of old, or, from the beginning of the world, as above verse 15. but being used of God, it likewise significth Eternitie, or, He that was before all time. Heb. God of Eternitie] *be a habitation unto thee*; [that is, an high place wherein thou mayst live quietly, and in safety] *and underneath, everlasting Armistines of God shall help and protect thee on the Earth beneath* and let him drive away the enemy before thy face, and let him say, Destroy (them.)

28 *Israel then shall dwell in quiet alone*, (and) *Jacob* *his eye shall be upon a Land of Corn and new wine*: [That is, Jacobs posteritie shall dwell in peace, behold the fruitfulness of their land with their eyes, and take delight in it. Oth. the fount in of Jacob, that is, a lasting Spring and flood of all kinds of blessings be among the people of Israel, that is sprung from Jacob, &c.] *yea, his Heaven shall drop with dew.*

29 *Happi art thou, O Israel*: *Who is like unto thee? thou art a people redeemed by the LORD, the shield of thy help*, [Oth. thy shield of help, that is, thy helping shield; as Psalm 2. 6. the mountain of my Holyness, that is, my Holy mountain] *who is a sword of thy highness*: [who fighteth for thee to lift thee up on high] *therefore thine enemies shall secretly subject themselves unto thee*, [shall be forced to submit unto thee though they have no real intention in it, or do it not from the heart; see 2 Sam. 22. on verse 45. Psalm 18. 45. and compare Psalm 66. 3. and 81. 16.] *and thou shalt tread upon their high places*; [see above chapter 32. on verse 13.]

CHAP. XXXIV.

Moses went up into mount Nebo, from whence God looked him [see the Land of Promise, verse 1, &c. Moses being yet lustie and in health, died there, is buried of God, and Lamented by Israel, 5. Joshua is convinced, but Moses much more, 9.]

When Moses went up from the plains of Moab unto the mountain of Nebo, Lying (as some Mops do shew) at the South side of Pisga, close by the City of Nebo, built up by the Reubenites, Num. 32. 38. Compare above chapter 32. 49. Moses by revelation from God knowing afore hand that he was to die there, went very willingly to his dying place] to the top [Heb. the head] of Pisga, [this was a very high mountain, lying close to Nebo, which was much lower, serving as an ascent to the top of Pisga] *which is over against Jericho*; and shewed him all the land of Gilead; [see Gen. 31. on verse 21. and Num. 32. 1, 19, &c.] *unto Dan*; [lying in the North-end of Canaan, formerly called Leischem, or Laïs, taken by the Tribe of Dan, and by them so called, Jos. 19. 47. Judg. 18. 29. This chapter (according to the opinion of most Interpreters) was written after Moses death by some other man of God (whether Jesus, Eleazar, or some other) by speciall revelation or instinct of the Holy Ghost. Without that, the Author of this Chapter (as also the Apostle Jude, who relateth somewhat from hence in his Epistle) could not know these things which passed between God and Moses alone.]

2 *And at Naphthali*, [That is the land of Naphthali] and

and the Land of Ephraim, and Manasse: and all the Land of Iuda, unto the hinnaß. See. [See above chapter 11. on verse 24.]

3 *And the South, and the plain of the valley of Jericho, the Palm-city*, [So called, because many Palm-trees grew in the valley of Jericho, as also Balm, for which this Citie was famous, and had the Name Jericho, because of the good or sweet smell; see likewise Judges 1. 16. 2 Chron. 28. 15.] *unto Zary*, [see Gen. 19. v. 20.]

4 *And the LORD said unto him* 3 *This is the Land which I swore unto Abraham, unto Isaac and unto Jacob, saying I will give it unto thy seed*: [See Gen. 12. 7. and 13. 5. and 15. 18. and 26. 4. and 28. 13.] *I have caused thee to see it with thine eyes, but thou shalt not go over, (over the Jordan) thither.*

5 *So Moses the servant of the LORD, died there, in the Land of Moab, according to the mouth* [That is, word, saying, or ordinance] *of the LORD.*

6 *And he* [To wit, the LORD] *buried him in a valley, in the Land of Moab, over against Beth-Peor* 3 [See above chap. 3. on v. 29.] *and no man hath known his sepulchre*; [that is, the place where the LORD had buried him; see the Epistle of Jude, verse 9. This double life God would have to be, for to prevent all occasion of superstition or idolatry (whereunto that people was much inclined) as on the contrary the Devil would fain have discovered it] *unto this day*. [from these words it appeareth plainly, that this chapter was written after Moses death]

7 *Now Moses was an hundred and twentie years old*, [Heb. a son of an hundred and twentie years] *when he*

died: *his eye was not grown dim, and his strength* [that is, vigour, lustines, youthfulness, Heb. properly greenness] *as a similitude taken from green herbs that are full of sap, and abounding with juice and moisture; 3 notwithstanding this, God made him die even while he was yet lusty and strong] was not decayed*. [Heb. sted away. Compare Jos. 14. 10, 11.]

8 *And the children of Israel wept for Moses in the plains of Moab thirrie dayes*: [Compare Gen. 50. 3, 10. and Num. 20. 29.] *and the dayes of weeping, and mourning for Moses were ended.*

9 *Now Josua, the son of Nun, was full of the Spirit of Wisdom*, [That is, of the gift of wisdom, which the Holy Ghost had wrought in him for the executing of such an office] *for Moses had laid his hands upon him*; [Heb. properly, had leant with his hands upon him, see above Num. 27. on v. 18. likewise Genes. 48. on v. 10.] *so the children of Israel hearkened unto him, and did according to the LORD had commanded Moses.*

10 *And there arose unto a Prophet more in Israel, like unto Moses; whom the LORD had known*, [Oth. who had known the LORD] *from face to face*: [see above ch. 5. on v. 4. and Exod. 33. 11. Num. 12. 8.]

11 *In all the tokens, and the wonders, whereunto the LORD had sent him to do them in the Land of Egypt, to Pharaoh, and to all his servants, and to all his land*:

12 *And in all that strong hands*, [That is, the works of the Divine power. Compare above chapter 4. on v. 34.] *and in all that great terror*; [that is, terrible, miraculous acts] *which Moses* [that is, God, by the hand or Ministry of Moses] *did before the eyes of all Israel.*

The end of the fifth Book of MOSES called DEUTERONOMIE.

JOSUA.



THE BOOK OF JOSUA.

The Argument of this Book.

IN this BOOK are rehearsed the wonderfull works of the Lord, which, to demonstrate the truth and faithfulness of his Promises, he did since the death of Moses to wit, how he brought the children of Israel into the promised Land of Canaan, leading them on drye foot thorow Jordan, and delivering into their hands all the Kings of the Canaanites, with their Lands and Cities; which Josua divided among nine Tribes and an half: The Cities of Refuge, together with thos, Cities which the Levites were to inhabit, are also appointed. Lastlly, in this BOOK is related the death of Josua, when he was an hundred and ten years old, having set before the Israelites the curse of God, if they should depart from the Covenant which the Lord had made with them. Josua was both in name and in office a speciall Type of our Lord JESUS CHRIST, who bringeth the faithfull into the true place of rest; to wit, that Heavenly Canaan, Heb. 4. 8, &c. This History containeth the time of somewhat more then seventeen years, and beareth the name of Josua, because therein is treated of his famous Acts: By whom this Historie was penned, is doubtfull and uncertain. Some conceive that it was penned by a Prophet, who lived some few year after. It may fitly be divided into three parts: for in the twelve first Chapters are mentioned the exceeding great victories, which Josua, by the strength and power of God, obtained. In the second part, to wit, from Chapter 13. to Chapter 22. is treated of the dividing of the Land among the Tribes. In the third part is described, the disparting, or sending away of the two Tribes and an half: As also the strict and serious charge of Josua unto the people of Israel. And lastly, the decease of Josua, and of Eleazar.

JOSUA.



JOSUA.

CHAP. I.

God commandeth Josua to lead the people unto the Land of Canan, verse 1, &c. whose borders are mentioned. 4. God commandeth Josua by speciall promises, 5. and exhorteth him to diligent consideration of his Law. 7. Josua committeth the people to prepare themselves for the journey and passage over Jordan, 10. and exhorteth the Reubenites, Gadites, and the half Tribe of Manasse to march, because of the promise which they had made unto Moses, 12. which they are ready to do, 16. All the Tribes promise to obey Josua, 17.

thou mayest observe to do according to all that is written in it, for then shalt thou make thy wayes prosperous, and then shalt thou deal understandingly.

9 Have not I commanded it thee? be strong and courageous, be not affrighted, neither be dismayed: for the LORD thy God is with thee where ever thou goest.

10 Then Josua commanded the Officers of the people, saying:

11 Pass thorow the midds of the Camp, and command the people saying, Prepare vittuals for your selves: for within three dayes ye shall passe over this Jordan, that you may go in to inherit the land which the LORD your God giveth you to inherit.

12 And Josua spake unto the Reubenites and Gadites, and the half Tribe of Manasse, saying:

13 Remember the word which Moses the servant of the LORD commanded you, saying: the LORD your God giveth you rest, and be giveth you this land; [viz. where they were at this time, on this side Jordan, see Num. 32. 33.]

14 Your wives, your little children, and your cattell remain in the Land, which Moses gave you on this side Jordan, but ye shall goe before the face of your brethren armed, [See Exodus 13. on v. 18.] all the mightie men of valour. [intimating, that all those who out of these Tribes were to goe forth upon this service, were to be choice men, stout and valiant souldiers well armed] and shall help them.

15 Untill the LORD give your brethren rest, as (he hath given) you, and that they likewise hereditarily possess the Land which the LORD your God giveth them: then ye shall returne unto the Land of your inheritance, and shall hereditarily possess it, which Moses the servant of the LORD gave you on this side Jordan, toward the Sun-rising.

16 Then answered they Josua, [viz. all the Tribes, or the Officers in their names, submitting themselves thus unto the government of Josua] saying; whatsoever thou hast commanded us we will do, and where ever thou shalt send us we will go.

17 As in all things we have hearkned unto Moses, so will we hearken unto thee: onely the LORD thy God be with thee as he was with Moses. [This is a wish or desire, whereby these Tribes with prospective unto Josua, in the administration of the Office which he had taken upon him; looking upon that which God had promised him, verse 5. But others conceive it to be a stipulation or condition, promising to obey him, in case the LORD should be with him, as he was with Moses.]

18 Every man that shall rebel against thy mouth, [i.e. command] and shall not hearken to thy words in all things, which thou shalt command him, the same shall be put to death; onely be strong and courageous.

NOW it came to pass after the death of Moses the servant of the LORD, that the LORD spake unto Josua the son of Nun, Moses his servant, saying:

2 My servant Moses is dead: therefore arise now, go over this Jordan, [This is the greatest River of the land of Canaan: it runneth along the promised Land, and endeth in the dead Sea, or Lake called Lacus Asphaltites; and about this River did John the Baptist first administer the Baptisme, Mark 1. 5. and our Saviour Jesus Christ was also baptized in it, Math. 3. 13.] thou and all this people, unto the Land, which I gave unto them, the children of Israel. [i.e. promised long ago to give, but now put in full and actual possession.]

3 Every place wherere the sole of your foot shall tread, have I given unto you; according as I spake unto Moses.

4 From the wilderness [viz. the wilderness Sin, Exodus 16.] and this Libanon, [this is the tallest and greatest mountain in Syria, beginning from about Zidon and reaching till near Damascus] even unto the great river, the river Phrath, [this was the border towards the East] all the Land of the Hethites, and even unto the great Sea, (toward the) going down of the Sun shall be your border.

5 No man shall be able to subsist before thy face all the dayes of thy life, according as I have been with Moses, will I be with thee; I will not fail thee, nor will I forsake thee.

6 Be strong and courageous; for thou shalt cause thy own people hereditarily to possess that land which I have sworn unto their fathers to give them.

7 Onely be strong and very courageous, that thou mayest observe to do according to all the Law which Moses my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest deal understandingly where ever thou shalt go.

8 Let not the Book of this Law depart out of thy mouth; [i.e. let thy heart be filled with the word and knowledge of God, that thy mouth may overflow therewith, see Math. 12. 34.] but meditate therein day and night, that

CHAP. II.

Jofua fendeth two men to fpeic out the land of Canaan and Jericho, verfe 1, &c. whom the King of that City caueh to be fought after, 2. but Rachab bideth them, 4. and craftily deceiveth the Kings meffengers, 5. and relateth the great idyl mayenne of the coepse of that city, and of the land, declaring that the fume came from God, 9. she requesteth that the Ifraclites would fave her and her fathers houfe alive, 12. which the fpeic promife upon oath, yet with condition, 14. After that they return unto Jofua, 23. and bring him good tidings 24.

Now Jofua the fon of Nun had fent from Sitim [Situate in the land of the Moabites , where the Ititachas had tranfgreffed in committing fornication and idolatry with Baai-Poor, Numb. 25. 1.] two men, to fpeic secretly, [Heb. ficantly ; i. e. he had not acquainted the people therewith, as Mofeh had done, when he fent out the twelve men, Num. 13. 2. and 33. 49.] Jofua; Go your wayes, viewe the Land of Jericho : [Jericho was afterward allotted to the tribe of Benjamin : diftant about 150. furlongs from Jerufalem, and about 60 from Jordan : this is the firft city which the Ititachas let upon by force : It was fenced or placed in a pleasant fruitful countrey, where many palm-trees grew, whence it was called the palm-city, Deut. 34. 3. Jofua. 1. 16. and 2 Chron. 28. 15.] They then went, and came unto the houfe of a woman, a harlot, [Oth. of a woman, who was an harlot. The Hebrew word fignifieth alfo an houffe ; but 3 Heb. 11. 31. and 3 Rem. 2. 25. Rachab is exprefly called an harlot] and they lodged there.

2 Then it was told the King of Jericho, faying: Behold, this night are come hither two men from the children of Ifrael, to feareh out this land.

3 Wherefore the King of Jericho fent unto Rachab, faying: Bring forth the men that are come to thee, for they are come to feareh out all the land.

4 But that woman had taken both thofe men, and fhe had hid them, [Heb. had hid him; viz. each of them] and fald thus: [Oth. and the fald, it is right] There came men unto me, but I know not whence they were.

5 And it came to paffe, when the gate fhould be fure, when it was dark, that thofe men went forth; whether thofe men are gone, I know not; purfue quickly after them, for ye fhall overtake them.

6 But fhe had caufed them to go up into the roof: and fhe had hid them among the ftalks of flax, [Heb. in the flax of the wool, thus raw flax; which is not cleared from its ftalks, feems to be called. There be thofe who conceive, that by the flax of the wool is meant cotton, which by the Greekes is called Ξυλιον; and Ξυλιον; wheretof abundance is found in Syria and Affyria] which by her were pla. ced on the roof.

7 Thofe men now purfued after them on the way of Jordan, unto the forries. [Underftand here the forries, or ferries, where they are wont to paffe over the Jordan; that there their paffage over might be ftopped] and the gate was fhut, [viz. the City-gate, that thofe spies, if they were yet in the city, might not feape away] after they were gone forth that purfued after them.

8 Now before they were laid down, fhe went up to them upon the roof.

9 And fhe fpake unto thefe men, I know that the LORD hath given you this land, and that your terror is fallen upon us, [i. e. the terror becaufe of you, or for you take] and that all the inhabitants of the land are melted before your face.

10 For we have heard that the LORD dried up the waters of the Red-Sea before your face, when ye went

forth out of Egypt, and what ye did unto the two Kings of the Amorites, Sihon and Og, who were on the other fide of Jordan, whom ye bannet. [or devoted to deftrudion.]

11 When we heard it, our heart melted, [i. e. we fainted and loft all our courage. See this manner of fpeaking likewife, Jof. 5. 1. and 7. 5. Deut. 1. 28. and 20. 8. Jfa. 13. 7. Ezech. 21. 14. Numb. 2. 12. 37.] neither did there remain any more courage in any man becaufe of your prefence: for the LORD your God is a God in the heaven above, and on the earth beneath.

12 Now then, fwear unto me [i. pruy] by the LORD, becaufe I have fweard; in dand; unto you: that ye likewife will fhew kindneffe unto my fathers houfe: [i. e. I kinned. See Jof. 23. 25.] and give me a true token,

13 That ye will fave alive my father and my mother, as alfo my brethren, and my fifter, with all that they have; and that ye will deliver our faldes from their hand, [i. e. our perfon.]

14 Then fald thofe men unto her, Let our foule be to die for you, [i. e. we will fpare and protect both you and yours, although it fhould coft us our life] if ye difcover not their our bufineffe. [i. e. e. thofe, or any of thine] It fhall fhew thee, when the LORD giveth us this land, that we will fhew [Heb. do] kindneffe and juftifidreffe unto thee.

15 Then fhe let them down by a cord through the window: for her houfe was upon the city wall, and fhe drcd upon the wall.

16 And fhe fald unto them, Get up to the mountain, feck praedventure the purfuers meet you, and hide your felves there three dayes, untill the purfuers fhall be returned, and afterward go your way.

17 Alfo thofe men fald unto her: we fhall be guiltleffe [i. e. free. So likewife, verfe 20.] of this thy oath [i. e. of the oath whereby thou haft engaged us] which thou haft caufed us to fwear.

18 Behold, when we come into the land, thou fhalt tie this line of carles thred to the window, whereby thou fhalt have let us down, and thou fhalt gather unto thee into the houfe, thy father, and thy mother, and thy brethren and the whole houfehold of thy father.

19 So fhall it be, that whofoever fhall goe forth out of the doors of thy houfe, let his blood be upon his head, [i. e. let him be guilty of it himfelf, if his blood be there] and he fhall be guiltleffe, but whofoever fhall be with thee in the houfe, his blood be upon our head, if any hand fhall be againft him.

20 But if thou fhalt make knowne this our bufineffe, then art thou fhall be guiltleffe of this thy oath, which thou haft made us fwear.

21 Then fhe fald, Bee it fo according to your words: then fhe let them go, and they departed, and fhe tied the carles-line to the window.

22 They then went their way, and came up into the mountain, and abode there three dayes, untill the purfuers were returned: for the purfuers had foughr them all the way, [viz. towards Jordan, but they foughr them not upon the mountain, where the spies lay clofe] but not found them.

23 So thofe two men returned, [i. e. they came again into their right way, from which they were departed, that they might not fall into the hands of thofe that purfued after them] and defcended from the mountain, and paffed over, [to wit, over Jordan] and came to Jofua the fon of Nun, and they related unto him whifoever had befallen them. [Heb. whifoever had found them.]

24 And they fald unto Jofua, Affuredly the LORD hath given us this land into our hands, for even all the inhabitants of the land are melted before our face.

CHAP. III.

Jofua with the Ifraclites being departed from Sitim, cometh to Jordan, v. 1. &c. the officers give direction when, and in what manner the people and the priefts fhould march, 2. Jofua cometh forth and encourageth the people, declaring the wonderfull work which the LORD fhould do before their eyes, 9. drying up Jordan, untill the ark and all the people fhould have paffed over it on drie-foot: 13.

Jofua then rofe early in the morning, and they journeyed from Sitim, and came unto Jordan, he and all the children of Ifrael: and they over-nighted there before they marched over.

2 And it came to paffe, that the Officers at the end of three dayes, [Underftand the end of the three dayes, wheretof is fpoken above chap. 1. 11. & fee concerning this manner of fpeaking, Deut. 15. 1.] went thorow the midji of the Camp:

3 And charged the people, faying: when ye fee the Ark of the covenant of the LORD your God, and the Levitical Priefts [i. e. who were all of the tribe of Levi but all that were of the tribe, were not Priefts] bearing the fame, do you likewife remove from your place, and follow after it.

4 Yet fo that there be fpace between you, and between it about two thoufand elle (or cubits) in meafure, and approach not unto it, that ye may know that way which ye fhall go, for ye fhall not that way yesterday (and) here yesterday. [i. e. heretofore. See Genef. 31. 2.]

5 Jofua fald [viz. before 3 or had fald] alfo unto the people, hallow your felves: [O! hallowing, fee Exod. 19. 10. Levit. 20. 7. Num. 11. 18. Jof. 7. 13. and 1 Sam. 16. 5.] for to morrow the LORD will do wonders in the midji of you. [See below v. 15. &c.]

6 Likewife Jofua fpake unto the Priefts, faying, Take up the ark of the covenant, and paffe over before the face of the people: Then they rooke up the Ark of the covenant, and they went before the face of the people.

7 For the LORD had fald unto Jofua, This day will I begin to magnifie thee [i. e. being thee in repute & esteem by this miracle which I will do, whereby the people of Ifrael fhall know that I have made thee the head over them, and that by thy miniftiry I will bring them into the land of Canaan:] before the eyes of all Ifrael: that they may know that I will be with thee, even as I have been with Mofeh.

8 Then thou fhalt command the Priefts, who bear the Ark of the covenant, faying: when ye are come unto the brink of the water of Jordan, ftand ftill in Jordan.

9 Then Jofua fald unto the children of Ifrael, Draw near hither, and hear the words of the LORD your God.

10 Moreover, Jofua fald, hereby [To wit, by this miracle, which is related, verfe 13.] ye fhall acknowledge that the living God is in the midji of you, [Oth. that God is living in the midji of us] and that he will wholly drive out before your face the Canaanites, and the Hittites, and the Hivites, and the Perazites, and the Girgites, and the Amorites, and the Jebufites.

11 Behold the ark of the covenant of the Lord of all the earth, [Oth. the Ark of the covenant] (yet) the Lord of the whole earth. Compare Micah. 4. 13. 2. Ich. 4. 14. and 6. 5.] paffeth thorow before your face into Jordan.

12 Now then take ye into your felves twelve men out of the tribes of Ifrael, [viz. to offer that which is mentioned, below chap. 4. 23. &c.] out of every tribe a man. [Heb. one man, one man out of one tribe.]

13 For it fhall come to paffe, affoon as the foles of the feet of the Priefts who bear the Ark of the LORD, the

Lord of all the earth, fhall reft in the waters of Jordan, that the waters of Jordan fhall be cut off. [Intimating, that the water which defcended from above fhould ftand ftill, the other fhould run down,] (to wit) the waters which came down from above, and they fhall remain ftanding upon one heap.

14 And it came to paffe when the people removed out of their tents, to paffe over Jordan, that the priefts did bear the Ark of the covenant be fore the face of the people.

15 And when they that bare the Ark were come unto Jordan, and the feet of the Priefts that bare the Ark were dift in the utmost (part) of the water (Jordan now was full all the dayes of harveft) i. e. it was wont to be full at this time, that is his nature, and fo was it likewife alfo at this time] [Oth. above. See above chap. 4. 18.] all his banks:]

16 The waters which came down from above, flood: they rofe up upon a heap, very far off from the cite Adam [This city is placed in fome Maps on the caft-fide of Jordan over againft Gilgal] which (Heb.) on the fide of Jordan, [a place ftuate South-wards from Adam on the caft fide of Jordan. See of two other Zarthans, 1 Kings. 4. 12. and 7. 46.] and thofe that came down toward the Sea of the plain (to wit) the falt Sea, [Heb. the fea of falt, fee Gen. 14. 5.] they paffed away, they were cut off: [Intimating, that the lowmoff waters with a fpeedy current ftraight-way defcended, and emptied themfelves or were fwallowed in the falt-fea, that the people of God might walk on drie foote in the bottom of the River,] then the people paffed over, right againft Jericho.

17 But the Priefts that bare the Ark of the covenant of the LORD, ftood firm on the drie (ground) in the midji of Jordan: and all Ifrael went over upon the drie (ground) untill all the people had made an end to paffe thorow Jordan.

CHAP. IV.

God commandeth to carry twelve ftones out of Jordan, in remembrance that the Ifraclites had paffed thorow the fame on drie foot, verfe 1. &c. Jofua orders it to be done fo, 4. The children of Ifrael perform it, 8. Jofua alfo ftretch up twelve ftones for a memoriall in the midji of Jordan, 9. The order which the people and the Priefts kept in paffing through Jordan, 10. The Reubenites, Gadites, and the half tribe of Manffeb march armed before them, 12. God magnifieth Jofua in the fight of the Ifraclites, 14. The Priefts are commanded to come up to Jordan with the Ark, 15. The waters of Jordan return to their place, 18. The time of this paffage, 19. Twelve ftones are fet up at Gilgal, 20. To what purpofe, 21.

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Now it came to paffe, when all the people had made an end to paffe over Jordan, that the LORD fpake unto Jofua, [Further declaring the charge which he had given him, above chap. 3. v. 12.] faying:

2 Take ye to your felves twelve men out of the people, out of every tribe one man [Heb. one man, one man out of the tribe, as verfe 5.]

3 And command them, faying: Take up for your felves, hence out of the midji of Jordan, out of the ftanding place of the feet of the Priefts, and prepare twelve ftones, and bring them over with you, and place them in the night-camp [To wit, Gilgal, as appeareth below verfe 19. 20.] where you fhall overnighr (or lodge) this night.

4 Jofua then called thofe twelve men whom he had caufed to be appointed of the children of Ifrael, out of every tribe one man,

5 And Jofua fald unto them: Paffe over before the Ark of the LORD your God, into the midji of Jordan and take up to you every one a ftone upon his fhoulder, as

according to the number of the tribes of the children of Israel.

6 That this may be a token [i. e. a memorial. v. 7. it is called a memorial] among you: when your children shall ask to morrow [see Gen. 30. v. 37. Exod. 12. v. 14. Deut. 6. 20.] saying: what are these stones to you? [i. e. to what purpose serve these stones? or, what do they signify? to likewise, v. 21. see Exod. 12. 26.]

7 Then ye shall say unto them: Because the waters of Jordan were cut off [i. e. divided, see chap. 3. v. 16.] before the Ark of the covenant of the LORD when it marched thow Jordan, the waters of Jordan were cut off, therefore these stones shall be for a memorial unto the children of Israel for ever. [see Gen. 13. on verse 15.]

8 Now the children of Israel did so, according as Joshua had commanded, and they took up twelve stones out of the midst of Jordan, according as the LORD had spoken unto Joshua, according to the number of the tribes of the children of Israel: and they brought them over with them unto the night-camp, [see above v. 3.] and placed them there.

9 Joshua also set up twelve stones in the midst of Jordan, at the standing place of the feet of the Priests that bare the Ark of the covenant: and they are there unto this day.

10 Now the Priests that bare the Ark, stood in the midst of Jordan, until every thing was fulfilled, which the LORD had commanded Joshua to declare unto the people, according to all that Moses had commanded Joshua: [see Num. 27. 21.] and the people passed, and they passed over.

11 And it came to passe, when all the people had made an end to passe over, then the Ark of the LORD passed over, and the priests before the face of the people. [i. e. in the view of all the people.]

12 And the children of Reuben and the children of Gad, together with the half tribe of Manasseh, marched abroad before the face of the children of Israel: [To wit, before the other tribes of the children of Israel. See chap. 1. 14.] according as Moses had spoken unto them.

13 About forty thousand men, well prepared men of war, marched before the LORD [i. e. before the LORD, who did manifest himself upon the Ark of the covenant. See Num. 32. 21.] unto battell, to the plain fields of Jericho.

14 The same day did the LORD magnifie Joshua before the eyes of all Israel: and they feared him: even as they had feared Moses, all the dayes of his life.

15 The LORD now spake unto Joshua, [i. e. had said and so also verse 17.] saying:

16 Command the Priests that bear the Ark of the testimony, that they come up out of Jordan.

17 Then Joshua commanded the Priests, saying: Come up out of Jordan.

18 And it came to passe, when the Priests, who bare the Ark of the covenant of the LORD, were gone up out of the midst of Jordan, (and) the soles of the Priests feet were drawn off upon the dry (ground,) that the waters of Jordan returned into their place, and went as yesterday (and) ye yesterday on all his [Jordan's] banks.

19 Now the people were come up out of Jordan on the tenth day of the first month: And they camped themselves at Gilgal, [v. 13. in the place which Joshua afterward called Gilgal, below chap. 5. 9.] on the east-side of Jericho.

20 And Joshua set up twelve stones in Gilgal, which they had taken out of Jordan.

21 And he spake unto the children of Israel, saying: When your children shall ask their fathers to morrow, saying, What are these stones?

22 Then ye shall tell your children, saying: In the dry (ground) did Israel [i. e. the posterity of

Israel, or, Jacob] passe thow this Jordan.

23 For the LORD caused the waters of Jordan to be dried up before your faces, until ye were passed thow it: even as the LORD your God did unto the Red-sea, which he caused to be dried up before our face, until we [v. 1. Caleb, and your fathers] were gone thow it.

24 That all the people of the earth might know the hand of the LORD, that it is strong: [Oth. for it is strong] that ye might fear the LORD your God all dayes. [Heb. all the dayes.]

CHAP. V.

All the Kings of the Amorites, and of the Canaanites are sorely affrighted, bearing of the drying up of Jordan, and of the Israelites passage thow it, v. 1. &c. The males of the Israelites born in the wilderness, are circumcised by the command of God 2. where they likewise celebrate the passover, to The Manna ceased, after they had eaten of the corn of the land, 12. CHRIST, the Prince of the people appeareth unto Joshua in the form or shape of a man of war, 13.

And it came to passe, when all the Kings of the Amorites, which (were) on this side of Jordan westward, [i. e. inhabiting the West part, in the land of Canaan] and all the Kings of the Canaanites, which (were) by the Sea, heard that the LORD had dried up the waters of Jordan before the face of the children of Israel, until we were passed it: Their hearts melted, [i. e. they fainted:] see chap. 2. 9, 24.] there was no more courage in them, before the face of the children of Israel.

2 At that time the LORD spake unto Joshua, Make thee stone-knives, [Oth. sharp knives. Heb. swords, or knives of rocks, as Exod. 4. 25.] and circumcise again [Heb. return circumcise; i. e. circumcise again, an Hebrew manner of speaking, see Num. 11. 0. v. 4. Hab. 8. 7. Ezech. 8. 6.] The circumcising was first enjoined unto Abraham and his seed, and was afterward continued till in Egypt, where these who were come out of Egypt were also circumcised: but for as much as circumcising was not administered unto those that were born in the wilderness, therefore the same is here again by Gods command re-assumed: the children of Israel the second time.

3 Then Joshua made him stone-knives, and circumcised the children of Israel, [v. 13. those, who as yet were not circumcised, which were those that were born in the wilderness:] upon the hill of foreskins. [Ibom keep the Hebrew word *Arlovlus* in the text, which lignifieth foreskins, because the foreskins of the children of Israel were there circumcised.]

4 Now this was the cause wherefore Joshua circumcised them: all the people that went out of Egypt, the males, all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 For all the people that came out thence were circumcised, but all the people that were born in the wilderness by the way, after they came forth out of Egypt, (then) they [To wit, the Parents] had not circumcised. [This was omitted, either through negligence and heedlessness, or because they knew not the precise time when they were to march; and it would be very troublesome, if ye doubt: lets prove exceeding dangerous to those that were but newly circumcised, immediately to march upon it.]

6 For the children of Israel marvelled forty years in the wilderness, till all the people of the men of war, that were gone out of Egypt, who had not obeyed the voice of the LORD, were consumed: to whom the LORD had sworn

sworn, that he would not let them see the land, which the LORD had sworn unto their fathers to give us, a land flowing with milk and honey.

7 But he [v. 13. the Lord God] hath put their sons in their flesh, these did Joshua circumcise, because they had the foreskins, for they had not circumcised them by the way.

8 And it came to passe, when they had made an end of circumcising all the people, that they abode in their place in the camp, until they were healed, [Heb. until they lived, as Num. 21. 8.]

9 Moreover, the LORD spake unto Joshua, This day have I called you the reproach of Egypt [So he calleth the foreskin, which the Israelites had left on their children, herein rather following the example of the uncircumcised Egyptians, than the command of God. See Jerem. 9. 25, 26. Some understand by the reproach of Egypt, the reproach, or aspersion, which the Egyptians would have cast upon God and his people, if they should have been excluded out of the land of Canaan: See Deut. 9. 26.] [from] you: [Heb from upon] you s. i. e. which lay upon you: therefore the name of the place was called Gilgal, [i. e. rolling, rolling away, because by circumcising the shame or reproach of the Israelites was as it were rolled away] unto this day. [v. 13. keepeth the name, or that place bareth this name.]

10 While the children of Israel lay encamped at Gilgal, they kept the passover [Heb. they made, &c.] The celebrating of the passover was likewise in the wilderness, save in the second year after their going out of Egypt: in the month of the year, 9. 1.] on the fourteenth day of the same month [v. 13. on the fourteenth day of the first month of the year, as appeareth, Jos. 4. 19.] in the evening, on the plain fields of Jericho.

11 And they did eat of the last yeares corn of the land, the second day of the Passover, unleavened-bread, and parched eares, even the same day.

12 And the Manna ceased the next day, after they had eaten of the last yeares corn of the land, and the children of Israel had no more manna, but they did eat of the revenue of the land of Canaan, the self-same year.

13 Moreover, it came to passe when Joshua was by Jericho, that he lift up his eyes, and looked, there stood a man over against him, [This was the Lord Christ in the shape of a man, as may be gathered from chap. 6. 2.] which had a drawn sword in his hand: [v. 13. thereby to encourage Joshua, giving him to understand, that he would be with him, and fight on his side against the Canaanites, and caule him to have the victory.] And Joshua went into him, and said, art thou ours, or our enemies?

14 And he said, No, [i. e. I belong not to your enemies] but I am the Prince of the host of the LORD, [v. 13. Christ, taking care of the camp of the Israelites, which are the Lords people.] I am now come: then Joshua fell on his face to the earth, and worshipped, [for he knew him to be the true God. If this had been but a created Angel, he would not have suffered himself to be honored thus, as may be seen, Revel. 1. 9. 20. and 22. 6.] and said unto him, what speaketh my Lord unto his servant?

15 Then said the prince of the host of the LORD unto Joshua, Pluck off thy shoes from thy feet, [This God likewise commanded Moses, Exod. 3. 5. see also Mat. 7. 33.] for the place whereon thou standest, is holy: [Heb. holiness]. Wherefore was this place holy? because the Lord had hallowed it by his special presence. see Exod. 3. 5. and the annotat. there.] and Joshua did so.

CHAP. VI.

The Lord giveth the city of Jericho into the hand of Joshua verse. 1. &c. yet cauleth first the soldiers, as also the Ark and seven Priests to go round about the city, for se-

ven dayes together, 2. On the seventh day the city is taken, the wall falling down, 20. The Israelites fall in on all sides, and destroy with the sword both men and cattell, 21. Notwithstanding they spare Rahab with all that appertaineth to her, 22. The City and all that is in it, is burnt, except the gold, silver, copper, and iron vessels, 24. Joshua curseth that man, that should build up Jericho again, 26. God is with Joshua, 27.

Now Jericho shut (the gates,) and was shut before the children of Israel, [v. 13. for fear of the children of Israel] there none went forth, neither did any go in there.

2 Then the LORD [Above chap. 5. 13. he is called a man] said unto Joshua, Behold, I have given Jericho into thine hand, with her King, and valiant champions.

3 Then all ye that are men of war, shall go round the city, compassing the city once, thus shall ye do seven dayes together.

4 And seven priests shall bear seven rams-trumpets [i. e. Trumpets made of rams-horns] before the Ark: and on the seventh day ye shall go about the city seven times: and the Priests shall blow with the trumpets.

5 And it shall come to passe, when they blow slowly with the rams-horn, when ye hear with the sound of the trumpet, that all the people shall shout with a great shout, then shall the city-wall [Understand this onely of a part of the wall, for if all the wall had fallen, then must also Rahabs house have fallen, for it stood upon the wall above chap. 2. verse 15.] fall down, [Heb. on its place] and the people shall ascend into it, every man over against his place.

6 Then Joshua the son of Nun called the Priests, and said unto them, Carry the Ark of the covenant: and let seven Priests bear seven rams-trumpets before the Ark of the LORD.

7 And unto the people he said, Passe thow, and go round about this city: and let him that is prepared [i. e. armed] passe on before the Ark of the LORD.

8 And it came to passe, that according as Joshua had spoken unto the people, so the seven Priests went, bearing seven rams-trumpets before the face of the LORD. [See above the annotat. on chap. 4. verse 13. They marched on, and blew with the trumpets: and the Ark of the covenant [i. e. the Ark in which the two tables lay, wherein the covenant was written] of the LORD, followed after them,

9 And he that was ready (armed,) went before the face of the Priests that blew the trumpets: and the reeward followed after the Ark, [See Num. 10. on v. 25.] whilst they went and blew with the trumpets,

10 Now Joshua had commanded the people, saying, ye shall not shout, for ye shall not cause your voice to be heard: neither shall any word be uttered out of your mouth until the day when I shall say unto you, shout, then shall ye shout.

11 And he caused the Ark of the LORD to go round about the city, compassing (the same) once: then came they (again) into the camp, and overnighed in the camp.

12 Afterward Joshua rose early in the morning, and the Priests carried the Ark of the LORD.

13 And the seven Priests bearing the seven rams trumpets before the Ark of the LORD, went on, and blew with the trumpets: and the armed (men) marched before their faces, and the reeward followed after the Ark of the LORD, whilst they went and blew with the trumpets.

14 So they went once round about the city on the second day, and they returned into the camp: thus they did for seven dayes together.

15 And it came to passe on the seventh day, that they

rose up early, by break of day; and they went round about the Citie in the same manner seven times: only on that day they went seven times round about the Citie.

16 And it came to pass at the seventh time when the Priests blew with the Trumpets, that Joshua spake unto the people, Shout, for the LORD hath given you the Citie.

17 Yet this Citie shall be banned (or accursed) to the LORD, [See Dent. 2. 34.] it and all that is in it: only Rachab the harlot shall remain alive, she and all that are with her in the house, because she hid [some read it, well, or, diligently hid] the messengers whom we [viz. I and the Rulers without the peoples notice, above, chap. 2. 1. and 4. 6.] sent out.

18 Only beware of the banned (thing) lest peradventure ye ban yourselves; [i. e. be a cause that ye be destroyed] by taking of the banned (thing) and make the Camp of Israel to be a ban, and trouble the same.

19 But all the silver and gold, and the copper and iron vessels shall be holy unto the LORD: [Hebr. Holiness] they shall come to the treasure of the LORD.

20 Then the people shouted when they [To wit, the seven Priests] blew with the Trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down, and the people ascended into the Citie, every man over against himself, and they took the Citie.

21 And they banned all that was in the citie, i. e. utterly destroyed all, as the manner was to deal with things banned or accursed. See Deuteronomy 2. on verse 34. from the man to the woman, from the child to the aged, and to the Ox and the bull, Cattel, and the Ass, with the edge of the sword. [Hebr. the mouth of the sword.]

22 Now Joshua said unto the two men, the spies of the land, Go into the house of the woman, the harlot, and bring out thence the woman with all that she hath, according as ye swore unto her.

23 Then the young men the spies went in thither, and brought out Rachab, and her father, and her mother, and her brethren, and all that she had, also they brought out all her families; [O generations or kindred, so wit, which were allied to her] and they placed them without the Camp of Israel, [viz. so long time until they were well instructed in the Israelitish religion, and so admitted into the Congregation of God] see Dent. 21. 10.

24 Now they burnt the cite with fire, and all that was therein: only the silver and the gold, together with the copper and Iron vessels, they gave to the treasure of the house of the LORD; [viz. of the Tabernacle] see above v. 19. and Numb. 31. 54.

25 Thus Joshua suffered Rachab the harlot to live, and the family of her father, and all that she had, and she dwelt in the midst of Juda, [Yea, she was married afterward in the Tribe of Juda, unto Salmon the soune of Nabasson, Math. 1. 5.] unto this day: [this argueth not, that Rachab and her posterity, did not likewise after that time dwell among the Israelites] because she hid the messengers which Joshua sent to spy out Jericho.

26 And at the same time Joshua adjured them, [viz. by the inspiration of the Holy Ghost] saying, Cursed be that man before the face of the LORD, that shall rise up, and build this Citie Jericho: he shall lay the foundation thereof in (or, for) his first-born son, [i. e. it shall cost him the life of his first-born son. See the fulfilling hereof in Hieland his sons, 1 Kings 16. 34.] and shall let up the gates thereof in his youngest son.

27 So the LORD was with Joshua, and his banner throughout all the Countrey, [Hebr. was, &c. i. e. they talked of him in all the circumjacent Countreys.]

CHAP. VII.

The wrath of the LORD is kindled against Israel, because Achab had taken of the banned goods, &c. v. 1. Achab dispatched forces to Ai, 2. there thine five Jrachites are slain, 5. Joshua and the eldest of Israel: much afflicted the rest, and do trouble themselves before the LORD, 6. Who discovered unto him the cause of this defeat. 11. And enjughab bin Japhet our by lot the man that had stolen the banned goods, 14. and to burn him in all he had, 15. Achab is found to be the guilty person, 16. He and all his are slain, and burnt, 24.

But the children of Israel [Understand one of the children of Israel, viz. Achab. Compare page 11. on verse 7.] transgressed, by transgressing with the banned (thing): [viz. against the Law of God, touching the banned things] for Achab [1 Chron. 2. 7. he is called Achab, i. e. the troubler] the son of Chabai, the son Zabdai [he is also called Zabdai, 1 Chron. 2. 6.] the son Zerab, of the tribe of Judah, took of the banned (thing) [see above chap. 6. 18. 19.] from the camp of the LORD kindled against the children of Israel. [for one mans time Gm is incited against the whole Congregation of the Israelites. See 7. 1. 2. 10.]

2. When Joshua sent men from Jericho to Ai, [Ai was situated upon a hill three leagues westward from Jericho, in that part of the Land of Canaan, which fell to the Tribe of Benjamin. There was likewise another Ai in the Tribe of Gad, which the Ammonites had taken, against which Jeremias prophesied, chap. 49. 3.] which heb by Beth-aven on the East of Bethel, he spake unto them, saying, Go up and spy out the land: for ye men are spies and spied out Ai.

3. Afterward they returned into Jericho, and said unto him, Let not all the people go up, let go up two thousand men, or about three thousand men let us go to fight Ai, do not tire all the people thither, for they are few.

4. So there went up thither from the people about three thousand men, which did before the face of the men of Ai.

5. And the men of Ai some of them about six and an thirtie men, and pursued them [i. e. before they came unto Sebebam, [This place was first so called from this defeat of the Israelites. Sebebam signifies breakings, or, shewings, because the Israelites Army was there broken and hwen aunder] and found them in a deject: then the heart of the people melted, and it became water.

6. Then Joshua rent his clothes [In token of great grief and anguish of heart, see Gen. 27. 29.] and fell to the earth upon his face before the Ake of the LORD, until the evening, he and the eldest of Israel; and they cast dust upon their head. [this the Israelites were wont to doe in token of sorrow and affliction, 1 Sam. 4. 12. and 2 Sam. 13. 19. Jon. 3. 6. Mich. 1. 10.]

7. And Joshua said, Ah, Lord LORD, wherefore hast thou ever made this people go through Iron, [Hebr. Japhet made paves. Here Joshua seemeth somewhat to flatter Achab through humane frailtie by reason of the damage sustained] to deliver us into the hands of the Amorites; [I understand here under all the seven Nations that possessed the land which the Lord had promised to give unto the Israelites] to destroy us? [for that we had been covenant, and remained on the other side of Jordan.]

8. O LORD! [Hebr. In me Lord, see Gen. 43. on v. 26.] what shall I say, seeing that Israel hath turned the neck before the face of his enemies?

9. When the Canaanites, and all the Inhabitants of the Land shall hear it, they will surround us and destroy our name

name from the earth: What wilt thou then do to thy great Name? [As if he had said, how wilt thou preserve thy great and glorious Names, when the Canaanites shall say that thou hast not now any more the power to defend us, and to subdue them, as thou in times past hast done.]

10. Then the LORD said unto Joshua, Arise: wherefore liest thou thus down upon thy face? [Hebr. properly art thou falling down.]

11. Israel hath sinned [i. e. one among the Israelites, viz. Achab] and have likewise transgressed my covenant, [i. e. my commandments, whereunto they have obliged themselves in the covenant, to observe the same. See above chap. 6. 18.] which I commanded them: and they have also taken of the banned (things) [viz. which I commanded to be banned, chap. 6. 24.] and likewise stolen, [viz. that which ought to have been brought into the Treasury of the Lord, above chap. 6. 19] and likewise lied [Oth. denyed, disvouched] and have likewise lied to me among their staff.

12. Therefore the children of Israel shall not be able to subdue before the face of their enemies, they shall turn the neck before the face of their enemies, for they are in the ban [i. e. they are fallen into the punishment or judgment which I intended to bring those banned nations, because they have transgressed in the banned thing] will be now forward to be more with you, unless you put away the ban [i. e. him that hath deserved to be banned, because he hath transgressed in the thing, so also below 13. 13.] from the midst of you.

13. Arise, hallow the people, [i. e. cause the people to purifie themselves, and to fit themselves unto holiness, by the ceremonies appointed by God, Exod. 19. 10.] and say, hallow you selves against to morrow: for thus saith the LORD the God of Israel, there is a ban in the midst of the Israel, they shall not be able to subdue before the face of their enemies, until you put away the ban out of the midst of you.

14. In the morning therefore shall ye come on according to your word: and it shall come to passe, that the tribe whom the LORD shall have hit [Hebr. caught or taken, viz. by the lot, which the Lord directed or disposed, Prov. 16. 33. See 1 Sam. 14. 41. Jon. 1. 7.] the same shall come on according to the families, and the family which the LORD shall have hit, the same shall come on by households, [Hebr. houses] and the household which the LORD shall have hit, the same shall come on man for man. [Hebr. with man.]

15. And it shall come to passe, that whosoever shall be hit with the ban, [i. e. with the banned thing, or, Attogoods] the same shall be burned with fire, [viz. after that he shall have been stoned to death. See Num. 15. 30. 35. Job, and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath committed folly in Israel.] i. e. a notorious crime, or abomination. Thus the rape of Dina was called, Gen. 34. 7. and the abusing of the Levites wife, Exod. 20. 6.]

16. Then Joshua rose up early in the morning, and caused Israel to come on according to their tribes, and the tribe of Judah was hit.

17. Then he caused the family [i. e. the Tribe, or each family thereof] of Zabdai to come on, he hit the family of Zabdai: when he caused the family of Zabdai to come on man for man, [Hebr. by men] i. e. according to the households of the fathers, head by head, every one as v. 18.] Zabdai was hit.

18. Whose household when he caused to come on man for man, then was hit Achab the son of Chabai, the son of Zerab, of the tribe of Judah.

19. Then Joshua said unto Achab, My son, Give, (I pray) the banner unto the LORD, the God of Israel, and make confession before him: [Hebr. put eye. When Achab confessed his unbelief committed, he gave the honor to God, that he had hit him right, and told me (I pray)

what thou hast done, and hide it not before me. 20. Now Achab answered Joshua, and said, Verily I have sinned against the LORD, the God of Israel, and have done thus and thus: [viz. as the Lord hath spoken, v. 11.]

21. I saw among the prey a beautiful [Hebr. good] slately Babylonish upper garment, [Heb. a cloak of silver. See Gen. 10. v. 10.] and two hundred shekels of Silver; [this is the moiety of the price, for which Abraham bought the double cave of Ephron, 200 common shekels making 50 Ryx-dollars] and a golden tongue (or, wedge) [a long and broad piece of gold, in fashion of a tongue, whatever it was] whose weight was fifty shekels, and I covered it, and took it, and behold, they are hid in the earth in the midst of my tent, and the silver under it, [viz. under the Babylonish garment.]

22. Then Joshua sent messengers thither, who run to the tent; and behold, it lay hid, [viz. the goods, Or the garments:] in his tent, and the silver under it.

23. They then took those things out of the midst of the tent, and they brought them unto Joshua, and to all the children of Israel, and poured them out before the face of the LORD, [i. e. before the Tent of the congregation where the ark (which was the holy place of Gods presence) was: for this whole consecration was made in a general assembly of the people.]

24. Then Joshua, and all that were with him, took Achab, the son of Zerab, [i. e. great grand-child. See v. 1.] and the silver, and the slately upper garment, and the golden tongue, and his sons and his daughters, and his oxen, and his asses, and all that he had, and carried them unto the valley of Achob, [i. e. the valley of trouble, afterwards so called, from this history v. 26.]

25. And Joshua said, thou hast troubled us: [Of the word to trouble, see 1 Kings 18. on v. 17.] the LORD shall this day trouble thee: and all Israel stoned him [viz. Achab; understand hereby also all his, as v. 26] with stones, and they burned them with fire, and they cast them all over with stones.

26. And they raised over him a great heap of stones being unto this day: thus the LORD turned him off from the heat of his wrath: therefore they called [Oth. he called, viz. Joshua] the name of the place, The valley of Achob. [i. e. the valley of trouble, because all the people of Israel were here troubled and grieved for Achabs theft: and because he also was therein troubled by a terrible judgement, v. 25.]

CHAP. VIII.

God putteth new courage into Joshua, and commandeth him to go and beseege Ai, promising him that he shall take it, v. 1. &c. Joshua ingageth Ai, and layeth an ambush against it, and they take it by stratagem and by surprisall, 19. Ai is burned, 20. The King of Ai is taken prisoner, 23. All the inhabitants of the city are put to the sword, 25. and the cattell and other goods are spoiled, 27. Ai is made an heap of stones, 28. The king thereof hanged, 29. Joshua buildeth an Altar unto the Lord, 30. according to Gods command, and offereth thereon, 31. he writeth the Law of Moses in stones, 32. Causeth the same with his blessings and curses to be read before all the people upon the mountains, Gerisim, and Ebal. 33.

Then the LORD said unto Joshua, Fear not, neither be dismayed, take with thee all the people of war, and go thou, march up to Ai, I have given unto thine hand the king of Ai, and his people, and his city, and his land. 2. Thou now shalt do unto Ai and her King according as thou didest unto Tericho and her King, for that he

shall prey for your selves, the prey thereof and the cattell thereof, then put (or lay) thee an ambush against the city, from behind it.

3 Then Iosua arose, and all the people of war, to march up toward Ai: and Iosua chose out thirty thousand men of valour, and sent them forth by night.

4 And commanded them, saying: Behold, ye shall lie in ambush behind the city keep your selves not very far from the city: and be ye all ready.

5 I now and all the people that are with me, will draw neere to the city: and if I shall come to pass, when they shall go out to meet us, even as at the first, that we will see before their face.

6 Let them therefore come out after us till we draw them off from the Citie, for they will say, They see before our faces: as at first, therefore we will see before their faces.

7 Then shall ye rise up out of the ambush, [viz. when ye shall see the token which I will give you: see verse 18.] and ye shall take the Citie: [oth. ye shall expell the Citie:] i.e. the residue of the inhabitants of the Citie [for the LORD your God will deliver it into your hand.]

8 And it shall come to pass, when ye have taken the Citie, that ye shall set the Citie on fire, according to the Word of the LORD, shall ye see, lo, I have commanded it you.

9 So Iosua sent them forth, and they went to the ambush, and they abode between Bethel, and between Ai, toward the West of Ai: but Iosua overnigheted (or lodged) that night in the field of the people.

10 And Iosua rose up early in the morning, and he misteryed the people: [oth. numbered, put them in order, (or, arrayed) them:] and he marched up, he and the Elders of Israel, before the face of the people, to Ai.

11 All the people of War, that were with him, marched up, and they drew near and came over against the Citie: and they camped themselves toward the North of Ai, and there was a valley betwixt him and betwixt Ai.

12 He took likewise about five thousand men: and he placed them for an ambush betwixt Bethel, and betwixt Ai on the West of the Citie.

13 And they put the people, [viz. in order] all the Camp, that was on the North of the Citie, and its ambush [The Hebrew word signifieth properly hee, also, supplanting, or, treading under foot: yet it is also used for craft, deceitfull practices and guits, oth. its smelt end] was on the West of the Citie: and Iosua went the same night into the midst of the valley: [whereof above verse 11.]

14 And it came to pass, when the King of Ai saw (that) when they made haste, and got up early, and the men of the Citie came forth to meet Israel, to battell, he, and his people [i.e. with the greatest part of the people, for all those people still remained in the Citie is manifest verse 16.] at the appointed time, [or, the appointed, or prefixed place] before the plain field: [for he knew not that any one laid an ambush against him from behind the Citie.]

15 Iosua then and all Israel were between before their faces: [This is not to be understood according to the letter, as if any of the Israelites were indeed and in truth beaten by the men of Ai, for then the Israelites would thereby again have lost their courage; but thereby is intimated, that they stumbled, or feigned, that they were afraid, that they should be again limited by those of Ai] and they fled by the way of the wilderness, [oth. before of the wilderness:] viz. in the way of the wilderness, which is between Ai and Jericho: viz. running back to Jericho, from whence they were come.]

16 Therefore all the people that were in the Citie, were called together to pursue after them, and they pursued after Iosua, and were drawn off from the Citie.

17 And there was not a man [viz. that was fit for the

battell:] compare below, verse 24.] left in Ai, nor Bethel, that marched no forth after Israel, and they left the Citie open, and pursued after Israel.

18 Then the LORD said unto Iosua, stretch forth [viz. for a token to those that lie in ambush that they may come forth and march on:] oth. forth, and stretch forth (thy hand) with the spear, or the flag, standard, banner: 3 Compare this act of Iosua with the act of Moses, Exodus 7. 11, 12.] the spear, [see 1 Sam. 17. 6.] was in thine hand, toward Ai, for I will give it into thine hand: 5 Then Iosua stretched forth the spear that was in his hand toward the citie.

19 Then the ambush arose hastily out of their place and ran as soon as he had stretched out his hand, and came unto the Citie, and they took it: 3 and they hastid, and set the citie on fire. [Not all the city, (for then they had likewise been burned) but a part thereof, that the Israelites who made a show as if they had fled seeing the smoke might face about and fall upon the enemy.]

20 When the sun of Ai turned about, they saw, and behold, the smoke of the Citie ascended up to Heaven, and they had no room to flee this way or that way: Heb. in them there were no hands to fly. Hand is taken for room, or place, Numbers 2. 17. Psalm 104. 25. IJa. 22. 18. Nehemiah 7. 4. oth. no power:] for the people that fled to the wilderness turned themselves against those that pursued (them).

21 And when Iosua and all Israel saw, that the ambush had taken the Citie, and that the smoke of the Citie ascended, they turned about and smote the men of Ai.

22 All those of the Citie [viz. who had layen in ambush, and were now entred into the Citie, and had set the same on fire] came against them, [viz. against the Citizens of Ai] so that now they [viz. the Citizens of Ai] were in the midst of the Israelites, those on this, and those on that (side): and they smote the until there remained, nor escaped a remnant among them: [Heb. that there remained none among them, in saving hiser escaping.]

23 But the King of Ai they took alive, and they brought him unto Iosua.

24 And it came to pass, when the Israelites had made an end of slaying all the inhabitants of Ai on the field, in the wilderness, wherein they [viz. the children of Isaac] had chased them, and that they were all fallen by the edge [Heb. the mouth] of the sword, until they were all destroyed, then all Israel turned into Ai, and smote it [viz. those that remained yet in the Citie, as old men, women children, and all that were not gone forth to battell] with the edge of the sword.

25 And it came to pass, that all those that fell that day both men and women, [Heb. from the man to the woman] were twelve thousand, all of their people of Ai.

26 Iosua likewise drew near his hand which he had stretched out with the spear, [See above, v. 18.] This was the token whereby the Israelites might know, when they should cease from waiting or destroying the Citie: [Heb. until he had b. n. n. n. all the inhabitants of Ai. [i.e. he had utterly destroyed and rooted them out.]

27 Only the Israelites plundered for themselves the cattell and the prey of the same Citie, according to the Word of the LORD, which he commanded Iosua.

28 Now Iosua burnt Ai, and put it to an everlasting heap, [Heb. an heap of Erenticite. This signifieth sometimes a long time. Ai was afterwards inhabited by the Beniamites, Neh. 11. 31.] a desolation, [i.e. a desolate place] unto this day.

29 And the King of Ai he hanged on a tree until even-tide: [According to the Law of God, Dent. 21. 22.] and about the going down of the sun, Iosua commanded that they should take his dead body down from the tree, and they threw it as the door of the Citie-gate, and raised thereon a great heap of stones being into this day.

30 Then [viz. after they were come over Jordan, or after they had taken Ai] Iosua built an Altar unto the LORD the God of Israel, upon mount Ebal: [this mount lay by Sichem as may be seen, Judges 9. 6.]

31 According as Moses the servant of the LORD had commanded the children of Israel, according to that which is written in the (Law-) book of Moses, an Altar of whole stones, [i.e. not smoothed or polished with the tools of the Stone-cutters:] over which they had not moved (or stirred) [i.e. with any iron:] and they offered thereon burnt-offerings unto the LORD, they offered also thank-offerings.

32 He wrote also there, upon stones, [These were other stones, then those mentioned, verse 31.] a duplicate [or draught, copy, repetition of the Law] of the Law of Moses [viz. the chiefest points of the Law, or the ten Commandments, or (as some conceive) the blessings and curses, see Dent. 17. on v. 18.] which, [or that, oth. the Law] he wrote before the face of the children of Israel.

33 And all Israel with their Elders, and Officers, and their Judges, stood on this side of the Arke, before the Levitical Priests, that bare the Arke of the Covenant of the LORD, as well strangers as natives, one half thereof over against mount Gerisim, [oth. Gerisim. Both these mountains Gerisim and Ebal are situate in the Tribe of Ephraim, not far from Sichem:] see thereof, Dent. 11. 29. 30. and 27. 12. Iud. 9. v. 7.] and one half thereof over against mount Ebal: 3 as Moses the servant of the LORD had commanded to bless the people of Israel [with all undistand, and to the curse against the transgressors of the Law, see Dent. 27. 11. and 31. 10. &c.] at the first, [or, for the first time. This is added in regard the Law was every seven years to be read before the people.]

34 And afterward he [viz. Iosua, yet by one of the Levites, as Moses commanded Dent. 27. 14.] read aloud all the words of the Law, the blessing and the curse, according to all that is written in the (Law-) book.

35 There was not a word of all that Moses commanded, which Iosua read not aloud before all the Congregation of Israel, and the women, and the little children, and the strangers [Undertand how such kind of strangers, as had embraced and professed the Religion of the Israelites: see above verse 33.] that walked (or were conversant) in the midst of them.

CHAP. IX.

When all the Kings of Canaan heard of Iosua's exploits, they held council together, and concluded with one accord to fight against Israel, verse 1, &c. The Gibeonites feigning that they were come from farre remote Countryes, are saved alive by means of a certain deceitfull covenant which they make with the Israelites, 3. three dayes after their craft is discovered, 16. The agreement nevertheless remaineth firm by reason of the oath, 18. But for a punishment of their deceit, they are made bond-men unto the Israelites, 21.

AND it came to pass, when all the Kings that were on this side of Jordan, [viz. in the land of Canaan, wherein the Israelites at that time were come, as also the Writer or Pen-man of this Book] on the hills, and in the low grounds, & in all havens [oth. shores, roads, sands,] of the great sea, [i.e. the mid-lane sea] over against Libanon, the Hittites, and the Amorites, the Canaanites, the Pherezites, the Hevites, and the Jebusites, [the Gergisites are not here added, probably because they were of small account] heard this:

2 Thus they gathered themselves together to fight against Iosua, and against Israel with one accord. [Heb. with one mouth, i.e. combining with one accord together.]

3 When the inhabitants of Gibeon [This was a great

Citie, Ios. 10. 2. situate in the inheritance of the Tribe of Benjamin, and it was at this time the Metropolis or chief Citie of the Hevites, Ios. 11. 19. in which respect the Gibeonites did likewise appertain to those Nations, which the Lord had commanded to destroy, and with whom they might in no wise make a Covenant without Gods special approbation, Exodus 23. 32. Dent. 7. 2. It was afterwards given to the Phicites for a place of habitation, Ios. 21. 17.] heard what Iosua had done with Jericho, and with Ai:

4 Then did they also deal craftily, [viz. as Balak and others had done before:] or, as the other Canaanitish Kings sought to defend themselves by force of armes, so these endeavoured to save themselves by craft:] and went their ways, and feigned themselves to be Ambassadors, and they took old sacks upon their Ases, and old and rent, and bound up (or patched) [viz. where they were rent:] tattered wine sacks (or bottles.)

5 Also old, and spotted [Oth. mended] shoes, on their feet, and they had old garments upon (them): and all the bread which they journeyed upon was drie (and) mouldie [Heb. properly speckled, spotted.]

6 And they went to Iosua into the Camp at Gilgal: [See Ios. 5. 9.] and they said unto him, and to the men of Israel [Heb. to the men of Israels i.e. to every one among the Israelites. Oth. to the Princes, or chiefest men of Israel:] lo also below, v. 7. and 14.] we are come from a far Country, therefore now make a Covenant with us.

7 Then the men of Israel said unto the Hevites, [i.e. Gibeonites, see below chap. 11. v. 19.] peradventure ye dwelt in the midst of us, [i.e. in this land which is given us of God] how shall we then make a Covenant with you? [this was expressly forbidden to the Israelites Exodus, 23. 32. and Dent. 7. 2.]

8 They then said unto Iosua, We are thy servants: [i.e. we subject our selves unto thy dominion and command, and are willing to receive such terms and conditions as thou shalt please to afford us, yea, though it were to take us thy slaves and bond-men:] then Iosua said unto them, who are ye, and whence come ye?

9 And they said unto him, thy servants [i.e. we] are come from a very far Country, because of the Name of the LORD thy God: [i.e. having heard of the glory of the God of Israel, and of the great and mighty works which he hath done:] for we have heard his name, and all that he did in Egypt.

10 And all that he did to the two Kings of the Amorites, that were on the other side of Jordan, Sihon the king of Hebron, and Og the king of Basan, which (dwelt) at Asoroth.

11 Therefore our Elders, and all the inhabitants of our Country spake to us, saying, Take wisdom with you in your huris for the journey, and go to meet them, and say unto them, we are thy servants: 3 therefore now make a Covenant with us.

12 This is our bread we took warm for our provision out of our houses, on the day we set out to travel unto you: but behold, now it is drie, and it is mouldie. [As verse 5.]

13 And these Iethern Wine-sacks which we filled, were new, but behold, they are rent, and these our garments, and our shoes are become old, by reason of our long journey.

14 Then the men [i.e. the Princes of the Israelites, as v. 15.] took of their vittuals, [oth. they accepted, or entertained the men, because of their vittual, judging by their mouldie vittuals that they were come from a faire Country,] and they inquired not [viz. by the high Priest warning the Ephod, see Numbers 27. 21. See also 1 Sam. 23. 9.] at the mouth of the LORD, [i.e. of the Lord who had promised to answer from the expiation cover, Exod. 25. 22.]

15 And Iosua made peace with them, and he made a league

League with them, that he would save them alive & the Princes of the congregation were unto them. [i. e. they ratified by oath that which Jofua had promised them, viz. that they should remain alive.]

16 And it came to pass at the end of three dayes, after they had made the league with them, that they heard they were their neighbours, and that they dwelt in the midst of them.

17 For when the children of Israel marched onward they came into their cities on the third day, & now their cities were Gibeon, and Chophira. [Chophira was a city in the heritage of the tribe of Benjamin. See Jof. 18. 26.] and Beeroth, [this city lay also in the tribe of Benjamin, Jof. 18. 25.] and Kirjath-arim.

18 And the children of Israel swore them not, because the Princes of the congregation had sworn unto them by the LORD, the God of Israel: therefore all the congregation murmured against the Princes, [viz. because they might not destroy the Gibeonites, as well as the other nations of the Canaanites.]

19 Then all the Princes said unto all the congregation, We have sworn unto them by the LORD, the God of Israel: therefore we may not touch them. [viz. in hostile manner: i. e. we may not kill them, nor suppress them.]

20 This we will do to them, [viz. which is mentioned, v. 21.] to save them alive; & that there may be no ground wrath upon us, [i. e. that the LORD be not incensed against us for such perjury as this, & bring a plague upon us afterwards, as came upon Saul, 2 Sam. 21. 1.] because of the oath which ye swore unto them [viz. if we should break the same.]

21 Furthermore the Princes said unto them, [viz. unto the children of Israel] Let them live, and let them be hewers of wood, & drawers of water [these were the meanest and contemptiblest among the people, Deut. 29. 11.] unto all the congregation, as the Princes [i. e. as we] have said unto them [viz. to the Gibeonites.]

22 And Jofua called them, and spake unto them, saying: Wherefore have ye deceived us, saying: We are seated very far from you, whereas ye dwell in the midst of us?

23 Now therefore ye accurse [i. e. Understand by this curse, a temporal poor and miserable condition, as is declared in the sequel,] and among you shall not be cut off there [i. e. shall not cease, but there shall always remain slaves in your generation & among your posterity] neither hewers of wood, nor drawers of water for the house of my God. [i. e. in the Tabernacle, and afterward in the Temple, yea, for the service of the whole congregation. v. 21.]

24 They then answered Jofua and said, because it was made known to thy servants, [relating it was related.] that the LORD thy God commanded his servants Moses, that he would give you this land, & destroy all the inhabitants of the land before your face: we were sore afraid of our lives [Heb. of our souls; i. e. lives, persons. See Gen. 12. 5.] before your faces, therefore have we done this thing.

25 And now, behold, we are in thine hand: [i. e. in thy power, and might, thou mayest impose upon us, and ours, such a service and burden as thou pleasest] as it is good, and as it is right in thine eyes to do unto us, do.

26 And so he did unto them, and he delivered them from the hand of the children of Israel, that they slew them not.

27 So Jofua delivered them over [Hence it is thought that they were called Nabalims; i. e. given, delivered over] the same day to [be] hewers of wood, and drawers of water of the congregation, and that for the altar of the LORD, even unto this day, at the place, which he should chuse.

CHAP. X.

Five Kings of the Canaanites combine together to besiege Gibeon, v. 1. &c. Those of Gibeon crave help of Jofua, 6. He marcheth on with his army, 7. and judiceth them unawares, 9. and smiteth them, 10. The Lord casteth hail-stones upon them, 11. The sun and moon stand still about the space of one day, at the request of Jofua, 13. The five kings hide themselves in the caves by Makela, 16. Jofua causeth them to be shut up therein, 18. Afterwards causeth them to be brought forth, 22. and to sit upon in the presence of all the people, 24. Afterwards causeth them to be hanged up, 26. and to be thrown in the cave by Makela, 27. Jofua taketh Makela, and burneth the King thereof, together with the city, and all that was in it, 28. He marcheth to Libna, and winneth it, 29. from thence to Lachis, and winneth it, 31. King Hiram is defended, 33. Eglon is taken, 34. Hebron is taken, 36. likewise Debir, 38. and all the land, 40. Jofua returneth to Gilgal, 43.

Now it came to pass when Adonizedek the King of Jerusalem had heard that Jofua had taken Ai, and burned it, and had done so unto Ai, and the King thereof, even as he had done unto Jericho and the King thereof; and that the inhabitants of Gibeon had made peace with Israel, and dwelt in the midst of them:

2 Then they were sore afraid, [viz. the King of Jerusalem, and his people; as also the other Kings which are named verse 3.] for Gibeon was a great city like unto the Royal cities, yea, it was greater then Ai, and all the men thereof were strong [both stout, valiant, mightie.]

3 Therefore Adonizedek King of Jerusalem sent unto Chobab the King of Hebron, and unto Pirah the King of Larmath, and unto Iaphia the King of Eglon, and unto Debir the King of Eglon, saying: [i. e. sending word unto them.]

4 Come up to me and helpe me, that we may smite Gibeon: for that it hath made peace with Jofua, and with the children of Israel.

5 Then (there) were assembled and came up five kings of the Amorites, [See the Annot. Gen. 48. 22.] the King of Jerusalem, the King of Hebron, the King of Larmath, the King of Lachis, the King of Eglon, they, and all their camps: and they beseged Gibeon, and made war against it.

6 Now the men of Gibeon sent unto Jofua unto the camp at Gilgal, [viz. when they heard that the five Kings came up against them] saying: Withdraw not thy hand. [Or, let not thy hands be remiss, slacken not thy hands] from thy servants [i. e. from us, who have given our selves over unto thee to be thy servants, whereof thou art obliged to protect us against this great power] come up, quickly to us, and deliver us, and help us: for all the kings of the Amorites are against us, have gathered themselves together against us.

7 Then Jofua went up from Gilgal, and all the men of war with him, [These were no hired Souldiers, but the stoutest and valiantest men out of all the tribes] and all the mighty men of valour.

8 For the LORD did unto Jofua, as he said, and he delivered them from the hand of thine hand: none of them shall resist before thy face.

9 So Jofua came unto them suddenly, all the night long marched he on from Gilgal.

10 And the LORD affrighted them before the face of Israel, and he slew them with a great slaughter at Gibeon: [Not in the city Gibeon, but in the country about Gibeon. So it is said, Jof. 5. 13. at Jericho i. e. in the country bordering near upon, or about Jericho] and chased them on the way, where they go up to Beeroth, and smote them into Arzeka, and into Akishon.

11 Now it came to pass when they fled before the face of Israel, being in the desert of Beth-horon, that the LORD cast great stones [i. e. hail-stones, as presently followeth in this v.] upon them from heaven unto Arzeka, that they died: there were more that died of the hail-stones, then they whom the children of Israel slew with the sword.

12 Then Jofua spake unto the LORD [i. e. he called upon, and prayed unto the Lord] in the day when the LORD delivered up the Amorites before the face of the children of Israel, and said he fore the eyes [i. e. in the presence] of the Israelites, Sun, stand still [Heb. be silent, as 1 Sam. 14. 9.] Jof. 1. 12] at Gibeon, [i. e. stand still in the place where thou now art, for Jofua was at this time at Gibeon, v. 10.] and thou Moon in the valley of Ajalon: [this place belonged to the tribe of Zabulon, Jof. 12. 22.] There was another Ajalon in the tribe of Dan: Jof. 19. 42. The meaning of Jofua's words is this, Sun, go not down upon us all the while we are fighting in Gibeon, neither do thou, Moon, in the valley of Ajalon. [See v. 13. Others render it thus: let the sun stand still, or, the moon stand still.]

13 And the Sun stood still, and the moon stayed, until the King had avenged himself upon their enemies. Is not this written in the book of the Upright? [Or of the Godly, or of him that is just. Some retain the Hebrew word Jofuar in the text. This book with some other historical books more, of which mention is made in the holy Scripture, are not now any more extant. See Num. 21. 14.] The Sun now stood still in the midst of heaven, and lasted not 10 go down about a whole day.

14 And there was no day like unto this, before it, nor after it, that the LORD (so) hearkened unto the voice of one man: [i. e. that God for one mans prayer made the Sun and the Moon to stand still. In Ezechias time the Sun stood not still, but went back] for the LORD fought for Israel.

15 Then Jofua returned [viz. after he had dispatched whatsoever is recorded from this verse to the end of this chapter. The writer of this book hath briefly as in one short sum or daught related this whole war: afterward he describeth more amply and fully that which afterward happened] and all Israel with him, unto the camp at Gilgal.

16 But those five Kings [Which are named, v. 3.] were slain, and had hid themselves in the cave by Makela.

17 And it was told Jofua, saying: Those five Kings are found hid in the cave by Makela:

18 And Jofua said: Roll great stones before the mouth of the cave, and let men before it, for to keep them.

19 But stand ye not still, pursue after your enemies, and smite them in the tail: [The meaning is, that they should fall upon and smite the hindmost, or rearward] let them not enter into their cities, for the LORD your God hath delivered them into your hand.

20 And it came to pass when Jofua and the children of Israel had made an end of slaying them with a very great slaughter, until they were consumed, and that the remnant who remained of them were entered into the fenced city.

21 That all the people [viz. all the people whom Jofua had sent, to pursue the enemies, v. 19.] returned unto Jofua into the camp by Makela in peace: [i. e. well and in good health] no man had moved his tongue against the children of Israel. [i. e. no man had let himself against them with so much as a word; as no man had opened his mouth against them. Compare Exod. 11. 7.]

22 Afterwards Jofua said, Open the mouth of the cave, and bring forth those five kings unto me out of the cave.

23 They then did so, and brought forth unto him those

five Kings one of the cave: the King of Jerusalem, the King of Hebron, the King of Larmath, the King of Lachis, the King of Eglon.

24 And it came to pass, when they had brought forth those Kings unto Jofua, that Jofua called all the men of Israel, and he laid unto the Chiefs of the people of war which went with him, Come near, set your feet upon the necks of these Kings: and they came near, and set their feet upon their necks.

25 Then Jofua said unto them, Fear not, neither be dismayed, be strong and of good courage, for thus shall the LORD do to all your enemies, against whom ye fight.

26 And afterward Jofua smote them, and slew them, and hung them on five trees, they hung on the trees, until the evening, [as above chap. 8. 29.]

27 And it came to pass at the going down of the sun, Jofua commanded that they should take them down off the trees, and they cast them into the cove, where they had been hid: and they laid great stones before the mouth of the cave, [which are there] until this very day.

28 The same day Jofua took also Makela, [This was a city situate in the uttermost border of the tribe of Juda, toward the west, Jof. 15. 41.] and smote it with the edge of the sword, likewise them, and every soul [i. e. all men and so hereafter, for cattell and other things were the spoil or prey of the Israelites Deut. 20. 16. & 17. & below v. 40. & 11. 11.] that was therein, he let no remnant remain: and he did unto the King of Makela, according as he had done unto the King of Jericho.

29 Then Jofua marched on, and all Israel [viz. all those that had been with him at Gibeon] with him from Makela unto Libna: [Oth. Libna, a city lying in the tribe of Juda, Jof. 15. 24. and given to the Priests that were of the house of Aaon, for an habitation, Jof. 21. 13.] and he warred against Libna.

30 And the LORD gave the same also into the hand of Israel, with the King thereof, and he smote it with the edge of the sword, and every soul that was therein, he let no remnant remain in it: and he did unto the King thereof, according as he had done unto the King of Jericho.

31 Then Jofua marched on, and all Israel with him from Libna unto Lachis: [This was a strong city lying in the uttermost border of the tribe of Juda toward the West, Jof. 15. 39] and he beseged it, and warred against it.

32 And the LORD gave Lachis into the hand of Israel, and he took it on the second day, [viz. after he came with the camp before it.] and he smote it with the edge of the sword, and every soul that was therein, according to all that he had done unto Libna.

33 Then marched up Horam the King of Gezor, [A city lying in the Tribe of Ephraim, Jof. 16. 3.] to help Lachis: but Jofua smote him, and his people, until he had left him none remaining.

34 And Jofua marched on from Lachis into Eglon, [A city lying in the midst of Juda, Jof. 15. 38. about five leagues distant from Jerusalem toward the South, three leagues from Emmaus,] and all Israel with him, and he beseged it, and warred against it.

35 And they took it the same day, [viz. He had beseged it. See v. 32.] and slew them with the edge of the sword, and he banned [Or, devoted to destruction] every soul that was therein the same day: according to all that he had done to Lachis.

36 After that Jofua marched on, and all Israel with him, from Eglon unto Hebron: [The taking of Hebron is more amply related below chap 14. and chap 15. This city was one of the ancientest cities in the land of Canaan: it was built seven yeares before Zoan in Egypt Num. 13. 23. It was situate in the inheritance of Juda, Jof. 15. 13. It was at first called Kirjath-Arba] and they warred against it.

37 And they took it, and smote it with the edge of the sword, as well the King thereof, [Underland here the King of Hebron, that succeeded in the room of him that was hanged, v. 26.] as all the cities thereof, and every soul that was therein, he left none remaining alive, according to all that he had done to Eglon: and he banned it, and every soul that was therein.

38 Then Joshua returned, and all Israel with him to Debir: [A Cite lying on the uttermost borders of the Tribe of Juda, where it joyneth on the inheritance of the Tribe of Simeon, and was at first called Kirith-sepher, i. e. the Book Cite. There was also another Cite called Debir, which lay beyond Jordan in the tribe of Gad, on the uttermost border thereof, Jos. 13. 26.] and he married against it.

39 And he took it with the King thereof, and all the Cities thereof, and they smote them with the edge of the sword, and bound every soul that was therein, he let no remnant remain: according as he had done unto Hebron, so did he unto Debir, and the King thereof, and according as he had done unto Libna, and the King thereof.

40 Thus Joshua smote all the Land; [i. e. he subdued all the Countie and took possession of it] the hills, and the south, and the low ground, and the descents of waters, and all their Kings, he left none remaining, yea he banned all that had breath; [i. e. all mankind, for the cattell they reserved for their prey, Heb. all or, every breath] according as the LORD the God of Israel had commanded. [This serveth to excuse Joshua and the Israelites, for slaying of so great a multitude of men as they destroyed by the edge of the sword]

41 And Joshua smote them from Kadesh-Barnea, unto Gaza: also all the Land of Gosen; [This is not Gosen in Egypt, Gen. 45. 10. but it lieth in the land of Canaan, chap. 11. v. 16. and 17. and chap. 15. 51.] and unto Gibeon.

42 And Joshua took all these Kings and their Land at once; for the LORD the God of Israel fought for Israel. [These words are here added to take away from all men that read this, all scruple or doubt concerning the truth of these great acts]

43 Then Joshua returned and all Israel with him, unto the Camp at Gilgal, [All that hitherto hath been related in this Book, happened within the space of about seven years from the beginning of this Book, i. e. of that which Joshua and the children of Israel performed in the land of Canaan.]

CHAP. XI.

After these five Kings of the Canaanites were subdued, all the other Kings and Nations of the Land of Canaan, gathered themselves together at the waters of Merom, for to fight against Israel, ver. 1. &c. God encouraged Joshua, and promised him victory over them all, 6. Joshua surprised them unawares, 7. and smiteth them all together, 8. and taketh all their Cities, and planteth them, slaying the inhabitants thereof, 12. Only Gibeon maketh peace with the Israelites, 19. The Anakims are also destroyed, 21. Expecting those that dwell at Gaza, at Gab, and at Asdod, 23.

Afterward it came to pass, when Joshua the King of Hazor [The name of a Cite, lying in the upper Galilee, otherwise called Galilee of the Gentiles, not far from Kades] heard, that he then sent unto Joshua the King of Malon, and unto the King of Simcon, [Jos. 12. 20. this Cite is called Simcon Meron] and unto the King of Achiph.

2 And unto the King which were toward the North on the hills, and on the plain [Oth. in the wilderness] toward the South of Cinneroth, [Oth. called Gathelzeul Luke 5. 1. also the Sea of Tiberias and the Sea of Galilee] and in the low grounds, and in Naphtali-Dor, [or, in the Coast, Regions, Countries of Dor] on the Sea, [or, toward the West]

3 Unto the Canaanites towards the East and towards the West, and the Amorites, and the Hebities, and the Pherezites, and the Jebusites on the hills, and the Hewites Leucab at Hermon in the Land of Mizra. [See Judges 10. verse 17.]

4 The same now went forth and all their Hosts with them, such people, as the Land on the Sea-flour is in multitude; and very many horses and chariots.

5 All these Kings were gathered together, and came and camped themselves together at the waters of Merom, for to war against Israel.

6 And the LORD said unto Joshua, Fear not before their faces, for to morrow about this time will I deliver thee up all smitten before the face of Israel: thou shalt though their horses, [i. e. cut their ham-strings, to make them unserviceable either for war, or any other labour] and burn their chariots with fire.

7 And Joshua and all the men of War with him, came suddenly upon them at the waters of Merom, and fell upon them.

8 And the LORD delivered them into the hand of Israel, and they smote them, and they chased them unto great Zidon; [This is not therefore called great Zidon, as if there were also a little Zidon, but in respect of the greatness or largeness of the Cite; It hath its name of Zidon the first-born son of Canaan, of whom mention is made, Gen. 10. 5.] and unto Mizpeh Maim, [this word is diversely interpreted. Some expound it into the warme waters. Others, to the gulfes furnaces. Others, I cast pit. Heb. unto the burnings of the waters] and unto the valley of Mizpeh towards the East, and they smote them until they left none remaining among them.

9 Now Joshua did unto them according as the LORD had said unto him, he houghed their horses, [See v. 6.] and he burnt their chariots with fire.

10 And Joshua returned at the same time, and he took Hazor, and he slew the King thereof with the sword: for Hazor was afore-time the head of all these Kingdoms, [i. e. the Metropolis or chief Cite. Underland this is that part of the land of Canaan, where Joshua at that time made war]

11 And they smote every soul [i. e. all mankind, for the cattell they took for a prey, and reserved the same for themselves] that was therein with the edge of the sword, banning the same, there remained nothing that had breath: [i. e. no man was left alive] and he burnt Hazor with fire.

12 And Joshua took all the Cities of these Kings, and all the Kings thereof, and he smote them with the edge of the sword, banning them, according as Moshe the servant of the LORD had commanded.

13 Only the Israelites burned not any cities that stood upon their hills, [Oth. which remained with their walls (or bulwarks) i. e. which were not as yet levelled or fenced, when the Israelites took them, but continued high and walled 3. for the children of Israel left those whole and entire, that themselves might livey and safely dwell therein] save Hazor only, that did Joshua burn.

14 And all the prey of these cities, and the cattell, the children of Israel preyed for themselves; they only smote all the men with the edge of the sword, until they destroyed them, they left nothing remain that had breath.

15 According as the LORD had commanded Moshe, so did Moshe command Joshua: and so did Joshua, he diminished not one word from all that the LORD had commanded Moshe.

16 Thus Joshua took all the Land, the hills, and all the South-Country, and all the land of Gosen, [See above chap. 10. v. 41.] and the low grounds, and the plains, and the mountain of Israel, [i. e. wherein Israel dwelt or which fell to the lot and portion of the Tribes of Israel (Juda excepted). Those of the Tribe of Juda had their own mountains or hilly country, as appeareth v. 21.] and the vale thereof.

17 From the bald mountain; [So is this mountain called, because it was bald, or without trees, grass or herbs. Other retain the Hebrew word Halak, as being a proper name] that goeth up to Seir, unto Bat-Gad, in the valley of Libanon, Leucab mount Hermon: he took all their Kings, and smote them, and slew them.

18 Many dayes [Some what more then six years, as may be gathered from Caleb's age, when he requested of Joshua a land of inheritance, Jos. 14. 7.] did Joshua make war against all these Kings.

19 There was no Cite that made peace with the children of Israel, save the Hewites inhabitants of Gibeon: they took them all by war. [i. e. all the above named Cities, or all the Cities that Joshua approached unto; otherwise it is certain, that there were yet long after that, viz. in the time of the Judges, many cities which the Israelites had not as yet subdued.]

20 For it was of the LORD, to harden their hearts that they went forth to war against Israel, that he might ban them (or devote them to destruction) that no favour might be shewed them, but that he might destroy them according as the LORD had commanded Moshe.

21 Now at that time Joshua came and destroyed the Anakims; [See Numbers 13. 23. Deut. 1. 18.] from the mountains, from Hebron, from Debir, from Anob, and from all the mountains of Juda, and from all the mountains of Israel; Joshua banned them with their Cities.

22 There was none of the Anakims left in the Land of the children of Israel; only they remained at Gaza, at Gab, [There dwelt in after times the giant Goliath, 1 Sam. 17. 4.] and at Asdod.

23 So Joshua took all that land, [i. e. the greatest and chiefest part thereof; or all; i. e. all manner of land, viz. plain, mountains, pasture lands, heaths, moors, &c.] according to all that the LORD had spoken unto Moshe; and Joshua gave it unto Israel for an inheritance, according to their divisions; [This division of the land is related Jos. 15. and in the following chapters] according to their Cities; and the Land rested from war. [Underland this of open wars when armies took the field one against another]

CHAP. XII.

A short recitall or Catalogue of the Kings and their Kingdoms, that were deserv'd by the Israelites, that they might hereditarily possess their Lands first in the time of Moshe on the other side of Jordan, v. 1. &c. Afterward by Joshua on this side of Jordan, 7. Being in all one and thirty Kings, 24.

Now these are the Kings of the Land, which the children of Israel smote and hereditarily possess'd their Land on the other side of Jordan toward the Sun-rising; from the brook unto mount Hermon, and all the plain field toward the East.

1 Sihon the King of the Amorites, who dwelt at Hesbon; who ruled from Arar, which is on the bank [Hebrew] of the brook Arnon, over the midst of the river, and the moyle of Gilead, and unto the river Jabbok, the border of the children of Ammon.

2 And over the plains unto the Sea Cinneroth. [See Jos. 11. 2. and Deut. 3. 17.] toward the East, and into the Sea of the plains, [to the dead sea is called, i. e. the salt-sea and the lake of Sodom, and the lake of Asphaltites] the salt-sea, towards the East, the way to Beth-Jesurun. [which lieth in the border of the Moabites, Eccl. 25. 9.] and from the South beneath Ashtoth-Pisgah; [i. e. the descent of the hill. It is a part of the mountain Abaim, Deut. 1. 4.]

3 Repl'es, the border of Og the King of Basin, who was of the remnants of the Giants, [Hebr. Replains]

dwelling at Ashtaroth, and at Edrei.

5 And reigned over mount Hermon, and over Satech, and over all Basan unto the border of the Geshurites; [These dwell in the land of Basan at the uttermost borders of the same land, which 2 Sam. 1. 5. 8. is called by Abaton, Geshur 2 Sam. 17. 1. because it lay about the City & country Damafcus. Geshur was a royle cite: the daughter of Thalmak king of Geshur was Davids wife, and mother of Abaton, 2 Sam. 3. 2.]

6 Unto whom Joshua fled after he had slain his brother Annon 2 Sam. 13. 37. The land of the Geshurites fell indeed by lot unto the half Tribe of Manasseh, but they did not expel the inhabitants thereof, Jos. 13. 13.] and of the Maachites, and the moyle of Gilead, the border of Sihon, the King of Hebron.

7 Moshe the servant of the LORD, and the children of Israel smote them, and Moshe the servant of the LORD gave that Land unto the Reubenites, Gadites, and the half Tribe of Manasseh for an hereditary possession.

8 The same now are the Kings of the Land, which Joshua and the children of Israel smote on this side of Jordan toward the West, from Bat-Gad in the valley of Libanon, and unto the bald mountain. [See above chap. 11. 27.] that goeth up to Seir, and Joshua gave it unto the Tribes of Israel for an hereditary possession, according to their divisions [i. e. unto every one his share hereditarily.]

9 That which was upon the mountains and in the low grounds, and in the plain, and in the descents of waters, and in the wilderness, and toward the South: the Hebities, the Amorites and Canaanites, the Pherezites, the Hewites and the Jebusites.

10 The King of Jericho one; The King of Ai, which is besides Bethel one.

11 The King of Jerusalem one, The King of Hebron one.

12 The King of Farnath one, the King of Labbis one.

13 The King of Eglon one, the King of Geger one.

14 The King of Debir one, the King of Geder one.

15 The King of Hared one.

16 The King of Adullam one, the King of Adullam [This was a cite in the land of Juda, of which mention is made, 1 Chr. 11. 15. Near unto it was a Cave, wherein David abode when he fled from Saul, 1 Sam. 22. 1. there he penned the 57. Psalm] one.

17 The King of Maakla one, the King of Be- threbe one.

18 The King of Tappuah one, the King of Hepper one.

19 The King of Apphek one, the King of Lajjaron one.

20 The King of Madon one, the King of Hoshon one.

21 The King of Simron Meron one, the King of Achsaph one.

22 The King of Taanach one, the King of Megiddo one.

23 The King of Rodes one, the King of Jokneam at Carmel one.

24 The King of Dor, at Naphath-Dor [See Joshua 11. 3.] one; The King of the Geshurites [or, the King of Goshim] at Gilgal one.

25 The King of Tirza one: All these Kings are one and thirty.

CHAP. XIII.

The Lord maketh known unto Joshua when he was grown old, what land there was yet to be subdued, ver. 1. &c. and he commanndeth him to divide that Land among the nine Tribes and an half, 7. Heverto is added a shew survey of the Land which Moshe had subdued on the

other side of Jordan, 9. The cause wherefore the Levites were to have no inheritance, 14. The portion of the Reubenites, 19. of the Gadites, 24. of the half tribe of Manasseh, 29. There is again Jephtha, wherefore no inheritance was given unto the Levites, 33.

Josua now old, stricken in years (or full of days) [Heb. coming, or entering into days. See the Annot. on Gen. 18. 1.] and the LORD [said unto him, Thou art grown old, stricken in years, and there is very much land remaining that is to be inherited.

2 This is the land that remaineth: all the Philistines (land,) and all Geshur: [Of the land of Geshur is also mention made 5 Sam. 2. 7. and 15. 8. and 14. 26.]

3 From Sibor, [A river that beareth its name from blackness, its conceived that it parteth Palestine from Egypt. See Num. 34. 5.] which is before Egypt, unto the border of Ekron toward the North, which is cometh to the Canaanites: five Princes (or Lords) of the Philistines, [hence the word Princes, or Lords is put for the Lordships themselves] the Gergathites, and Gathites, the Ashkelonites, the Gathites, and Ekronites, and the Avites, [i.e. besides the five Lords or Princes, there were also the Avites, Heb. Avites. It is true judged, that those of Caphthar had destroyed the Avites, Deut. 2. 23. but still there did some remain, whereof this text speaketh in this place.]

4 From the South, all the land of the Canaanites, and Nezar [Some take this to be the name of a city: Others, to be the name of a river] which is the Zidonians, unto Alpha, even to the border of the Amorites.

5 Also the land of the Gidites [See 1 Kings 5. on verse 18. Plal. 83. on verse 8.] and all Libanon toward the rising of the Sun, from Baal-Gad unto Hamath-Hermon, unto the entrance of Hamath.

6 All those that dwell upon the mountains, from Libanon unto Misphob-Maim, all the Zidonians: I will drive them out from the face of the children of Israel. Only cause thou it to fall unto the Israelites for an inheritance, according as I have commanded.

7 And now divide this land for an inheritance unto the nine tribes, and to the half tribe of Manasseh.

8 With whom [viz. the half tribe of Manasseh] the Reubenites and Gadites have received their inheritance; which Moses gave unto them on the other side of Jordan, towards the East, according as Moses the servant of the LORD had given them, [i.e. in such manner and form, and with such conditions. See above chap. 4. 12.]

9 From Arcer, which is on the bank [Heb. lip] of the river Arnon, and the city which is in the midst of the river, and all the plain land from Melech unto Dibon.

10 And all the cities of Sihon the King of the Amorites, who reigned at Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and of the Machabites, and all mount-Hermon, and all Basan, unto Silech.

12 All the Kingdom of Og in Basan, who reigned at Ashtorath and at Edrei, this (man) remained of the remnant of the Giants, [See Deut. 14. v. 5.] whom Moses slew, and drove them out.

13 But the children of Israel did not expell the Geshurites, nor the Machabites. But Geshur and Machab dwelt in the midst of Israel unto this day.

14 Only be [viz. Moses, as appeareth v. 33.] gave no inheritance unto the tribe of Levi. The fire offerings [i.e. of which remained of the fire-offerings, See Num. 18. v. 8. 20. 21. 24. Deut. 10. 9. & 18. 2.] of the LORD God of Israel, they are [or that is] his [viz. Levi's, or the Levites] inheritance, according as he had spoken unto him.

15 So Moses gave unto the tribe of the children of Re-

uben according to their families.

16 That their border was from Arcer, which is on the bank of the river Arnon, and the city which is in the midst of the river, and all the plain land unto Melech.

17 Heshbon [This city belonged to the Reubenites and Gadites together, which is to be observed, for that it is said below chap. 21. 39. that the Gadites gave this city unto the Levites] and all her cities, which are in the plain land, Dibon, and Bamoth-Baal, and Beth-Baal-Meon.

18 And Jabbok, and Kerioth, and Methath, 19 And Kirjathaim, and Sibmah, and Zerech-hazbhar on the mountains of the valley.

20 And Beth-Peor, and Aloth-Pisgah, [See the Annot. on Job. 12. 3.] and Beth-Jeshmorah,

21 And all the cities of the plain land, and all the Kingdom of Sihon the King of the Amorites who reigned at Heshbon: whom Moses smote together with the Princes of Midian, Evi, and Rekem, and Zur, and Shur, and Reba [Understand that Moish likewise smote these: See Num. 31. 8.] Mighty men of Sihon, [i.e. Chapaties, Governours, Rulers: Num. 31. 8. they are called Kings:] inhabitants of the country,

22 Likewise the children of Israel slew Bileam the son of Beor the sooth syer with the sword, [See Num. 24. on v. 25.] besides those that were smitten by them.

23 Now the border of the children of Reuben was Jordan, and the border thereof: that is the inheritance of the children of Reuben according to their families, cities and their villages.

24 And unto the tribe of Gad, unto the children of Gad according to their families Moses gave,

25 That their border was Jazer, and all the cities of Gilead: and half the land of the children of Ammon; [Here is to be observed that Sihon had first taken this land from the Ammonites. Num. 21. 26. So that the children of Israel took it not from the Ammonites (for that was forbidden them, Deut. 2. 19.) but from King Sihon, see Judg. 11. 15.] unto Arcer, which is before Rabba.

26 And from Heshon unto Ramoth-mispe, and Bezon: and from Mahanaim unto the border of Debir,

27 And in the valley of Beth-Haran, and Beth-Nimra, and Succoth, and Zaphon, which remained of the Kingdom of Sihon the King at Heshbon, Jordan, and the border (thereof,) [This was the bank of Jordan] unto the end of the Sea Cinnereth, beyond Jordan, toward the East.

28 This is the inheritance of the children of Gad, according to their families: the cities and their villages.

29 Moreover, Moses had given unto the half tribe of Manasseh, an inheritance: which remained [Heb. was] unto the half tribe of the children of Manasseh, according to their families.

30 So that their border was from Mahanaim, all Basan, all the Kingdom of Og the King of Basan, and all the towns of Jair, [Jair, by the fathers side, was of the tribe of Gad: for Hezron the son of Perez was his grandfather, of the tribe of Judah] but the daughter of Machir the son of Manasseh was his grandmother, 1 Chron. 2. 21. 22. and because Manasseh was his grandmother's grandfather, therefore he is called a son of Manasseh, Num. 32. 41. he also followed the tribe of Manasseh, among whom he behaved himself so valiantly, that he obtained among them so great a portion of land and inheritance: which are in Basan, three [i.e.] cities, [This is the number of the cities which this tribe had in the Kingdom of Basan.]

31 And half Gilead, and Ashteroth, and Edrei, cities of the Kingdom of Basan, were (pertaining to) the children

children of Machir, the son of Manasseh, (namely, 10) the one half of the children of Machir, [for his six sons had received their inheritance on the other side of Jordan with the nine Tribes: See before Chap. 17. 2.] according to their families.

32 This is that which Moses had described [Oth. had given in] for inheritance in the fields of Meab, on the other side of Jordan from Jericho, eastward.

33 But unto the tribe of Levi, Moses gave no inheritance: The LORD, the God of Israel, himself is their inheritance, according as he spake unto them. [Or, of them.]

CHAP. XIV.

When they were to divide the land on this side Jordan, v. 1. Caleb influenced, that the land of Hebron was promised him by Moses, 6. When he was returned from spying the land, putting courage into the people, 7. Josua giveth unto Caleb the land which he requested, 13.

Now this [viz. that which is rehearsed in the five following Chapters] is that which the children of Israel inherited in the land of Canaan, which Eleazar the Priest, and Josua the son of Num, and the heads of the fathers of the tribes of the children of Israel, [i.e. the chief fathers of the tribes of Israel] These men, who were formerly appointed of the dividing of the land, were formerly appointed of God, and their names: 1. Caleb in Moses his time, Num: 34. 19.] caused them to inherit 3.

2 By the lot of their inheritance, as the LORD had commanded by the ministry [Heb. the hand] of Moses, touching the nine tribes, and the half tribe. [viz. the half tribe of Manasseh.]

3 For unto the two tribes, and to the half tribe had Moses given an inheritance on the other side of Jordan: but unto the Levites had he given no inheritance among them. [Heb. in the midst of them.]

4 For the children of Joseph were two tribes, Manasseh and Ephraim: and unto the Levites they gave no share in the land, but cities to dwell in, and their [viz. cities] suburbs for their cattle, and for their possession.

5 According as the LORD had commanded Moses, so did the children of Israel: 3 and they divided the land. [Not actually, but according to the order which they formed in their minds, or by themselves. So Gen. 37. 2. it is said, He delivered him: i.e. He purposed, or endeavoured to deliver him. So also Exod. 12. 48. And they keep the passover: i.e. will keep.]

6 Then the children of Juda drew near unto Joshua [viz. to assist Caleb, who was of their tribe, in the fortifying of his right and inheritance which was promised him] at Gilgal, [i.e.] Semeth, that this division was made when the Camp, or the Tent or Tabernacle was yet at Gilgal: 3 the other divisions were made at Silo, whether the Tent or Tabernacle was brought from Gilgal, as is related here below, Chap. 16.] and Caleb the son of Jephunne the Kenesite, said unto him, Thou knowest the word which the Lord spake unto Moses the man of God [viz. Judg. 13. on ver. 6.] at Kades-barnea, concerning me, and concerning thee.

7 I was forty years old [Heb. a son of forty years: so also ver. 10.] when Moses the servant of the LORD sent me out from Kades-barnea to spy out the land: and I brought him answer according as it was in mine heart, [i.e. as I knew to be true in mine heart, viz. that God would bring us into the land of Canaan.]

8 But my brethren [i.e. my Country men, understanding the ten Spies that went out with him] that went out with me, made the peoples heart to melt, [i.e. they daunted and discouraged the heart of the people] but I held on to follow after the LORD my God. [Heb.]

fulfilled after the Lord. So also v. 9. & 14. See Num. 34. v. 24.]

9 Then Moses swore on that day [Without doubt by Gods command and instant. Compare the Oath of God, Num. 14. 21. 24.] saying, If the land whereon thy foot hath trodden shall not be thine, and thy children for an inheritance for ever: [See Gen. 14. on v. 13. and the perfect tense, Job. 2. 22. and 1 Sam. 2. 22. and 25. 22.] Forasmuch as thou hast held on to follow after the LORD my God,

10 And now [This was the seventh year after the Israelites were come into the land of Canaan] behold, the LORD hath kept me alive, according as he hath spoken: it is now five and forty year since that the LORD spake this word unto Moses, when Israel walked in the wilderness: And now behold, I am this day fourscore and five year old. [Heb. a son of fourscore and five year.]

11 I am yet as strong this day, as I was that day when Moses sent me out: as my strength was then, so is my strength now for the war, and to go out, and to come in. [See Deut. 31. v. 2.]

12 And now give me this mountain [i.e. this hilly country, viz. the mountain of Juda, whereon the City Hebron lay] whereof the LORD spake on that day: for thou hast said it on that very day that the Anakims were there, and that there were great fenced Cities, if the LORD would be with me, to drive them out, according as the LORD hath spoken. [Hence may be gathered, that Caleb made this request unto Josua, before the land of Canaan was wholly subdued, notwithstanding that that Chap. 10. 36. 37. is related, that Josua took and destroyed Hebron.]

13 Then Josua blessed him, [i.e. he granted him his request, and he wished him all happiness and prosperity therein] and he gave unto Caleb the son of Jephunne Hebron for an inheritance.

14 Therefore Hebron [Understand this not so much of the City of Hebron (for it was a City of Reuges, and belonged to the Levites) as of the country, villages and towns lying round about. See Job. 21. v. 11. 22. and 1 Chron. 5. 56.] became the inheritance of Caleb the son of Jephunne the Kenesite, unto this day, because he had held on to follow after the LORD God of Israel.

15 Now the name of Hebron was heretofore Kirjath-Arba, [Many are of opinion, that Kirjath-Arba came to be called Hebron, from Hebron the son of Caleb, which 1 Chron. 2. 21. is called, The father of Hebron] which [Arba is the name of a man, from whom that city was called: had been a great man among the Anakims: [great in respect as well of his power and authority, as of the greatness of his body: and, great among the Anakims: i.e. the greatest among them. So likewise Luke 1. 8.] And the land rested from war, 10. wit, after that Josua had given the City Hebron unto Caleb, and Caleb had taken the same; but not at that time when Caleb requested the same of Josua, ver. 12. for at that time Hebron, and much of the land, was yet to be subdued.]

CHAP. XV.

The borders of the inheritance of the tribe of Juda, v. 7. &c. and among the same, Kirjath-Arba the inheritance of Caleb, 13. Who drove out thence the three sons of Anak, 14. Caleb promised to give his daughter Achsa in marriage unto him that should smite Kirjath-spher, 16. which Othniel did, 17. The request of her father some land for a Dowry, 18. which he granted her, 19. Hereto is added, a Catalogue of 11 of the Cities lying in the tribe of Juda, 20. The children of Juda could not drive out the Jebusites out of Jerusalem, 63.

And the lot for the tribe of the children of *Juda*, according to their families, was: on the border of *Edom*, the wilderness of *Zin* southward, was the utmost toward the south:

2 So that their border [viz. the south-border] toward the south, was utmost of the salt-sea, from the tongue [i.e. thought, it was former arm or creek, which from the land did extend into the Salt-sea, in the form and shape of a Tongue & as also *Isa. 11. 15.* or some nook of the Sea, like a Tongue cutting into the land] that looketh toward the south.

3 And goeth out to the south, to the ascent of *Akrabim* [See *Judg. 1. v. 26.* It seemeth that this place was so called, because there were many Serpents and Scorpions; for the Hebrew word significeth Scorpions: See *Deut. 8. 15.*] and passeth on to *Zin* [which seemeth to be the name of a place of note in those times, whereof the wilderness of *Zin* had its denomination] and ascended from the south unto *Kades-barnea*; and passeth through *Hebron*, and goeth up unto *Adar*, and encompasseth *Karkar*:

4 And passeth through unto *Azmon*, and cometh out at the brook of *Egypt*. [Oth. River, called *Sichor*: See *Jof. 13. 3.* Oth. *Fulley*; as also below *v. 7.* and elsewhere] and the going out of this border shall be to the Sea: This shall be your border toward the south.

5 Now the border toward the east, shall be the Salt-sea, unto the utmost of *Jordan*: [viz. where it falleth into the Salt-sea] and the border on the side toward the north, shall be from the tongue of the sea, from the utmost of *Jordan*.

6 And this border shall go up unto *Beitbogla*, and shall pass through from the north to *Beibaraba*; and this border shall go up to the stone of *Boban* the son of *Reuben*: [The tribe of *Reuben* had no land on that side of *Jordan*; it seemeth, that that place had the name from *Boban* a *Reubenite*, in regard of some memorable Act there done by him, or concerning him.]

7 Moreover, this border shall go up to *Debir*, from the valley of *Achor*, and shall look northward toward *Gilgal*, [Below *Chap. 18. 17.* called *Geliloth*] which is toward the ascent of *Alumim*, on the south of the brook: Then this border shall pass on to the water of *Ensems*, and their goings out shall be at *En-rogel*. [Oth. at the fountain of *Rogel*; i.e. the fountain of the Fuller. See *1 Kings 1. 9.*]

8 And this border shall go up through the valley of the son of *Hinnom*, on the side of the Jebusites, from the south, the same is *Jerusalem*: [Jerusalem is called *Febus*, or the City of the *Jebusites*, because it was the Metropolis or chief City of the *Jebusites*, and was yet inhabited by them. *Judg. 18. 28.* and *19. 10.*] and this border shall go up to the top of the Hill, that is before the valley of *Hinnom* westward, which is in the utmost of the valley of the *Rephaites*, toward the north.

9 Then shall this border reach from the height of the mountain, unto the water-fountain of *Nephthoi*, and go on to the cities of mount *Ephron*: *Eursber*, this border shall reach to *Baal*, this is *Kiriath-jearim*.

10 Then this border shall turn about from *Baal*, toward the west, to mount *Seir*. [This Mount lay in the land of *Juda*. There was another *Seir* in *Edom*, from whence this land had its name] and shall pass through on the side of mount *Fearim*, from the north: this is *Chesalon*, and it shall descend to *Beh-Semes*, [i.e. the boufe of the Sun. *Twas a City situate in the tribe of *Juda*, *2 Kings 14. 11.* but given to the Levites for their habitation, *Jof. 21. 16.* It must be distinguished from that *Beh-Semes* which lieth in the tribe of *Issachar*, *Jof. 19. 22.* Into this city was the Ark of the Covenant first brought, after it had been seven months in the *Philistines* country, *1 Sam. 6. 12.*] and passeth through *Timna*.

11 Moreover, this border shall go out on the side of

Ekyon northward; and his border shall reach unto *Sihron*, and pass over the mountain *Baal*, and go on to *Fahuel*: and the goings out of this border, shall be to the sea. [viz. To the *Midland-sea*, which *Ex. 12.* is called the great Sea.]

12 Now the border toward the west, shall be unto the great sea, and the border (thereof) This is the border of the children of *Juda* round about, according to their families.

13 But unto *Caleb* the son of *Jephunne*, he [viz. *Jofua*] had given a part in the midst of the children of *Juda*, according to the mouth of the LORD [i.e. according to the command and express injunction of the Lord] unto *Jofua*, the city of *Arba* [Generally called *Kiriath-Arba*] (the father of *Anak*) which is *Hebron*.

14 And *Caleb* drove thence the three sons of *Anak*, *Sesai*, and *Ahiman*, and *Talmai*, born (or begotten) of *Anak*.

15 And from thence he marched [viz. *Caleb*, unto whom this expedition is ascribed, the same being done in his behalf. Wherefore he also promiseth to give his daughter unto him that should smite *Kiriath-Sepher*.] *16. Yet Jofua* and all *Israel* marched up with him, *Jof. 10. 36.*] upward to the inhabitants of *Debir* (now the name of *Debir* was before, *Kiriath-Sepher*).

16 And *Caleb* said, He that shall smite *Kiriath-Sepher*, and take it, unto him will I also give my daughter *Achfa* to wife. [See a larger relation hereof, *Judg. 1. 11.*]

17 Now *Othniel* the son of *Kenez*, *Caleb's* brother, [Oth. *consin*, i.e. one of the posterity of *Kenez*. See *1 Chron. 4. 13.*] took it, and he gave him *Achfa* his daughter to wife.

18 And it came to pass, when she came to him, [viz. *Othniel* to desire a field of her father's and she lighted off the ass: [viz. for to speak with reverence unto her father. See *Gen. 24.* the annot. on *ver. 64.* and *1 Sam. 25. 23.*] then spake *Caleb* unto her, What (altest) thou?

19 And she said, Give me a blessing, [i.e. a gift, or present, See *Gen. 33. v. 11.*] since thou hast given me a dry land, [Heb. properly South-land] give me also water-wells: [Oth. water-fountains, or water-springs] then he gave her high water-wells, and low water-wells.

20 This is the inheritance of the tribe of the children of *Juda*, according to their families.

21 Now the cities from the uttermost (border) of the tribe of the children of *Juda*, unto the border of *Edom* toward the south, are *Kethceel*, [Nchem. 11. 15. it's called *Jokethceel*] and *Eder*, and *Jagar*.

22 And *Kina*, and *Dimona*, [Oth. called *Dilon*, *Neh. 11. 25.*] and *Adada*.

23 And *Kelas*, and *Hazor*, and *Iman*.

24 *Siph*, and *Telem*, and *Bealoth*,

25 And *Hazor*, *Hadasah*, and *Keriath* (*Hebron*, that is, *Hazor*). [This is the City *Hazor*, named in the beginning of this verse, and is called *Hebron*, to distinguish it from that *Hazor* which lay by *Kades*, whereof mention is made, *v. 23.*]

26 *Anim*, and *Sema*, [Jof. 19. 2. this City is called *Seba*] and *Molada*,

27 And *Hazar*, *Gadda*, and *Hefmon*, and *Beh-paler*,

28 And *Hazar-suah*, and *Beer-Seba*, and *Bir-othsai*,

29 *Baal*, and *Fim*, and *Azem*,

30 And *Etholal*, and *Chesil*, and *Horma*. [See the annot. on *Judg. 1. 17.*]

31 And *Ziklag*, and *Madmanna*, and *Sanfanna*,

32 And *Lebaoth*, and *Silhim*, and *Ain*, and *Rimmon*: all these cities are nine and twenty, and their villages.

[There be thirty fix named, but because of some fell

fell to the Tribe of *Simeon*, as appeareth *Jof. 19. 2.* therefore he reckoneth here but twenty nine, which remained unto the Tribe of *Juda*: Also some of them remained common to both the tribes, *Juda* and *Simeon*.]

33 In the low grounds are *Ejhalol*, and *Zora*, and *Alot*,

34 And *Zamoth*, and *Engannim*, *Tappuah*, and *E-nim*,

35 *Farmuth*, and *Adullam*, *Secho*, and *Azeka*,

36 And *Saraim*, and *Adibaim*, and *Gedera*, and *Gederobaim*: fourteen cities and their villages. [There are fifteen named, *v. 33: 34: 35: 36.* Some are of opinion, that *Gedera* and *Gederobaim* is one and the same city; and so should the particle *and*, be as much as *thut* i.e.]

37 *Zenam*, and *Hadada*, and *Migdal-gad*,

38 And *Dilan*, and *Mizpe*, and *Fokhtael*. [See *2 Kings 14. 7.*]

39 *Lachis*, [See *Jof. 10.* on *v. 31.* and *2 Kings 14. 19.*] and *Bezqath*, and *Eglon*,

40 And *Chibon*, and *Luchmas*, and *Chitlail*,

41 And *Gederob*, *Beth-dagon*, and *Naama*, and *Makeda*: sixteen cities and their villages.

42 *Libna*, [See *Jof. 10. 29.*] and *Ether*, and *A-fan*,

43 And *Iphub*, and *Afan*, and *Neqib*,

44 And *Sehail*, and *Azqub*, and *Maresha*: nine cities and their villages.

45 *Ekyon*, and her dependant places, [Heb. daughters; i.e. the small towns resorting under it: *v. 47.* and cleweth] and her villages.

46 From *Ekyon*, and unto the Sea: all that are on the file [Heb. on the hand] of *Ajdod*, and her villages.

47 *Ajod*, her dependant places, and her villages: *Gaza*, her dependant places, and her villages, unto the river of *Egypt*: and the great Sea, [See *Nim. 34. v. 6.*] and the border (thereof).

48 Now in the mountains: *Samir*, and *Fathir*, and *Selo*.

49 And *Danna*, and *Kiriath-sanna*, the same is *Debir*, *50 And Anab*, and *Estemo*, and *Anim*,

51 And *Gelen*, [See *Jof. 10.* on *v. 41.*] and *Holon*, and *Gilo*: eleven cities, and their villages.

52 *Arab*, and *Dum*; and *Efan*,

53 And *Fannu*, and *Beh-Tappuah*, and *Aphe*,

54 And *Huma*, and *Kiriath-Arba*, the same is *Hebron*, and *Zior*: nine cities and their villages.

55 *Maon*, [Whereof the adjacent wilderness had its name: And *David* hid himself in it, when he fled from *Saul*: See *1 Sam. 23. 25.* It was a woody place, wherein were many caves. This was the place of *Nabal* the husband of *Abigail* his abode, *1 Sam. 25. 2.*] *Carmel*, and *Ziph*, and *Jata*,

56 And *Gezeel*, and *Fokdeam*, and *Zamoth*,

57 *Kain*, *Gibea*, and *Timna*: ten cities and their villages.

58 *Halbul*, *Beh-Zur*, and *Gedor*,

59 And *Marath*, and *Beh-Anoth*, and *Elethon*: six cities and their villages.

60 *Kiriath-Bal*, the same is *Kiriath-fearim*, [i.e. *Kiriath-Bal* was otherwise called *Kiriath-fearim*] and *Raba*: two cities and their villages,

61 In the wilderness: *Beh-Araba*, *Middin*, and *Sebacha*,

62 And *Nilsan*, and the Salt-city, [Some put the Hebrew words *Tur-hame Lib* in the Text, and the proper name of a City] and *Engeli*: six cities and their villages.

63 But the children of *Juda* could not drive the *Jebusites*, inhabitants of *Jerusalem*: [The cause hereof, see *Judg. 2. 20.*] So the *Jebusites* dwell with the chil-

dren of *Juda* at *Jerusalem*, unto this day. [Understand here, the day or time wherein this book was written; for afterwards the *Jebusites* were subdued and expelled thence by *David*, *2 Sam. 5. 6.* Also a part of this City was taken before by *Juda*, *Judg. 1. 8.*]

CHAP. XVI.

The lot of the tribe of *Joseph*, namely, that of *Ephraim* and *Manasseh* in general, *v. 1. &c.* Afterward a particular description of the borders of *Ephraim*, *5.* The *Ephraimites* espal not some *Canaanites*, but make them tributary, *10.*

After that came forth the lot [viz. out of the vessel into which the lots were cast] of the children of *Joseph* from *Jordan* by *Jericho*, unto the water of *Jericho*, castwards: the wilderness going up from *Jericho* thorrow mount *Beth-el*.

2 And it cometh from *Beh-el* unto *Luz*: [This is not that *Luz* of which mention is made *Gen. 28. 19.* but another *Luz*, mentioned *Judg. 1. 26.*] and it passeth on to the border of the *Archite*, unto *Atharoth*.

3 And it goeth down toward the west, unto the border of *Sphelet*, unto the border of the nethermost *Beh-horon*, and unto *Gezer*: and the goings out thereof are by the Sea.

4 Thus the children of *Joseph*, *Manasseh* and *Ephraim*, got their inheritance.

5 Now the border of the children of *Ephraim*, according to their families, is this: To wit, the border of their inheritance castwards, was *Athrob-Addar*, unto the uppermost *Beh-horon*.

6 And this border goeth out toward the west by *Michmetah*, from the north, and this border windeth it self about toward the east, unto *Thaanath-Silo*, and passeth thorrow the same, from the east unto *Fanoach*.

7 And cometh down from *Fanoach* unto *Atharoth*, and *Naharath*, and joyneth to *Jericho*, and goeth out as *Jordan*.

8 This border goeth out from *Tappuah* westward unto the brook *Kana*, [Oth. in the valley of *Kana*] and the goings out thereof are at the Sea: This is the inheritance of the tribe of the children of *Ephraim*, according to their families.

9 And the cities which were set apart for the children of *Ephraim*, were in the midst of the inheritance of the children of *Manasseh*: all these cities and their villages.

10 And they drew not out the *Canaanites* which dwelt at *Gezer*: So the *Canaanites* dwell in the midst of the *Ephraimites* unto this day. [viz. In which the Writer of this Book lived. In *Solomon's* time the King of *Egypt* subdued the *Canaanites*, and he gave withal the city of *Gezer* in dower with his daughter, *Solomon's* wife, *1 Kings 9. 16.*] but they served unto her tribute, [i.e. they subdued them, and held them in subjection, making them tributary.]

CHAP. XVII.

The inheritance of the tribe of *Manasseh* on this side *Jordan*, *ver. 1. &c.* An inheritance is given unto the five daughters of *Zelophead*, at their request, *3.* The border of *Manasseh* is more particularly related, *7.* by whom the *Canaanites* that were not driven out, are made tributary. *12.* When the children of *Joseph* complained that their border was too narrow, *14.* *Jofua* sheweth them a way how to enlarge the same, *15.* Which they are not pleased with, *16.* *David* *Jofua* promiseth them the subduing of the *Canaanites*.

The tribe of Manasseh had likewise a lot, for being Josephs first-born: (to wit) Machir the first-born of Manasseh the father of Gilead, because he was a man of war, [implying, that Machir having by his valour subdued the land of Basan, obtained a double portion; and the same likewise appertained to him, as to the first-born, Deut. 21. 17.] therefore he had Gilead and Basan.

2 Also the rest of the children of Manasseh [Understand this of those that had received no inheritance on the other side of Jordan] had (a lot) according to their families, (to wit) the children of Abiezer, and the children of Helek, and the children of Asriel, and the children of Sechem, and the children of Heber, and the children of Semida: These are the male-children of Manasseh the son of Joseph, according to their families. [i.e. which were heads of the generations and families that descended from them, and bare the name.]

3 Now Zelaphad the son of Heber, the son of Gilead, the son of Machir, had no sons, but daughters: and these are the names of his daughters, Machla, and Noa, Heglai, Milcha, and Tirza.

4 These then drew near before the face of Eleazar the Priest, and before the face of Josua the son of Nun, and before the face of the Princes, saying, The LORD commanded Moses to give us an inheritance in the midst of our brethren: Therefore he gave them, according to the mouth of the LORD, an inheritance in the midst of the brethren of their fathers.

5 And there fell to Manasseh ten lines, [i.e. Ten pieces of ground, for they were wont to measure out, and divide land with cords or lines. And observe here, that the five brethren which are named v. 2. had five lots, but the sixth lot for Zelaphad the son of Heber, fell to his five daughters, because he left no son: this together maketh the ten lines, or ten parts] besides the Land of Gilead and Basan, which is on the other side of Jordan.

6 For the daughters of Manasseh [viz. which descended from Manasseh, and were begotten of Zelaphad] inherited an inheritance in the midst of his sons: And the rest of the children of Manasseh had the land of Gilead.

7 So that the border of Manasseh was from Aser unto Michmechut, which is before Sechem: And this border goeth along on the right hand to the inhabitants of Entipnach.

8 Manasseh had indeed the land of Tappach: but Tappach is [set] on the border of Manasseh, the children of Ephraim had.

9 Then the border descended into the brook Kana toward the south of the brook: [Or of the valley] These cities [to wit, Tappach and Kana] are Ephraims, in the midst of the cities of Manasseh; [meaning, that the cities and the country of the tribes of Ephraim and Manasseh were intermixed one with another. See above chap. 16.9.] and the border of Manasseh is on the north of the brook, and the goings out thereof are at the Sea.

10 It was Ephraims toward the south, and toward the north it was Manasseh, and the [ca] [viz. the Syrian ca] was the border thereof: [this respecteth both the border of Ephraim, and that of Manasseh] and on the north they join to Aser, and on the east to Issachar.

11 For Manasseh had in Issachar and in Aser, Beth-Sean [Afterward called Scythopolis, or the City of the Scythians, 2 Mach. 12. 29. See also 1 Mach. 5. 52.] and her dependant places, and Gibleam, and her dependant places, and the inhabitants at Dor, and her dependant places, and the inhabitants at Ek-dor, [this is translated The Fountain Dor. About this place, many of Siferss fugitive soldiers were slain by Barac, Psal 83. 11.] and her dependant places, and the inhabitants at Thannab,

and her dependant places, and the inhabitants at Megiddo, and her dependant places, three distinctions of land.

12 And the children of Manasseh could not drive out (the inhabitants of) these cities: for the Canaanites would dwell in the same land.

13 And it came to pass, when the children of Israel grew strong, that they made the Canaanites tributary: but they drove them not quite out. [Heb. Driving out, they drove them not out.]

14 Then shake the children of Joseph [viz. Both the tribes, as well Ephraim as Manasseh, as appeareth ver. 15. 16. 17.] unto Josua, saying, Wherefore hast thou given me but one lot and one line to inherit, [i.e. but to much land, as if we were but one tribe, and should dwell together, whereas indeed we are two tribes] whereas I am indeed a great people? forasmuch as the LORD hath thus far blessed me. [these two tribes were in the last mustering or numbering 85200 strong. See Num. 26. 34-37.]

15 And Josua said unto them, Seeing thou art a great people, get thee up to the wood, and cut down there for thee in the land of the Pherezites, and of the Rephaites, [As if he should say, Cut down the wood, and sit the ground for tillage, and build houses and cities upon it] leaving the mount of Ephraim is too narrow for thee.

16 Then said the children of Joseph, That mountain will not suffice us, [Heb. will not be found for us, so Numb. 11. 22. and elsewhere] there be also iron chariots, with all the Canaanites that dwell in the land of the valley, [as if they should say, The Canaanites who have many iron chariots, wherewith they come into batel, will be too strong for us, and will forcibly oppose us, when we shall go about to cut down the wood upon the Mount] with these at Beth-Sean, and her dependant places, [Heb. her daughters, i.e. small towns] and these that are in the valley of Jezreel.

17 Furthermore spake Josua unto the house of Joseph, unto Ephraim, and unto Manasseh, saying, Thou art a great people, and hast great power, thou shalt not have one lot:

18 But the mountain shall be thine: (and) because it is a wood, therefore cut it down, so shall the going out thereof be thine, [i.e. so shalt thou be able to plant it and possess it from the one end unto the other] for thou shalt drive out the Canaanites, though they have iron chariots, though they be strong. [this Josua uttereth thus confidently, relying on the promise of God, above chap. 13. 6.]

CHAP. XVIII.

The Tent of the Congregation is set up at Silo, v. 1, &c. Three men out of every tribe, by the command of Josua, are sent out into the land of Canaan, which was yet undivided, to make out seven parts yet out of the same, for the seven tribes, which as yet had received no inheritance: 3 which being done, o Josua casteth the lot at Silo, and so divideth the Land into them. 10 The first cometh out for the tribe of Benjamin, whose borders and cities are described, 11.

And the whole congregation of the children of Israel assembled themselves together at Silo, and set up the Tent of the Congregation [See hereof Exod. 25. 22.] there: after that the Land was subdued before them.

2 And there remained among the children of Israel, unto whom they had not divided their inheritance, seven tribes.

3 And Josua said unto the children of Israel, How long are ye so slack, to go on to inherit the Land, which the LORD the God of your fathers hath given you?

4 Give

4 Give for your selves three men out of each tribe, that I may send them away, and they may arise, and walk thorough the land, and describe the same, [i.e. that they may somehow draw it in a manner of a Map, wherein all the situation of the land, yet to be divided, may be set forth] according to their [viz. the tribes] inheritances, [Heb. according to the mouth of their inheritances] and come (again) to me.

5 Now they shall divide it into seven parts: Juda shall abide upon his border from the south, and the house of Joseph shall abide upon his border from the north.

6 And ye shall describe the Land into seven parts, and bring (it) hither to me, that I may cast the lot for you here before the face of the LORD our God. [viz. before the Tent of the Congregation: and so ver. 8.]

7 For the Levites have two parts in the midst of you, [Here Josua giveth the reason, wherefore there should be but seven lots, although there were almost as many tribes more] but the Priesthood of the LORD is their inheritance: [i.e. the offerings, the tithes, the first-fruits, &c. appertain unto the Levites, which they are to live upon] Now Gad, and Reuben, and the half tribe of Manasseh, have taken their inheritance on the other side of Jordan, eastward, which Moses the servants of the LORD gave them.

8 Then those men arose, and went away: and Josua commanded them that went away, to describe the land, saying, Go, and pass thorough the land, and describe it; then come again to me, then I will cast the lot for you before the face of the LORD at Silo. [As above, ver. 6.]

9 The men then went away, and passed thorough the land, and described it, according to the cities, into seven parts, in a book: and came (again) to Josua into the camp at Silo.

10 Then did Josua cast the lot for them at Silo, before the face of the LORD: and Josua divided the land there unto the children of Israel, according to their divisions. [i.e. unto each tribe their part.]

11 And the lot of the tribe of the children of Benjamin came up, [viz. out of the vessel wherewith it was cast] according to their families: and the border of their lot came out between the children of Juda, and between the children of Joseph.

12 And their border was unto the corner northward from Jordan: and this border goeth upward at the side of Jericho from the north, and goeth up through the mountain westward, and the out-goings thereof are at the wilderness of Beth-aven.

13 And from thence the border passeth thorough to Luz, at the side of Luz, (which is Beth-el) [See above, chap. 16. v. 2.] southward, and this border goeth down toward Aroth-Adzar, at the hill, which is at the south-side of the nethermost Beth-boron.

14 And that border extendeth and windeth it self about to the west-corner southward from the hill, which is over against Beth-boron southward: and the goings out thereof are at Kiriath-Baal, (which is Kiriath-jearim) a city of the children of Juda, This is the corner to the west.

15 Now the corner to the south is at the uttermost of Kiriath-jearim: And this border goeth out to the west, and it cometh out to the fountain of the waters of Nephtoi.

16 And this border goeth down to the uttermost (part) of the mount, which is over against the valley of the son of Hinnon, which is in the valley of the Rephaites: [Or, Giants] toward the north, and descendeth through the valley of Hinnon, on the side of the Jebusites southward, and descendeth to the fountain of Rogel.

17 And stretcheth it self from the north, and goeth

out to En-femes, from thence [i.e. from En-femes] it goeth out toward Gellilob, [which was called Gellai: Joh. 1. 5. 7.] which is over against the going up to Adummim: and it descendeth at the stone of Bohan [See Joh. 1. 5. 6.] the son of Reuben.

18 And passeth through side-wise over against Araba [Oth. the plain field] to the north, and descendeth unto Araba.

19 Furthermore, this border passeth thorough on the side of Beth-hogla northward, and the goings out of this border are at the tongue [See Joh. 1. 2.] of the Salt-sea northward, at the uttermost (part) of Jordan southward: This is the southern border.

20 Now Jordan bordereth it at the corner toward the east: This is the inheritance of the children of Benjamin in their borders round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are, Jericho, and Beth-hogla, and Enech-Keriz,

22 And Beth-Arabi, and Zemaraim, and Beth-el, 23 And Havvim, and Parai, and Ophra, 24 And Cephrah-hammonai, and Ophni, and Gaba, twelve cities and their villages.

25 Gibeon, and Rama, and Beeroth, 26 And Mizpe, and Cephrah, and Maaz, 27 And Rekem, and Ipeel, and Tharaba,

28 And Zela, Eleph, and Jebusi, [Oth. the city of the Jebusites] (this is Jerusalem) Gibbath Kiriath, fourteen cities together with their villages: This is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

The lot of the tribe of Simeon falleth in the land of the tribe of Juda, ver. 1. &c. Because the lot of the tribe of Juda was too great, 9. The third lot of the children of Zebulon, 10. The fourth for the children of Issachar, 17. The fifth for Aser, 24. The sixth for Naphtali, 32. The seventh for Dan, 47. The children of Israel give unto Josua Timnah-Serab for an inheritance, 49. The dividing the Land of promise is finished, 51.

Then came out [viz. out of the vessel into which they cast all the lots, and drew them out] the second lot for Simeon, for the tribe of the children of Simeon, according to their families: and their inheritance was in the midst of the inheritance of the children of Juda. [See Gen. 49. 7. where Jacob foretelleth, that Simeon and Levi should be scattered in Israel, for the murder which they had committed in Sichem: The Levites were spread throughout the whole land, and the Simeonites were divided in Juda.]

2 And they had in their inheritance Beer-Seba, and Beba, [The particle (and) here, is conceived to be in this place as much as, or, that is. For Seba and Beer-Seba, according to the opinion of many, is one and the same City; therefore it is quite left out in 1 Chron. 4. 28. where this history is again repeated, and below ver. 6. are no more than thirteen cities named.] and Maladai.

3 And Hazar-Sual, and Bala [This city is called, 1 Chron. 4. 29. Bilha. There doth often happen some alteration or addition in the proper names of men, cities, and villages; see her ver. 4. is Ethhad, which 1 Chron. 4. 29. is called Tholad: and for Bethul, is put Bethul: for Beth-lechoth, v. 6. is put, 1 Chron. 4. 31. Beth-biri. Many such alterations there be, as would be too long and tedious always to mark them all. These changes and alterations happened either through length of time, or for brevities sake, or for the reader and easier pronunciation.]

4 And Eshbould, and Beihub, and Horma, [See the annot. *Judg.* 1. 17.]

5 And Ziklag, and Beth-hammarchaboth, and Hagarai, Sujai.

6 And Beth-Labaath, and Sarubben, thirreen cities and their villages.

7 Ain, Rimmon, and Epher, and Asan: four cities and their villages.

8 And all the villages that were round about these cities, to Baalath-Ber (that is) Ramath [Some conceive, that Baalath-Ber and Ramath, are one and the same city] toward the south: This is the inheritance of the tribe of the children of Simcon, according to their families.

9 The inheritance of the children of Simcon is among the line of the children of Juda: [See the Annotat. on *Jos.* 15. 32.] for the inheritance of the children of Juda was too great for them, [i.e. it was greater than they had need of, or too great to be only inhabited by the tribe of Juda] therefore do the children of Simcon inherit in the midst of their inheritance.

10 After that came up the third lot for the children of Zebulon, [Here the tribe of Zebulon is placed before the tribe of Issachar, notwithstanding that Issachar was elder then Zebulon; as also Jacob in his last Will, *Gen.* 49. 13, 14. ordered it, and Moses likewise, *Deut.* 33. 19.] according to their families: and the border of their inheritance was unto Sarid.

11 And their border goeth upward toward the west, [Heb. toward the Sea] and Marala, and reacheth unto Dibbathaim: and reacheth unto the brook which is before Joknean.

12 And it turneth it self from Sarid eastward, toward the rising of the Sun, unto the border of Chibthab-Thabor: and it cometh out at Dobrait, and goeth upward unto Zabdia.

13 And from thence it passeth on eastward to the rising to Gath-hepher [Where the Prophet Jona was born, 2 *Kings* 2. 15.] at Eth-Gazin: and it cometh out at Rimman-Meroth, which is Nea. [oth. which *Coiz.* Rimmon] eneth at Nea.]

14 And this border turneth it self about toward the north to Hannathon: and the out-goings thereof are the valley of Siphah-El.

15 And Kattath, and Nahalal, and Simcon, and Idali, and Bethlehem: [This is not that Bethlehem where Christ was born, for that lay in the tribe of Juda, and this lay in the tribe of Zebulon, ver. 10.] twelve cities and their villages.

16 This is the inheritance of the children of Zebulon, according to their families: these cities and their villages.

17 The fourth lot came out for Issachar, for the children of Issachar, according to their families.

18 And their border was Fezeel, and Chesulloth, and Simcon. [This city was situate on the border of Issachar, and it is known by the hospitality which the Prophet Elizeus found there: And being birth-place to Abisag, who cherished King David in his old age, 1 *Kings* 1. 3.]

19 And Hapharaim, and Sibon, and Anathath,

20 And Rabbath, and Kifson, and Ebez,

21 And Kemeth, and En-gannim, [There lieth another En-gannim in the tribe of Juda, and another besides on Jordan] and En-badda, and Beth-pezeq.

22 And this border reacheth unto Thabor, and Sabarim, and Beth-Semes, [There were divers cities in the land of Canaan, called Semes] and the goings out of their border are at the Jordan: sixteen cities and their villages.

This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 Then came out the fifth lot for the tribe of the children of Aser, according to their families.

25 And their border was Helcath, and Hali, and Beton, and Aebzaph,

26 And Alammlech, and Amad, and Misal, and reacheth unto Carmel westward, [Heb. to the Sea] and unto Sibor-Libnoth. [Some conceive that Libnah is a brook, otherwise called Belom, or Pagida]

27 And turneth it self toward the rising of the sun unto Beth-dagon, and reacheth unto Zebulon, and unto the valley Siphah-El, northward to Beth-Emek, and Nebiel, and cometh out unto Chebat [Some take that for the name of a city, others conceive it to be the name of a country, wherein lay the twenty cities which Solomon gave unto Hiram] on the left hand.

28 And Ebron, [This Ebron, written in Hebrew with an Ain, is to be distinguished from the known Hebrew situate in Juda, which is written with a Cheth] and Keob, and Hammon, and Kana: [this is the great Kana situate not far from Zion, and the Galilee of the Gentiles: The little Kana lay in the tribe of Zebulon, in the nether Galilee. Here Christ turned the Water into Wine, *Joh.* 2. and here he healed the Noble-man's Son, *Joh.* 4. 46.] unto great Zidon. [this City is called great Zidon, not because there is also a little Zidon, but because of its excellency, fame, and riches]

29 And this border turneth it self toward Rama, and unto the fenced City Tyrus: [Heb. Tyon, and significth a Rock, because it was built upon a Rock, and lay as it were encompassed in the Sea, and on the Rocks: It belonged indeed unto the tribe of Aser, but the Heathen kept it, as may appear, 2 *Sam.* 5. 11. & 1 *Kings* 5. 1. and elsewhere besides] then this border turneth to Holo, and the out-goings thereof are at the Sea, from the land-line, extending to Achrib.

30 And Umab, and Apekh, and Rohob: two and twenty cities and their villages.

31 This is the inheritance of the tribe of the children of Aser, according to their families: these cities and their villages.

32 The sixth lot came out for the children of Naphthali: for the children of Naphthali, according to their families.

33 And their border is from Helcoph, from Allen, unto Zaannim, and Adami-Nekeb, and Jabneel, unto Lakkom: and the goings out thereof are at the Jordan.

34 And this border turneth it self westward toward Argobh, Thabor, and from thence it goeth on to Hukkok: and it reacheth unto Zebulon toward the south, and to Aser it reacheth towards the west, and unto Juda at the Jordan, toward the rising of the sun.

35 Now the fenced cities are: Ziddim, Zer, and Hammath, Rakath, and Chinnereth. [Oth. Genecereb]

36 And Adam, and Rama, and Hazer,

37 And Kedes, and Edrei, and En-hazor,

38 And Iron, and Migdal-Et, Horon, and Beth-Anath, and Beth-Semes: nineteen cities and their villages.

39 This is the inheritance of the tribe of the children of Naphthali, according to their families, the cities and their villages.

40 The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the border of their inheritance was Zor, and Elshah, and Ir-Semes,

42 And Saalabbin, and Ajalon, and Ithla,

43 And Elon, and Tymnath, and Ekron,

44 And Elketh, and Gibeton. [When Nadab the Son of Rehabeam besieged this City, he was slain of Baala, 1 *Kings* 15. verse 27.] and Baalath,

45 And Jehud, and Bene-Beracl, and Gath-Rimmon, and Ad Mejarcan, and Rakkon: with the border ever against Epho. [Oth. Joppe, *Acts* 9. 36. Here Jonas took shipping for to sail to Tharsis, *Jon.* 1. 3. now it is called Jaffa.]

47 But the border of the children of Dan was come out too little for them: therefore the children of Dan went up, and warred against Leshem, [Oth. Laisch, or Luis, as *Judg.* 4. where this history is more amply rehearsed. And there it's said, That this was done when there was no King or Judge in Israel. Hence may be gathered, That this book was not written by Joshua, for he could not write that which happened after his death] and took it, and smote it with the edge [Heb. the mouth] of the sword, and inherited it, and dwelt therein, and they called Leshem, Dan, after the name of Dan their father. [The meaning is, after they had taken the city of Leshem, they called it Dan, after the Patriarch Dan, from whom they were descended. This city was seated at the foot of the hill Libanus, in the valley of Tchoh, where Jordan had its original source. When Philip the Tetrarch, the brother of Herod, in the time of the Emperor Tiberius, had re-edified this city, and much enlarged it, he called it *Cæsarea-Philippi*, after the Emperor's and his own name. Pliny testifieth, that it was also called *Panias*; and yet more lately *Pelina*. It lieth at the end of the land of Canaan, about 35000 paces from Sidon]

48 This is the inheritance of the tribe of the children of Dan, according to their families: these cities and their villages.

49 Now when they had made an end of dividing the land hereditarily, according to its borders, the children of Israel gave an inheritance to Joshua in the midst of them.

50 According to the mouth of the LORD, they gave him that city which he desired, Timnath-Sepher [Oth. otherwise called Timnath-Hereb, *Judg.* 2. 9. Here that great Commander Joshua was buried, *Jos.* 24. 30.] on the mountain of Ephraim: and he built that city, and dwelt therein.

51 These are the inheritances which Eleazar the Priest, and Joshua the son of Nun, and the heads of the fathers of the tribes, hereditarily divided by lot unto the children of Israel at Silo before the face of the LORD, at the door of the Tent of the congregation. Thus they made an end of dividing the land. [This 51 ver. is a general conclusion of all that was written, from the first Chapter even to this place, concerning the division of the land of Promise.]

CHAP. XX.

The command of the LORD concerning the six cities of refuge, for those who unawares should slay a man, v. 1. &c. and the right use of the same, 5. The Israelites appoint heretofore six cities, three on this, and three on the other side of Jordan.

Furthermore, the LORD spake unto Joshua, saying,

2 Speak unto the children of Israel, saying, Give for your selves the five cities [Heb. Cities of Retreat, or Contrition. The Hebrew word significth to draw together, or to contract. These cities are so called, because those that fled for slaying a man, are to take refuge there, and to keep within the same] wherof I spake with you by the ministry of Moses, [Heb. By the hand of Moyses.]

3 That the slayer may flee thither that slayeth a soul [i.e. a man, yea, the body of a man, for the soul of a

man cannot be killed: for soul, ver. 5. it's said, his neighbour] through error, not wittingly [they that wittingly, or of set purpose, had slain any man, were no where free, nor to much as in the Temple, nor at the Altar, *Exod.* 21. 14.] that they may be a refuge unto you before the avenger of blood, [i.e. before him, who being of kin to, or of the blood of him that was slain, had right or reason to take or demand vengeance for the same]

4 When he doth flee to one of these cities, he shall stand at the door of the gate of the city, [i.e. at the Town-hall, or place of Judicature, which formerly was wont to be in the City gates] and he shall utter his words [i.e. he shall give notice wherefore he came thither, how and what he hath done] before the ears of the Eldest [i.e. of the Magistrate] of that city: then [i.e. after it is found that he is no wilful Murderer] shall they take [Heb. gather] him unto them into the city, and give him place, that he may dwell among them.

5 And when the avenger of blood pursueth after him, they shall not deliver the slayer up into his hands, because he flew not his neighbour wittingly, and hated him not yesterday (and) ere yesterday. [i.e. loquely]

6 And he shall dwell in the same city, until he stand before the face of the congregation for judgment, [Oth. from having stood, &c. intimating, that he might not be admitted into the city, without having paid a solemn trayal] until the High-Priest die, that shall be in those days: [the meaning of these words is, that the party fled after he was heard and acquitted, was nevertheless to continue in the City of Refuge, until the death of the High-Priest, that liveth at that time when the fact was committed] then shall the slayer [i.e. after his trial and acquittal] return, and come unto his city, and unto his house, unto the city from whence he fled.

7 Then they followed [i.e. they appointed and ordained for Cities of Refuge] Kedes in Galilee on Mount Naphtali, and Sichem on Mount Ephraim: and Kiriat-Arba, this is Hebron [these three Cities lay on this side Jordan, as may be gathered from ver. 8.] on Mount Juda. [i.e. the mountainous or hilly country of Juda, as *Luce* 1. 39. & 65.]

8 And on the other side of Jordan from Ferichah eastward, they gave Bezer in the wilderness, in the plain land, [That this city lay in the wilderness, appeareth by 1 *Mich.* 5. that it lay in the low grounds (viz. of the Moabites country) appeareth by *Jer.* 48. 24.] of the tribe of Ruben: And Ramath in Gilead of the tribe of Gad, and Golan in Basan of the tribe of Manasseh.

9 Now these are the cities that were appointed [Heb. the cities of appointment, or ordaining, i.e. which were ordained and appointed for Cities of Refuge, oth. of coming together] for all the children of Israel, and for the stranger that sojourneth in the midst of them, that every one might flee thither that slayeth a soul through error, lest he die by the hand of the avenger of blood, until he shall have stood before the face of the congregation. [i.e. until his cause shall be heard in Judgement: And understood hevevithall, and he shall be acquitted.]

CHAP. XXI.

The Israelites give cities unto the Levites, by lot, to inhabit, and also the suburbs therunto appertaining, ver.

1. &c. After that, are specified the cities which fell by lot unto the children of Aaron, v. 8. The names of the cities that were given to the Kohathites, 20. As also unto the Gersonites, 27. and Merarites, 34. All the cities that were given to the Levites, were eight and forty, with their suburbs, 41. The Israelites do quietly

quietly possess the land of Canaan promised unto their fathers, 43.

THEN drew near the heads of the fathers of the Levites [i.e. the chieftain over the families of the Levites, of which there were three, viz. the Kohathites, Gersonites, and Merarites] unto Eleazar the Priest, and unto Joshua the son of Nun: and unto the heads of the fathers of the tribes of the children of Israel.

2 And they spake unto him at Silo [Where the Ark of the Covenant, and the Tent of the Congregation were set up] in the land of Canaan, saying, The LORD commanded by the ministry of Moses, [Heb. By the hand of Moses, So also v. 8.] that cities should be given us to dwell in, and their suburbs for our beasts.

3 Therefore the children of Israel gave unto the Levites of their inheritance, according to the mouth of the LORD, these cities, and the suburbs thereof.

4 Then the lot came out for the families of the Kohathites: and for the children of Aaron the Priest, of the Levites, (there) were of the tribe of Judah, and of the tribe of Simeon, and of the tribe of Benjamin by lot, thirteen cities. [Of which see further below ver. 11, &c.]

5 And to the rest of the children of Kahath, (there) fell by lot of the families of the tribe of Ephraim, and of the tribe of Dan, and of the half tribe of Manasseh, ten cities. [Whereof see further below ver. 20.]

6 And unto the children of Gerson, of the families of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Naphtali, and of the half tribe of Manasseh in Basan, by lot, thirteen cities. [Whereof see further below ver. 27, &c.]

7 Unto the children of Merari according to their families, of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulun, twelve cities. [Of these twelve cities, see below ver. 38, &c.]

8 So the children of Israel gave by lot unto the Levites these cities and their suburbs, as the LORD had commanded by the ministry of Moses. [Heb. By the hand of Moses, as above ver. 2.]

9 Furthermore, they gave of the tribe of the children of Judah, and of the tribe of the children of Simeon, these cities, which were named:

10 That they were the children of Aaron's, of the families of the Kohathites, of the children of Levi: for the first lot was theirs.

11 So they gave them the city of Arba the father of Anok [Och. Enak, Job. 15. 13.] (that is Hebron) on the mountain of Judah, and the suburbs thereof [i.e. fields and meadows that lay round about the cities] round about it.

12 But the field of the city [viz. two thousand ells or cubits distant from the city. See Num. 35. 5.] and the villages thereof, they gave unto Caleb the son of Jephunne for his possession. [See above Chap. 14. 14.]

13 Thus they gave unto the children of Aaron the Priest, the free city of the slayer, Hebron, and her suburbs; [In the Register or Roll of names of these cities here below mentioned, and in the Register or Roll thereof, 1 Chron. 6. 57. we find sometimes some difference in some names of Cities. This cometh to pass from thence, that some names of the Cities by length of time are changed; or that some cities have had more than one name] and Libna, and her suburb. [See Job. 10. 29.]

14 And Fatthir and her suburbs, and Eshbema and her suburbs;

15 And Cholon and her suburbs, and Debir and her suburbs;

16 And Ain and her suburbs, and Futia and her suburbs, and Beth Jemes [See of this city 2 Kings 14. on v. 21.] and her suburbs: nine cities of these two tribes.

17 And of the tribe of Benjamin, Gibeon and her suburbs, Geba and her suburbs.

18 Anathoth [Where the Prophet Jeremia was born, Jer. 1. 1.] and her suburbs, and Atton [This city is also called Mizmeh, both signifying youth. It is also called Bachrim, 2 Sam. 3. 16. which signifieth the fame] and her suburbs: four cities.

19 All the cities of the children of Aaron the Priest, were thirteen cities and their suburbs.

20 Now unto the families of the children of Kahath, the Levites which remained of the children of Kabat, they had the cities of their lot of the tribe of Ephraim.

21 And they gave them Sichern a free city of the slayer, and their suburbs upon mount Ephraim, and Gezer [See Judg. 1. 29.] and her suburbs;

22 And Kibzaim and her suburbs, and Beth-boron and her suburbs: four cities.

23 And of the tribe of Dan, Elteke and her suburbs, Gibbethon and her suburbs;

24 Ajalon and her suburbs, Gath-Rimmon and her suburbs: four cities.

25 And of the tribe of Manasseh, Thaanach and her suburbs, and Gath-Rimmon and her suburbs: two cities.

26 All the cities for the families of the rest of the children of Kahath, are ten with their suburbs.

27 And unto the children of Gerson, of the families of the Levites, of the half tribe of Manasseh, the free city of the slayer, Golan in Basan and her suburbs, and BeSheva and her suburbs: four cities.

28 And of the tribe of Issachar, Kisjof and her suburbs, and Dobrath and her suburbs;

29 Farnath and her suburbs, Engannin and her suburbs: four cities.

30 And of the tribe of Aser, Misal and her suburbs, Abdon and her suburbs;

31 And Belkath and her suburbs, and Rehob and her suburbs: four cities.

32 And of the tribe of Naphtali, the free city of the slayer, Kedes in Galilee and her suburbs, and Hammoth-Dor and her suburbs, and Kartan and her suburbs: three cities.

33 All the cities of the Gersonites, according to their families, are thirteen cities and their suburbs.

34 Now unto the families of the children of Merari, of the rest of the Levites (was given) of the tribe of Zebulun, Jokneam and her suburbs, Karta and her suburbs;

35 Dinna and her suburbs, Nahalal and her suburbs: four cities.

36 And of the tribe of Reuben, Bezzer and her suburbs, and Farai and her suburbs;

37 Kedemoth and her suburbs, and Mephath and her suburbs: four cities.

38 Now of the tribe of Gad, the free city of the slayer, Ramoth in Gilead and her suburbs, and Mahanaim and her suburbs;

39 Hesbon and her suburbs, Jaazer and her suburbs: all these cities are four.

40 All these cities were the children of Merari, according to their families, which yet were remaining of the families of the Levites: and their lot was twelve cities.

41 All the cities of the Levites in the midst of the inheritance of the children of Israel, were forty eight cities and their suburbs. [The title of Levi was the least among all the tribes of the Israelites, for in the same were numbered onely 20000 men, Num. 16. How cometh it then to pass, that other tribes that were as numerous again, and more, had but twelve, or sixteen, or nineteen, or twenty cities, and the tribe of Levi had forty

forty eight? The answer is, That all the cities of the other tribes are not named; 3 but all the cities of the Levites are named. Secondly, the Levites might dwell no where but in cities, but so might the other tribes; 3 and therefore the Levites had need of more cities than the other tribes.]

42 These cities were each [Heb. city city] with their suburbs round about them: so was it with all the cities.

43 Thus the LORD gave unto Israel [i.e. unto the children of Israel] all the lands, which he had sworn to give unto their fathers: and they inherited it, and dwell therein.

44 And all the land he had given them rest round about, according to all that he had sworn unto their fathers: and no one man of all their enemies subdued before their face, [i.e. no man was able to withstand or annoy the children of Israel] unto their enemies the LORD gave into their hand.

45 There fell not one word of all the good words which the LORD had spoken unto the house of Israel: it came all (to pass.)

C H A P . XXII.

The Reubenites, Galites, and the half tribe of Manasseh are sent home by Joshua, ver. 1, &c. Joshua charged them very strictly to fear the Lord, 5. They departed with great joy, 8. They build an Altar at the brink of Jordan, 10. Which the rest of the Israelites understanding, they assemble to make war against them, 11. Yet they send first Ambassadors to them, sharply reproving them for it, 12. But they clear themselves; 22. So that the Ambassadors and all the people did rest satisfied therewith, 30.

THEN Joshua called the Reubenites and the Gadites, and the half tribe of Manasseh,

2 And said unto them, To have kept all that Moses the servant of the LORD commanded you: and ye have obeyed my voice in all that I have commanded you. [See Num. 32. 20. Deut. 3. 18.]

3 To have not left your brethren now a long time, [Heb. these many days. It was according to the computation of some, full thirteen years. They spent seven years in subduing the land, and seven years in dividing the same] unto this day: but ye have observed the keeping of the commandments of the LORD your God.

4 And now the LORD hath given rest to your brethren, as he had promised them: therefore now return, and go unto your tents, unto the land of your possession, which Moses the servant of the LORD gave you on the other side of Jordan. [See Num. 32. 33. Deut. 3. 13. & 29. 8. Job. 3. 8.]

5 Only take diligent heed to do the commandment and the law, which Moses the servant of the LORD commanded you, that ye love the LORD your God, and that ye walk in all his ways, and keep his commandments, and cleave unto him, and that ye serve him with all your heart, and with all your soul.

6 Thus Joshua blessed them: and he let them depart, and they went unto their tents. [i.e. habitations, dwelling-places: as elsewhere]

7 For unto the (one) half of the tribe of Manasseh, Moses had given (an inheritance) in Basan: but unto (the other) half thereof [i.e. the other half tribe of Manasseh, Heb. and their half] Joshua gave (an inheritance) by their brethren [viz. with the other nine tribes, who filed of Jordan westward: i. e. by the Sea, or unto the Sea] Moreover also, when Joshua let them depart unto their tents, he blessed them,

8 And he spake unto them, saying, Return unto your tents with much riches, and with very much cattle, with silver, and with gold, with copper, and with iron, and with very many garments: I divide the spoil of your enemies with your brethren. [i.e. with the tribes that remained on this side Jordan with the baggage. See hereof Num. 31. 27. & 1 Sam. 30. 24.]

9 So the children of Reuben, and the children of Gad and the half tribe of Manasseh returned, and departed, from the children of Israel from Silo, which is in the land of Canaan, to go unto the land of Gilead, unto the land of their possession, wherein they were made possessors, according to the mouth of the LORD by the ministry [Heb. hand] of Moses.

10 When they came unto the borders of Jordan, which are in the land of Canaan, then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, build there an Altar by Jordan, an Altar great in sight.

11 And the children of Israel heard [saying, Behold, we children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an Altar, over against the land of Canaan, at the borders of Jordan, on the file of the children of Israel. [i.e. of the greatest part of the children of Israel]

12 When the children of Israel heard this, then the whole congregation of the children of Israel assembled at Silo, to march up against them with an host.

13 And the children of Israel sent unto the children of Reuben, and unto the children of Gad, and unto the half tribe of Manasseh, in the land of Gilead, Pinchas the son of Eleazar the Priest.

14 And ten Princes [There were nine tribes and an half; for that it appeareth here, that the half tribe of Manasseh, as well as the whole tribes, sent one Prince] with him: of each fathers house one Prince [Heb. one Prince one Prince in the fathers house] out of all the tribes of Israel, and they were every one a head of the house of their fathers, over the thousands of Israel.

15 When they came unto the children of Reuben, and unto the children of Gad, and unto the half tribe of Manasseh in the land of Gilead, they spake with them, saying,

16 Thus speaketh the whole congregation of the LORD, What transgression is this wherewith ye have transgressed against the God of Israel, turning away this day from after the LORD [i.e. not following after the Lord] to also v. 18, 23, 29.] in that ye have built you an Altar, to reprob this day against the LORD?

17 Is the iniquity of Peor too little for us? [See Num. 25. 3. Deut. 4. 27.] from which we are not cleansed until this day, although the plague hath been in the congregation of the LORD?

18 Seeing ye turn your selves away this day from after the LORD: ye shall come to pass [then, when] so day ye are rebellious against the LORD, then tomorrow [i.e. hereafter, in time to come: So also ver. 24. and chap. 4. 6.] he will be greatly incensed against the whole congregation of Israel.

19 But yet if the land of your possession be intencel, come over into the land of the possession of the LORD, [As if he should say, If ye think that God doth not take your land into his favour and protection; as well as ours, why then come over, &c.] where the Tabernacle [Heb. dwelling, dwelling-place] of the LORD dwelleth, [the Tabernacle was set up at Silo. See Job. 18. 1.] and take possession in the midst of us: but rebel not against the LORD, neither rebel against us, in building an Altar for your selves, besides the Altar of the LORD our God.

20 Did not Abnan the son of Zerah [i.e. that was of the generation, or family, and posterity of Zerah, for his immediate father was Chamai, Job. 17. 17, 18.] com-

mis transgression [Heb. transgresseth transgression with the binned (thing) [Heb. the ban] and came. [Heb. was] there not an indignation [viz. of God, i.e. punishment. See Num. 1. on v. 33.] on all the congregation of Israel? and that man died not alone [For first there were thirty six Israelites slain near Ai, and afterward his wife, children and goods were likewise destroyed. Heb. and that only man perished not] in his iniquity. [Or, for his iniquity]

21 Then answered the children of Reuben, and the children of Gad, and the half tribe of Manasseh, and they spake with the heads of the thousands of Israel: [The Israelites were divided into thousands, see Exod. 18. 52. Judge. 6. on v. 5.]

22 The God of gods, [See Dent. 10. on v. 17.] the LORD, the God of god, the LORD, he knoweth it, even Israel himself shall also know it, if it be by rebellion, or if it be by transgression against the LORD, [see us not this day. [Some conceive this to be an address unto the Lord; others, unto the people of Israel; or Pinchas]]

23 That we should have built us an Altar, to turn our selves away from after the LORD; or to offer thereof burnt-offering, and meat-offering, or to offer shew-bread thereon, let the LORD require it. [i.e. that the LORD punish us for it: Heb. let the LORD seek it]

24 And if we have not done this out of care, in regard of this thing, [viz. of the true worship of God] saying, To morrow [i.e. hereafter, in time to come] your children might speak unto our children, saying, What have you to do with the LORD the God of Israel? [Heb. what is (it) to you, and the Lord the God of Israel?] Such phrases or manners of speaking, are all used in the New Testament, Matth. 8. 29. and Joh. 2. 3.]

25 The LORD surely hath set Jordan for a border between us, and between you, the children of Reuben and the children of Gad, ye have no part in the LORD; [i.e. ye are not the people of God, ye have no part in the riches of his grace and benefits: See the like manner of speaking, 2 Sam. 20. 1. and 1 Kings 12. 16.] when your children might cause our children to curse from cursing the LORD.

26 Therefore we said, Let us now make for our selves, building an Altar, not for burnt-offering, nor for sacrifice, [i.e. not for any offering or sacrifice]

27 But that it may be a witness between us and between you, and between our generations after us, that we might serve the service of the LORD before his face, with our burnt-offerings, and with our shew-offerings, and with our thank-offerings, and that your children might not say to morrow unto our children, Ye have no part in the LORD.

28 Therefore we said, When it cometh to pass, that they shall say (they) to morrow to us, and to our generations; 3 then we shall say, Behold the shape [Or, fashion, i.e. pattern, figure, form, likeness] of the Altar of the LORD which our fathers have made, not for burnt-offering, nor for sacrifice, but it is a witness between us and between you.

29 Be it far from us, that we should rebel against the LORD, or that we should this day turn away our selves from after the LORD, building an Altar for burnt-offering, for meat-offering, or for shew-offering, besides the Altar of the LORD our God, which is before his Tabernacle.

30 When Pinchas the Priest, and the Princes of the Congregation, and [i.e. namely, to wit: see ver. 14.] the heads of the thousands of Israel that were by him, heard the words which the children of Reuben, and the children of Gad, and the children of Manasseh had spoken, it was good in their eyes.

31 And Pinchas the son of Eleazar the Priest said

unto the children of Reuben, and unto the children of Gad, and unto the children of Manasseh, This day ye know, that the LORD is in the midst of us. [Forasmuch as he keepeth you, that ye sin not against him, nor separate your selves from us, as we feared, from whence great mischief would have come to all Israel] seeing ye have not committed this transgression against the LORD: There ye delivered the children of Israel out of the hand of the LORD. [viz. when ye built that Altar for that end and purpose, as ye told us: for had ye built it to set up a new worship, and to separate your selves from the rest of the tribes, thereby ye would have kindled Gods wrath, and brought down his judgement upon all Israel]

32 And Pinchas the son of Eleazar the Priest, with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead unto the land of Canaan, unto the children of Israel, and they brought them answer back. [Heb. they brought them word again, i.e. they faithfully reported unto the Congregation, the answer and apology of the Reubenites, &c. together with their whole transaction and intent]

33 Now the answer was good in the eyes of the children of Israel, and the children of Israel praised God, and spake no (more) of going up against them with any host, to destroy the land between the children of Reuben and the children of Gad civit.

34 And the children of Reuben, and the children of Gad, called that Altar, Be it a witness between us, [Others insert herein the Hebrew word Ed, i.e. witness; others conceive, that the following words in the Text, (K E I E D H U B E T R O N H), for he is witness between us) were the name of this Altar] that the LORD is God. [i.e. that he alone is to be worshipped, and acknowledged to be the true God]

C H A P. XXIII.

Josua being grown old, assembleth all Israel, and declareth how wonderfully God had fought for his people, and given them the lands of the subdued nations for inheritance, v. 1. &c. therefore he exhorteth them to be diligent in keeping the Law written by Moses, 6. And to beware of going in, and mixing themselves with the idolatry of the heathen, 7. Seeing before them the mercies which they had received of God, and yet were to receive, 9. With threatening of Gods judgements, if they should forsake the Lord, 11.

AND it came to pass after many days, [Twas about fourteen years after they were come into the land of Canaan: Compare this with the Annot. above Chap. 22. 3.] after that the LORD had given Israel rest from all their enemies round about: and Josua was old (and) stricken in age: [Heb. was come unto days]

2 That Josua called all Israel, [Underit. the Heads and Princes, with all those of the people that could give their appearance or attendance therunto] their eldest, and their heads, and their judges, and their officers: and he said unto them, I am grown old, and stricken in age.

3 And ye have seen all that the LORD your God hath done unto all these nations before your face: for it is the LORD your God himself that hath fought for you.

4 Behold, I have made these remaining nations [viz. which were yet to be warred upon, and destroyed by the Israelites] to fall into you by lot, for inheritance unto your tribes, from Jordan, together with all the nations which I saw destroyed, and unto the great sea, toward the going down of the Sun.

5 And

5 And the LORD your God himself shall thrust them out [To wit, the heathen nations which yet remain in the land of Canaan] before your face, and he shall drive them out from before your face; and ye shall possess their land by inheritance, according as the LORD your God hath spoken [i.e. promised] unto you.

6 Therefore be very strong to keep and to do all that is written in the book of the Law of Moses, that ye may not depart from it to the right hand, nor to the left.

7 That ye go not in to these nations, these that yet remain amongst you: [i.e. entertain no fellowship or society with them: for he that dealeth with Pitch, is soiled therewith. Some understand this, as if the Israelites were forbidden here to marry with those nations. See below v. 12.] neither remember the name of their gods, [oth. make no mention of the name of their gods; swear by them, [the meaning is, Swear not by the gods of the heathen, nor cause others to swear by them: See Exod. 23. 13. Dent. 12. 3. Psal. 16. 4.] nor serve them, neither bow your selves before them.

8 But ye shall cleave unto the LORD your God: even as ye have done this day.

9 For the LORD hath driven out from your face great and mighty nations: and as for you, no man hath justified before your face unto this day.

10 No man among you shall chase a thousand: for it is the LORD your God himself that fighteth for you, according as he hath spoken [i.e. promised] unto you.

11 Therefore keep your souls diligently, that ye love the LORD your God.

12 For if in any wise ye turn aside, and cleave unto the covenant of these nations, of these that remain among you, and do join your selves in affinity with them, and that you shall go in unto them, and they unto you:

13 Know for certain, [Heb. know knowing] that the LORD your God will not go on to drive out these nations from before your face: but they shall be unto you for a snare, and for a net, and for a scourge on your sides, [of old they were wont to whip, or scourge mens sides, as may be gathered here, and Ecclesiasticus 30. 12. and 42. 5.] and for thorns in your eyes, until ye perish from this good land, which the LORD your God hath given you.

14 And behold, this day [i.e. soon, ere long: for Josua made this exhortation not just the same day that he dyed, but [somewhat before] I go the way of all the earth: [i.e. I dye, even as all men that live upon the earth. See 1 Kings 2. ver. 2.] and ye know in all your hearts, and in all your souls, that there is not one word fallen [compare 1 Sam. 3. 19. with the Annotat. there] of all these good words, which the LORD your God hath spoken concerning you, they are all come upon you, there is not one word of the same fallen.

15 And it shall come to pass, according as these good things are come upon you, which the LORD your God spake unto you: so shall the LORD cause to come upon you all these evil things [Oth. words; viz. wherewith he hath threatened you, if ye should not keep and obey his commandments] until he casteth you from off this good land, which the LORD your God hath given you.

16 When ye transgress the covenant of the LORD your God, which he hath commanded you, and ye love any, and serve other gods, and bow down your selves before the same; then shall the anger of the LORD kindle against you, and ye shall perish quickly from the good land which he hath given you.

C H A P. XXIV.

Josua assembleth all the tribes of Israel at Sichem, v. 1. &c. He puteth them in minde of the favours and benefits of God, shewed unto their fathers and themselves, 2. He exhorteth them in that regard faithfully to serve the true God, 4. Proclaiming for himself and his house in this behalf, 5. The people also promise four severall times to persevere in the sincere worship of God, 16. Josua reneweth the covenant of the LORD with the people, 25. He writeth this in the book of the Law of the LORD, and setteth up a great stone in remembrance thereof, 26. The death, age, and burial of Josua, 29. The burying of Josephs bones, 32. The death and burial of Eleazar, 33.

AFTER that Josua assembled all the tribes of Israel at Sichem [i.e. according to the opinion of some, at Silo, which lay in the land of Sichem, for there the Tabernacle was. Understand this likewise to below ver. 22.] But others conceive, that upon this day of solemn assembly, Josua caused the Ark to be brought from Silo unto the City of Sichem, as the same hath been often done, viz. under Bill, Samuel, Saul, and David] and he called the eldest of Israel, and the heads thereof, and the judges thereof, and the officers thereof, and they presented themselves before the face of God. [i.e. before the Tabernacle whereto God dwelt]

2 Then Josua said unto all the people, [See chap. 23. on ver. 2.] Thus saith the LORD the God of Israel, Your fathers dwelt of old (time) on the other side of the river, [Underit. the river Euphrates: so below v. 3. 14. 15.] (namely) Therah the father of Abraham, and the father of Nabor: and they served other gods. [See Gen. 11. 26, 31. & Dent. 26. 5.]

3 Then I took your father Abraham from the other side of the river, and made him walk thorough all the land of Canaan: I also increased his seed, and gave him Isaac. [See Gen. 12. 1. & 21. 2.]

4 And unto Isaac I gave Jacob and Esau: [Here Esau the first-born is not named first, but Jacob: See the like also Gen. 11. 26. & 1 Chron. 1. 28. and in this Chap. v. 5.] and unto Esau I gave Mount Seir, hereditarily to possess it: but Jacob and his children went down into Egypt.

5 Then I sent Moses and Aaron, and plagued the Egyptians, according as I did in the midst thereof: and afterward I led you out thence.

6 When I carried your fathers out of Egypt, then came ye unto the sea, and the Egyptians pursued after your fathers, with chariots, and with horsemen, unto the Red sea.

7 They now called unto the Lord, and he put a darkness between you, and between the Egyptians, and he brought the sea upon them, and covered them, and your eyes have seen what I have done in Egypt: [This is to be understood of many of those that were under twenty years old when they departed out of Egypt, for they that were above the age of twenty (excepting Caleb and Josua) they all dyed in the Wilderness] after that ye have dwelt in the wilderness many days.

8 Then I brought you into the land of the Amorites, which dwelt on the other side of Jordan, they fought against you, but I delivered them into your hand, and ye possessed their land hereditarily, and I destroyed them before your face.

9 Also Balak the son of Zippor, the King of the Moabites arose, and he fought against Israel: [i.e. intended, or purposed to fight: See Judg. 11. 5. compare Joh. 10. 32, 33. where the word stoning, is put for

for intending, or going about to stone. So that it seems, that this is to be understood of Balaks enmity shewed against Israel's fruit when he went about to curse them by Bileam; and after that, when by Bileams counsel, (by means of the Moabitish women) he brought them to commit first whoredom, and then idolatry, and so caused the wrath of God to come upon them; and he sent forth, and caused to call (son) Bileam the son of Beor, that he might curse you.

10 But I would not hearken unto Bileam : therefore he blest you still, and I delivered you out of his hand.

11 When ye had passed over Jordan, and came to Jericho, the citizens [Or Lords, or men] of Jericho warred against you, [viz. those of Jericho by shutting their gates; but these nations which are named, by force of arms] the Amorites, and the Pherezites, and the Canaanites and the Hethites, and the Girgashites, the Hivites, and the Jebusites : but I delivered them into your hand.

12 And I sent hornets [Heb. the hornet] before you, they drave them away from your face, (as) both the kings of the Amorites, [as if he should say, As ye before-time drave out both the Kings of the Amorites, to wit, Sihon and Og. See below ver. 18.] not by your sword, nor by your bowe. [understand this also, of all other weapons and arms, as Gen. 48. 22. Psal. 7. 13. & 44. 3.] The meaning of these words is, That their Swords and Bowes had been in vain, had not the Lord destroyed their enemies.]

13 Thus I have given you a land wherein ye have not laboured, and cities which ye have not built, and ye dwell therein : [Jes. 1. 13. it's said, That the Israelites banded, or utterly destroyed no cities, save Hazor onely. This was therefore done, that the children of Israel might finde houses and cities to dwell in] ye eat of the vineyards and olive-trees, [i.e. of the fruits of the vineyards and of the olives that grew upon the trees. See the like phrase or manner of speaking, Gen. 3. 12. & Rev. 2. 7.] which ye have not planted.

14 And now, fear the LORD, and serve him in uprightness, [i.e. uprightly, sincerely, with all the heart, without dissimbling] and in truth : and put away the gods which your fathers served [viz. Thera, Nahor, &c. yea, Abraham himself, before God called him out of Ur of the Chaldees] on the other side of the river, and in Egypt, and serve the LORD.

15 But if it be evil in your eyes to serve the LORD, chuse you this day whom ye will serve, whether the gods which your fathers that were on the other side of the river, served; or the gods of the Amorites, in whose land ye dwell : [Josua leaves it not arbitrary to the Israelites, whether they should serve God or no; but this he saith, That they might freely, and without compulsion, declare what they were minded to do; and that they might be the more firmly tyed to serve God, in that they had freely taken upon them to do it. See the like phrase or manner of speaking, Ruth 1. 8. 15.] but as for me and my house we will serve the LORD.

16 Then answered the people, and said, Far be it from us, that we should forsake the LORD, [Heb. Be it far to us from forsaking, &c.] to serve other gods.

17 For the LORD is our God, it is he that brought us and our fathers up out of the Land of Egypt, out of the house of bondage : and that did these great tokens before our eyes, and kept us on all the way thorow which we went, and among all people, through the midst of whom we marched.

18 And the LORD hath driven out before our faces all those nations, even the Amorite, inhabitant of the land : we also will serve the LORD, [viz.

as well as thou, and thy fathers house] for he is our God.

19 Then Josua said unto the people, Ye will not be able to serve the LORD, [viz. if ye keep with you the strange gods among you, mixing the false worship with the true worship of God, as may be gathered from ver. 23.] for he is a holy God; as may be gathered [Kefolobim bin. See hercof, Gen. 20, on ver. 13.] He is a jealous God, he will not forgive [Heb. take away] sicke like phrase or manner of speaking, Gen. 50. 17. oth. not bear, or endure] your transgression, nor your sins.

20 If ye shall forsake the LORD, and serve strange gods, he will then turn about, and he will do you hurt, and he will destroy you, after that he hath done you good.

21 Then the people said unto Josua, Nay, [Understand withall, we will not forsake the Lord] but we will serve the LORD.

22 Now Josua said unto the people, Ye are witnesses against your selves, that you have chosen you the LORD, to serve him : And they said, We are witnesses.

23 And now put away the strange gods which are in the midst of you, [viz. the gods of the strangers. By these words it appeareth, That although idolatry was not publicly tolerated, yet there were some among the Israelites at this time, that had Idols in secret which they privately worshipped and served. See Amos 5. ver. 25, 26. & Acts 7. 43. See also Gen. 35. on ver. 2.] and incline your hearts unto the LORD the God of Israel.

24 And the people said unto Josua, We will serve the LORD our God, and we will obey his voice.

25 So Josua made that same day a covenant with the people : [i.e. he renewed, and consumed the Covenant which God had made with the people of Israel] and he set it to them for a statute and right [or, Ordinance] at Sichem. [See above, ver. 1.]

26 And Josua wrote these words [i.e. the words of this Covenant] in the book of the Law of God : and he took a great stone, and he set the same up there under the Oak, which was by the sanctuary of the LORD. [See of this Oak, Judg. 9. 6.]

27 And Josua said unto all the people, Behold, this stone shall be for a witness unto us, for it hath heard all the words of the LORD, that he hath spoken unto us : [i.e. it hath been there present. Here sense is ascribed and attributed unto the stone, which is void of sense. So likewise it is said, Hear, ye heavens, and thou earth, Isa. 1. 2. and Deut. 32. 1. The heavens declare the glory of God, Psal. 19. 1. The stones shall cry, Luke 19. 40.] yea, it shall be for a witness against you, that ye may not lye unto the LORD your God. [but keep and do what ye have promised him]

28 Then Josua sent the people away, each one unto his inheritance.

29 And it came to passe after these things, that Josua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. [Heb. a son of an hundred and ten years]

30 And they buried him in the border of his inheritance, at Timnath-Serah, [Otherwise called, Timnath-Heres; Judges 2. 9.] which is upon a Mountaine of Ephraim, on the North of Mount Gaas.

31 Now Israel served the LORD all the dayes of Josua, and all the dayes of the Elders, that lived long after Josua, [Heb. that prolonged their dayes after Josua. See Exod. 20. 12.] and which knew all the

the work of the LORD, which he had done unto Israel. [Understand here, those that together with Josua had governed the people, and out-lived him. See Judg. 2. 7.]

32 They also buried the bones of Joseph, which the children of Israel had brought up out of Egypt, at Sichem, [Understand this as above ver. 1. For here followeth, That Josephs bones were buried in the parcel of the field or ground, &c. which lay not in the City of Sichem, as may be gathered from Genes. 33. 18.] in that parcel of the field which

Jacob had bought of the children of Hemor, the father of Sichem, for an hundred pieces of money : [See Genes. 33. 19. and the Annotat. thereon. Stephen, Acts 7. 16. saith, For the price of silver] for they were become an inheritance of the children of Joseph. [viz. that parcel of the field and the burying-place that was therein]

33 Also Eleazar the son of Aaron died : and they buried him on the hill of Pinchas his son, which was given him on mount Ephraim.

The End of the Book of J O S U A .



THE
BOOK
OF
JUDGES.

The Argument of this Book.

This Book containeth a very remarkable History of the state of Israel, as well Ecclesiastical as Civil, after the death of Joshua, into the Priesthood and Government of Eli; especially under the Judges, that is, of such Persons (not, who administered the ordinary Function of Judges among the people, as this word is otherwise taken, but) whom God now and then, as the state of Israel required, sometinies out of one, and sometinies out of another Tribe, according to his good pleasure, extraordinarily raised, called, and with his Spirit of Wisdom and Courage endow'd and act'd victoriously, to execute his and his peoples right against Israels Oppressors and Enemies; to restore and maintain the decay'd Worship of Gods to descent and preserve Israel in the freedom and the holy Laws which they had received of God; and to assist them with counsel and execution in any emergent difficulty.

First then, there are rehears'd in this Book, the Wars which the Tribes, after the death of Joshua, waged, according to Gods command, against the heathenish Inhabitants of Canaan, to expel and root them out; whereas, for the most part, they were solemns, that it displeas'd God, inasmuch that he suffer'd divers heathenish Nations to remain in the land, for Israels trial and punishment. Notwithstanding, Israel for a while continu'd in the pure Worship of God, viz. as long as those pious Elders lived, that had seen the wonderful works of the Lord. But after that, it is relat'd throughout, how that Israel, in prosperity abusing their liberty, from time to time fell into all kinds of gross abominable Idolatry of the heathen, and most shameful looseness of life; whereof not only mention is often made in general, but also in particular some fearful examples are rehears'd, as a clear glass, as well of this peoples corruption and wickedness, as of the righteousness of Gods wrath and heavy judgements: whereof see the 17, 18, 19, and 20 Chapters. Next, there will be shew'd, that God was extremely provok'd for this backsliding of his people, and did punish the same, not only in words, but also in actual delivering them up into the hand of divers of their enemies, as of Canaan King of Mesopotamia, Eglon King of the Moabites, the Philistines, Jabin King of the Canaanites, the Midianites, Amalekites, and other Eastern people, the Ammonites, and against the Philistines, who all grievously oppress'd and afflicted Israel a long time. Yet notwithstanding, when in their straits they truly repented, and turned unto God, and forsaking their Idolatry and wickedness, did fervently cry, and beg unto him for mercy and help, the Lord then (whom is faithful and true, as well in his gracious Promises, as in his Threatning) had compassion on them, and deliver'd them ever and anon by valiant Champions, such as were Othniel, Ehud, Samgar, Deborah and Buaq, Gideon, Jephthah, and Samson. Although they very quickly forgot these mercies and favours of God justly confer'd upon them, and returning to their former wickedness, were every time again plac'd, and upon true and hearty repentance, again most graciously deliver'd by God. In the mean-while, unto Gideons History, there is added the three years Government of Abimelech, who was unlawfully King, and a Tyrant, and therefore remarkably punished of God. Also five Judges are mentioned, whose wars are not recorded; as Thola, Jair, Elvan, Elon, and Abdon. This Book comprehendeth, according to the account of Jos. c. the History of 299, or 300 years, from the year of the Creation, 1511, to the year 1210.

JUDGES.

Chap. i.

Chap. i.

JUDGES.

CHAP. I.

The tribe of Juda, by Gods command, begin to make war against the inhabitants of Canaan, v. 1. &c. Subdue Adonibezek, 4. take Jerusalem, 8. Slay the children of Enak at Hebron, 10. Othniel subdueth Debir, and thereby getteth Caleb's daughter to wife, 11. The Kenites dwell among Juda, 16. Simcon subdueth Zephath, 17. and Juda divers cities of the Philistines: 18. Thy of the house of Joseph subdue Bethel, 23. A Relation of the renaisance of the tribes in driving out the Canaanites, for which they are vexed by them, and are left to dwell one among another; 19, 20, 25.

And it came to pass after the death of Joshua, that the children of Israel inquired of the LORD, [By the High Priest, wearing the Ephod: See for this the command of God, Numb. 27. 21. and compare below, Chap. 10. 18. 1 Sam. 23. 9.] saying, Who among us shall march up first toward the Canaanites, to fight against them?

1 And the LORD said, Juda [i.e. the tribe of Juda. So in the following verse, Simeon, i.e. the tribe of Simeon, and so forward in the rest] shall march up: behold, I have given that land into his hand.

2 Then said Juda unto his brother Simeon, [The inheritances of Juda and Simeon were partly intermixed, or common between them. See Jof. 9. 1, 2.] March up with me into my lot, [i.e. to subdue and take possession of the land that is fallen to me by lot] and let us war against the Canaanites, and I will also march up with thee into thy lot: for Simeon march'd with them.

4 And Juda march'd up, and the LORD gave the Canaanites and the Perizzites into their hand: [i.e. into the hand of Juda and Simeon] and they smote them by Bezek [which lay not far from Jerusalem. See also 1 Sam. 11. 8.] ten thousand men.

5 And they found Adoni Bezek at Bezek, and fought against him: and they smote the Canaanites and the Perizzites.

6 But Adoni Bezek fled, and they pursued after him, and they took him, and cut off the thumbs of his hands, and of his feet. [The cause of this, was his abominable tyranny mentioned in the following verse]

7 Then said Adoni Bezek, Threescore and ten Kings, with (the) thumbs of their hands and of their feet, cut off under my table, were gathering up (the crumbs) [i.e. that which fell from the table, or was cast to them] according as I have done, so hath God rewarded me: and they brought him to Jerusalem, and he died there.

8 For the children of Judah had fought against Jerusalem, [Oth. fought, or did fight: but the opinion of most is, that here by occasion, that in the foregoing verse

it is said, that they brought down Adoni Bezek to Jerusalem, the taking of Jerusalem, and some other passages (unto the 17 verse) were repeated out of the Book of Joshua, as may be seen, Jof. chap. 15.] and had taken it, [understand, that part of the city which was fallen to their share, nor the other part which appertain'd to Benjamin together with them, and the strong hold: See Jof. 15. 8, 13. & 18. 11, 28. Also below ver. 21. with the Annot.] and smote it with the edge of the sword: [Heb. at the mouth of the sword] and they had [scilicet] [Heb. sent] the city on fire. [i.e. they had cast fire into it: See below chap. 21. 48.]

9 And after that [i.e. after the taking of Jerusalem] the children of Juda were gone down to war against the Canaanites, dwelling in the mountains, and in the south, and in the low grounds.

10 And Juda was gone against the Canaanites [Under the conduct of Joshua and Caleb, Jof. 15. 14.] that dwelt at Hebron, [See Jof. 15. 3.] (now the name of Hebron was formerly Kirjath Arba) and they smote Sefai, and Abinam, and Thalmai, three Giants, children of Enak, as is related below ver. 20.

11 And from thence he [viz. Juda] was march'd forth against the inhabitants of Debir: now the name of Debir was formerly Kirjath Sepher. [See Jof. 12. 13.]

12 And Caleb said, Hethai shall smite Sopher, and take it, to him will I also give my daughter Achsa to wife.

13 Then Othniel the son of Kenaz, [i.e. one of Kenaz his posterity, as some do understand this] brother of Caleb, [i.e. coulin, near kinsin: as some understand this of Othniel, others of Kenaz; compare Numb. 22. 12. Jof. 15. 17. below chap. 3. 9. 11. 1 Chron. 4. 13, 15.] who was younger then he, [Heb. smaller, or lesser than he], namely, Kenaz. Oth. who (viz. Othniel) was the youngest of, or out of him, namely, Kenaz; i.e. the youngest and meanest to be among all the posterity of Kenaz, and yet notwithstanding honoured and exalted above others; by this courageous and valiant act, the march that followed, and also the office of Judge: below chap. 3. 9, 10.] took it: and Caleb gave him Achsa his daughter to wife.

14 And it came to pass, when he came (unto him) [See of this relation, Jof. 15. 18, 19. and the Annot. there] that he moved him [Or, sought unto him] to ask a field of his father; and she brought off the Ass. Then said Caleb unto her, What (saith) thou?

15 And he said unto him, Give me a blessing: [See Gen. 30. on ver. 11.] seeing that hath given me a dry Land, [Heb. south-land] give me also water (or springs of water) then Caleb gave her big wells, and low wells.

16 Also the children of the Kenite, [Understand Jethro: See Num. 12. 1, 2.] *Moseh his father in law, went up out of the Palm-city Ezra, Juchio. See Deu. 34. on ver. 3.] with the children of Juda, toward the wilderness of Juda, which is toward the south of Harad: [the name of a city lying near mount Seir, and peradventure also of a King of the same place. See Num. 21. 1.] and they went and dwelt with the people. [Heb. and we went and dwelt, or abode with, or by the people. He, namely, the Kenite, that is, Jethro's posterity. Some translate it thus: for he (the Kenite) was (along with them) and had remained, or had dwelt with the people, namely, Israel. See Num. 10. 29. and 24. 2, 22. 1 Sam. 15. 6.]*

17 *Juda then went with his brother Simeon, [Here the History, which above ver. 8. was intermitted, is resumed, and pursued.] and they smote the Canaanites dwelling at Zephath, [This place is no-where else mentioned, only we find 2 Chron. 14. 9, 10. the valley of Zephath, by Maresha in Juda: Some there translate it, The valley (lying) towards Zephath.] and they banded it, [Deu. 2. on ver. 34.] and the name of this city was called Horma. [i.e. Ban burning. Compare Num. 14. 45. and 21. 3. Some conceive, that this Horma was the Royal City, situate on the southern borders of Canaan, at the west-end of Mount Seir: See Jof. 11. 14. and 15. 30. and 19. 4. 1 Sam. 30. 30. 1 Chron. 4. 30.]*

18 Also *Juda took Gera with her border, [i.e. the circumjacent country: So in the following.] and Alpheon with her border, and Ekron with her border. [These Cities were situate in the Philistines country, at the mid-land Sea, and are often mentioned in the holy Scripture.]*

19 And the LORD was with *Juda, that he drove out (the inhabitants) of the mountain: but he [drove] Juda (proceeded not) to drive out [Oth. but driving out] the inhabitants of the valley, because they had iron charots. [Although the Lord was with Juda in the subduing and taking of the mountain, yet notwithstanding he was not courageous enough for to pursue the rest, through human fear, which here prevailed more with him, than the command and promises of God, Jof. 13. 6. and 17. 18. Of the iron charots then used in battle, see Jof. 17. 18.]*

20 And they gave *Hebron unto Caleb, [See the History herof, Jof. 14. from the 6. verse, to the end of the Chapter, according as Moseh had spoken: and he expelled thence the three sons of Enak. Of whom mention is made above, ver. 10. Of Enak and his posterity which were Giants, see Num. 13. on ver. 22. Oth. of the Giant.]*

21 But the children of Benjamin did not drive out the Jebusites dwelling at Jerusalem. [Underst. in the upper part of the City, and the strong hold which was fallen unto Benjamin's share, in regard their inheritances lay partly among those of Juda, Jof. 18. 11. Juda had taken his, as above ver. 8. Out of the strong hold the Jebusites were not expelled till Davids time, 2 Sam. 5. 6, 7: but the Jebusites dwelt with the children of Benjamin at Jerusalem unto this day. Jof. when this was written by the Author of this book.]

22 And the house of Joseph went up also toward Bethel: and the LORD was with them.

23 And the house of Joseph set spies near Bethel: now the name of this city was before-time Luz. [See Gen. 28. ver. 19.]

24 And the watchmen [That were sent forth to spy out the situation of the City] saw a man going forth out of the city: and they said unto him, Shew us, we pray, the entrance of the city, and we will show kindness unto thee.

25 And when he had shewed them the entrance of the city, they smote the city with the edge of

swords, but they let go that man, and all his family. 26 Then went this man into the land of the Hebiters: [Which dwell on the north-side of mount Ephraim:] and he built a city, and called the name thereof Luz: this is the name thereof unto this day.

27 And Manasseh [Understand, the half tribe which dwelt in Canaan, not those which dwelt beyond Jordan in Gilead, and Basan] drove out Beth-Sean, [i.e. the inhabitants of Beth-Sean; as in the sequel is set forth. Beth-Sean lay by Jordan on the west-side: see Jof. 17. 11.] nor her dependant places, [i.e. the circumjacent places, referring unto them] neither Taanach, [situate in mount Gilboa. See also Jof. 17. v. 11. and 21. 25.] with her dependant places, nor the inhabitants of Dor, with her dependant places, nor the inhabitants of Mifflam, [Jof. 17. 11. both these places lay near to the mid-land Sea] with her dependant places, nor the inhabitants of Megiddo, with her dependant places: and the Canaanites would dwell in the same land. [For, said God, contented, or began (Heb. the Canaanite would, &c.) viz. either out of wilfulness, or on condition of Tribute, as I have expounded this out of the following verse. So below ver. 35. See also Jof. 17. 12, 13.]

28 And it came to pass, when Israel grew strong, that he put the Canaanites upon tribute: but he drove them not quite out. [Heb. driving out, he drove them not out: to wit, the Canaanites.]

29 Also Ephraim drove not out the Canaanites which dwelt at Gezer: [Situate by the brook of Gaas, toward the mid-land Sea; being also a City of the Levites, Jof. 21. 21.] but the Canaanites dwelt in the midst of them at Gezer.

30 Zebulon drove not out the inhabitants of Kitron, [Situate by the mountain of Zebulon, wellward, near unto the source of the brook Jiphthel] nor the inhabitants of Nahalel: see Jof. 19. 15. but the Canaanites dwelt in the midst of him, [viz. Zebulon] and were tributary.

31 Aser drove not out the inhabitants of Acco, nor the inhabitants of Zidon: [These places lay by the mid-land Sea, onely Aphik and Achlah lay somewhat further land-ward. Of Aler lot, see Jof. 19. 24. &c. Rehob was also a City of the Levites, Jof. 21. 31. lying also land-ward. See Numa. 13. 21.] nor Achlah, nor Achth, nor Chelba, nor Aphik, nor Rehob: [i.e. the inhabitants of these cities.]

32 But the Amorites dwelt in the midst of the Canaanites which dwelt in the land: for they drove them not out.

33 Naphtali drove not out the inhabitants of Beth-Sencu, nor the inhabitants of Beth-Anab, [See both these cities lying in Naphtali, Jof. 19. 38.] but dwelt in the midst of the Canaanites which dwelt in the land: but the inhabitants of Beth-Semes and Beth-Anab became tributary unto them.

34 And the Amorites forced the children of Dan into the mountain, for they suffered them not to come down into the valley. [i.e. the lower parts, or plains.]

35 Also the Amorites would dwell [See above on ver. 27.] on mount Heres, at Ajalon, and at Saalhim: [See Jof. 19. 42. and 21. 24. Saalhim lay in the valley of Ekeb, Ajalon from thence in the north-west, toward the well, on the borders of Dan. Of other places of this name, see below chap. 12. 12.] but the house of Joseph became heavy, so that they became tributary. [Heb. became, or were tributary. The meaning is, they compelled or forced the Amorites so far, that they became tributary unto them.]

36 And the border of the Amorites was from the going up of Akabbim, [Lying by the south-end of the latitude, and on the east-end of mount Seir, upon the utmost borders of Canaan toward the south. See Jof.

Jof. 15. 23.] from the rock, [Oth. Sela, or Petra Arabia: a famous City, lying upon a rock] and along upwards.

CHAP. II.

The Angel of God reproved Israel at Bechim, v. 1. &c. where they bewail their sins. A relation of the state of Israel under the Judges, wherein their former worship of God, in the time of Josias, and of his pious Elderst is compared with the subsequent back-sliding unto all manner of Idolatry, for which they are ever and anon punished of God by the enemies, and being delivered by the Judges, do again relapse and fall from evil to worse, 6, 7, &c. Wherefore God would not expell the Heathen, Jery. Jer. 20.

1 And an Angel of the LORD [Understand the Spirit of God, as clearly appeareth out of the whole sequel. See also on Judg. 6. v. 11.] came upward from Gilgal: [See Jof. 9. 1.] to Bechim: [i.e. called from the weeping of the people, below v. 5. lying near Gilgal] and he said, I carried you up out of Egypt, and I brought you into a land which I swore unto your fathers, and said; I will not break my covenant with you in eternity.

2 And as for you, ye shall make no league with the inhabitants of this land: ye shall break down their altars: but ye obeyed not my voice; wherefore have ye done this?

3 Therefore I also said, I will not drive them out before you [i.e. viz. the Heathen that dwell in Canaan] but they shall be on your faces: [i.e. a further explaining herof, Numb. 33. 55.] and their gods shall be a snare unto you.

4 And it came to pass, when the Angel of the LORD had spoken these words unto all the children of Israel, that the people lifted up their voice and wept.

5 Therefore they called the name of that place Bechim: [i.e. the weeping ones] and they offered there unto the LORD.

6 When Josua [In the sequel is given the reason wherefore God would not drive out the inhabitants of this land, to wit, Jacobs back-sliding from God] had led the people so, [after he had earnestly exhorted, and strongly engaged to the pure worship of God, Jof. 24.] the children of Israel went away every one to his inheritance, for so possesseth the land hereatery.

7 And the people served the LORD all the dayes of Josua; and all the dayes of the eldest, who had lived long after Josua, [i.e. who had out lived Josua] who had seen all the great works of the LORD, which he had done to Israel.

8 But when Josua died, the sons of Nun, the servants of the LORD, was dead; being an hundred and ten years old; [Heb. a son of an hundred and ten years.]

9 And they had buried him in the border of his inheritance, at Timnath-Heres, [O otherwise called Timnath-Sech, Jof. 24. 30.] upon an hill of Ephraim, toward the north of mount-Josia.

10 And also all that same generation were gathered unto their fathers, there arose then another generation, which knew not the LORD, nor yet the work, which he had done to Israel.

11 Then the children of Israel did that which was evil in the eyes of the LORD: and they served Baalim. [By the name Baal, which signifieth a Lord, did the Gentiles commonly call their Idols, because they held them for gods; and in regard they were divers: and to distinguish them, but also the idolatrous Jews, did give or adde unto them certain surnames, as Baal-Berith, below chap. 8. 33. Baal-Peor, Numb. 25. 3. Baal-Zebub, 2 King. 1. 6. Baal-Astareth, compare below on v. 13. and 1 King. 16.

31. The Idolatry committed with these, was a total departing from God, although the back-sliding Israelites persuaded themselves that they could honour God by and together with them, as they did also with the golden calves, 1 King. 12. 28. See Hof. 2. 17, and below chap. 8. on ver. 33.]

12 And they forsook the LORD, the God of their Fathers, who had brought them out of the land of Egypt; and followed after other gods, of the gods of the Nations, which were round about them, and bowed themselves before them; and they provoked the LORD to anger.

13 For they forsook the LORD, and served Baal, and Asherah, [i.e. the images of the idol, whether male, or female, called by the Heathen Ashtar, which the Zidonians and Philistines had set up in the shapes of sheep. See 1 Sam. 31. 10. 1 King. 11. ver. 5, 33. 2 King. 23. 14.]

14 Thus the anger of the LORD kindled against Israel, and he gave them into the hand of spoilers, who spoiled them, and he sold them into the hand of their enemies: [i.e. he delivered them over, as the seller delivereth over the wares that are sold into the hand of the buyer. So below chap. 4. 2, 19. and chap. 10. 7. compare Psa. 44. 1.] round about: and they could no more possess before the face of their enemies.

15 Every where, whithersoever they went forth, the hand of the LORD was against them for evil: [To punish them with all manner of plagues, disasters, and calamities] according as the LORD had spoken, and according as the LORD had sworn unto them: and they were greatly distressed. [Or, he (viz. the Lord) distressed them greatly.]

16 And the LORD stirred up [By a special call and indignation of his Spirit] Judges, [i.e. understood not Lords of the land, or Kings, neither such as executed the ordinary office of a Judge, and admitted justice between man and man, which continued among the Tribes, according to the order appointed and instituted of God by Moses, but such as executed the publick right and interest of Gods people against their enemies and oppressors, and delivered them out of their hand, purged and professed Religion, paid and protected the Common-wealth of Israel in their liberty, and assisted the common good both by their service and good counsel. See below chap. 3. 9. 10, 15, &c. and 4. 1. and 6. 25, 26. and 8. 23. and so forth.] who delivered them out of the hand of those that spoiled them.

17 Yet they hearkened not unto their Judges, but went a whoring after other gods: [See Lev. 17. on ver. 7. and 20. on ver. 5.] and bowed themselves before them: they quickly departed out of the way, (in) which their fathers had walked, hearkening to the commandments of the LORD; so did not they.

18 And when the Lord raised them up Judges, then the LORD was with the Judges, and delivered them out of the hand of their enemies, all the dayes of the Judge: [i.e. as long as that Judge lived] for it repented the LORD [see Gen. 6. on v. 6.] because of their groaning, by reason of them, who distressed them, and who oppressed them.

19 But it came to pass with the dying of the Judges, that they turned about, and corrupted it more than their fathers, following after strange gods, serving them, and bowing themselves before them: they let nocking fall off their works, [Having no respect or sorrow, nor coming from their purpose and practice] nor of their hard way, [i.e. of their obstinate or obdurate manner of life and practice, whereby they provoked God, and hurted themselves, as a hard way hurteth and gaultheth, that walketh in it.]

20 Therefore the wrath of the LORD kindled against Israel, that he said; Because this people have transgressed my covenant, which I commanded their fathers, and they

have not hearkened unto my voice :

21 Therefore also I will not proceed to drive out of possession any one of the Heathen, which Jhsua left behind when he died. [Understand which remained of those whom Jofua had driven out, together with the other of whom chap. i. mention is made.]

22 That through them I may tempt Israel. [See Gen. 22. on verse 1. to below chap. 3. 1, 4.] whether they will keep the way of the LORD, to walk in it, as their fathers have kept (it) or no.

23 So the LORD let those Heathen remain, that he drove them not hastily out of possession : whom he had not delivered up [Or, and he gave them not over, or had not given them over] into the hand of Jofua.

CHAP. III.

A Catalogue of the Heathen people, which God left in Canaan to prove Israel, v. 1. 8c. Israel falling off from God, is delivered up into the hand of the King of Mesopotamia, 5. From whose tyranny being delivered by Othniel, they relapse into former wickedness, and are punished and oppressed by Eglon, King of the Moabites, 9. from whom God delivereth them by Judge Ehad, 15. as also afterward from the Philistines by Judge Samgar, 31.

Now these are the Heathen which the LORD left remaining, to teach Israel by them : [See above chap. 2. v. 22.] all these [viz. Israelites] that knew not of all the wars of Canaan. [i. e. which before in Jofua's life-time were come against the Canaanites]

2 Only that the generations [i. e. the posterity] of the children of Israel might know (them) [viz. the wars of Canaan, whereof is spoken in the following verse] that he [viz. the LORD] might teach them the war, [who not only commanded these wars against the Canaanites, but likewise had promised his divine conduct, assistance, and victory, viz. if they should stedfastly cleave and adhere unto him ; but on the contrary, if they should forsake him, in which they should experience the manifold and grievous miseries which those wars do produce] at the left [i. e. that before knew nothing thereof.

3 The Princes of the Philistines, [See Jof. 13. 3. and below chap. 16. 5. or, Rulers, Governours, Commanders, O. b. Governants, Lordships, Ruling-Officers] and all the Canaanites, and Sionites, and the Hevites dwelling in the mountain of Libanon : [lying on the Northern borders of Canaan, very famous, and often mentioned in the holy Scripture] from the mountain Bash-Heron, [situated on the East-end of mount Libanon, Northward from Balan. See 1 Chr. 5. 23. Mount-Heron was in the Well-end of Libanon by Zaida. See Deut. 3. 9. and 4. 48.] until where they come to Hamath, [situated on the Northern border of Canaan]

4 These then were to tempt Israel by them, [As above chap. 2. 22.] that it might be known [i. e. that it might be manifest, or made to appear. See Deut. 8. on v. 2.] whether they would hearken to the commandments of the LORD, which he commandeth their fathers by the hand of Moses, [i. e. by the ministry of Moises]

5 Now when the children of Israel dwelt in the midst of the Canaanites of the Hevites, and of the Amorites, and of the Perizzes, and of the Hevites, and of the Jebusites.

6 Then they took their daughters to wives, and gave their daughters unto their sons, and they served their gods.

7 And the children of Israel did that which was evil in the eye of the LORD, and forgot the LORD their God: and they served the Baalims, and the Groves. [Under-

stand consecrated idolatrous woods and trees which were planted, and ordained for the honour and worship of the Heathenish idols 3 or, the Grove-gods, so called, because they were worshipped in thick, dark groves, and under goodly high trees, after the heathen manner]

8 Then the anger of the LORD kindled against Israel, and he sold them into the hand of Cushan-rishathaim, [See above chap. 2. on v. 14.] King of Mesopotamia [Heb. Aram-Kharaim, i. e. Syria of the two rivers. So is Mesopotamia called in Greek for the same cause or reason. See Gen. 24. on v. 10. below v. 10. it is only called Aram, i. e. Syria] and the children of Israel served Cushan Rishathaim eight years.

9 So the children of Israel cried unto the LORD, and the LORD raised up to the children of Israel a deliverer, who delivered them : Othniel, the son of Kenaz. [See above chap. 2. on v. 16.] the brother of Caleb, who was younger than he.

10 And the spirit of the LORD [Understand the spirit of fortitude, courage, wisdom, government, &c. working and producing in him that which was needfull for the executing of this calling. Compare below chap. 6. 34. and 11. 29.] was upon him, and he judged Israel, [See above chap. 2. on v. 16.] and went forth to battle, and the LORD delivered Cushan-Rishathaim, the King of Syria, [Heb. Avon. See on v. 8.] into his hand : [so that his hand waxed strong against Cushan-Rishathaim : [i. e. he grew too strong for this King, he over-powered him]

11 Then was the land quiet forty years : and Othniel the son of Kenaz, died.

12 But the children of Israel went on to do that which was evil in the eyes of the LORD : then the LORD [strengthened Eglon the King of the Moabites, against Israel, [i. e. he gave him power and victory against Israel, for a punishment of their sins] because they did that which was evil in the eyes of the LORD.

13 And he gathered unto him the children of Ammon, and the Amalekites : and he went forth, and smote Israel, and they took the Palm-city. [i. e. Jericho. See Deut. 34. 3. and above chap. 1. 16.] in possession

14 And the children of Israel served Eglon, King of the Moabites eighteen years.

15 Then the children of Israel cried unto the LORD, and the LORD raised up to them a deliverer, Ehad, the son of Gera, the son of Jemini, [i. e. a Beniamite : as below chap. 19. 16.] a man that was left-handed : [Heb. that was shut, or lockt up, or, of his right hand, or, whose right hand was shut, or lockt : i. e. who could not to will use his right hand. Compare below chap. 20. 16. It is remarkable, that it pleased God to deliver his people by this man, who in the judgment of man might seem to be most unfit for that business. See below ver. 31.] and the children of Israel sent by his hand a present, unto Eglon King of the Moabites.

16 And Ehad made him a sword, which had two edges, [Heb. and that had two mouths, i. e. cutting on both sides, or was two edged, or two ways cutting :] the length whereof was an ell [or cubit] ; and he girded it under his garments, on his right hip.

17 And he brought that present unto Eglon, the King of the Moabites : now Eglon was a very fat man.

18 And it came to pass, when he had made an end of delivering that present, then he conducted, [otherwise dismissed,] the people, which carried that present.

19 But he himself turned again from the carved image, that were by Gilgal, [Or, he, even, green, &c. the image might be carved up by the idolatrous Israelites, or the Moabites, at or by Gilgal, because Israel at their first entrance into Canaan, were there circumcised, in which respect the same was accounted an holy place. Otherwise, of the quarries, or the places out of which the stone were hewn and digged : applying this to the stones that were erected by

Jofua,

Jofua, at the command of God for a memorial of their miraculous passage thorow Jordan, Jof. 4. 20.] and said : I have a secret thing, (or errand) unto thee, O King : who said : Keep silence, &c. until all the standers by be gone forth] and all that stood about him went forth from him :

20 And Ehad came into unto him, where he was sitting in a cooler room (or parlour) [i. e. Heb. an upper room of cooling ; i. e. a summer-parlour, serving to cool a man against the heat of the summer] which he had for himself alone ; [Oth. he now sat in a cool upper-parlour, which was for him, or, which he had] and Ehad said : I have a word of God unto thee : then he rose up from the seat. [Although he (being an Idolater) esteemed his idols more than he did the God of Israel, yet notwithstanding he would then his reverence and respect unto his word, or Ambassador.]

21 Then Ehad stretched forth his left hand, and took the sword from his right hip, and thrust it into his belly.

22 That even the bit entered in after the blade, and the fat closed about the blade : [so he did not pull the sword out of his belly] [As being not able, for the reason mentioned in the foregoing words] and the dirt [or excrement] came out. [Otherwise, it came out of the fundament, viz. the blade or the sword]

23 Then Ehad went forth toward the porch, and shut the door of the upper-parlour close before himself, [Oth. before, or upon him, viz. King Eglon] and put (it) into the lock, [or, bolted it]

24 When he was gone forth, his [viz. Eglon's] servants came, and looked, and beheld, the doors of the upper parlour were put into the lock : and they said : Certainly, he covereth his feet in the cooling-chamber. [Thus the going to stool, or excreting of nature, is express in modest terms, in Scripture, because in sitting down, or bending the body, they covered their feet with their upper garments. 1 Sam. 24. 4.]

25 Now when they had tarried till they were ashamed, behold, he [viz. Eglon] opened not the doors of the parlour, then they took the key, and opened (it), and behold, their Lord lay dead on the ground. [or, was fallen dead on the ground. The Hebrew word indeed for the most part signifies, to fall, but it is also in many places translated to lie down. See Deut. 21. v. 1. below chap. 4. 22. and 5. 27. and 7. 12. 1 Sam. 31. 8.]

26 And Ehad escaped, while they [viz. the servants of the dead King] tarried : for he passed by the carved image, [i. e. above on ver. 19.] and escaped unto Schirah, [Understand not the mountains of Seir, or of the Edomites, but a place lying at, or upon mount Ephraim, as may be gathered from the following verse]

27 And it came to pass when he was come, that he blew with the trumpet, i. e. caused to blow to below chap. 6. 34. &c.] on mount Ephraim : and the children of Israel went down with him from the mount, and he binclif before their face.

28 And he said unto them, Follow after me, [Or, pursue after, follow behind me] for the LORD hath delivered your enemies, the Moabites, into your hand : and they went down after him, and took the ferric of Jordan toward Moab, and it suffered no man to pass over.

29 And they sate (of) the Moabites at that time, about ten thousand men, all fat [i. e. corpulent, strong, well-fed, the ablest and fittest men for battle, or rich, and all warlike men, so that not a man escaped.]

30 So Moab was that day subdued unto the hand of Israel : and the land was quiet for some years.

31 Now after him was Samgar. [To wit, Judge, deliverer] a son of Anath, he smote (of) the Philistines, six hundred men, with an Ox-goad. [The Hebrew word cometh from teaching, and signifies such a staff, Cudgel, or rod, that hath prickles on it, serving to teach Oxen to

go onward when they are a plowing. Hereby is set forth the meanness and baseness of the means, which notwithstanding were to be blessed by the Lord, that a great number of well armed men were not able to subdill against the fame : as David fell down Goliath with his sling ; compare 1 Cor. 1. 28. and see above v. 15. and below chap. 15. 15. &c.] So he also delivered Israel.

CHAP. IV.

God plaguesh Israel for their sins by King Jabin, whose Captain General was Sifer, v. 1, 2, &c. Afterward God raised up the Prophetess Deborah, who from the Lord commanded Barak to march forth against Sifer, promising him the victory, in so doing, and sheber self marching forth with him, 4, 5, &c. The host of Sifer is hereby beaten, 5. Jael bideh Sifer in his sleep, and killeth him in her tent, King Jabin is destroyed, 24.

But the children of Israel went on to do that which was evil in the eyes of the LORD : when Ehad was dead.

2 So the LORD said them [See above chap. 2. on v. 14.] into the hand of Jabin, [i. e. of another Jabin, Jof. 11. 1.] King of the Canaanites, whereby is sometimes in general understood all the Heathen Nations which dwelt in Canaan, sometimes, as here, a particular Nation amongst them all, which dwelt on the North-borders of Canaan] who reigned at Hazor : [See Jof. chap. 11. ver. 10, 11. and 19. 36. also Jof. 49. 28.] and his chief Captain was Sifer : the name [viz. Sifer, or,] (as some) Jabin] now dwelt at Hazor, of the Guntiles. [a city situate at the waters of Merom, of which see Jof. 11. 5, 7. It may be, that divers remaining Heathenish Nations pitched their habitations here, to be secured under Jabin and Sifer's power against Ithael. Heb. Charocheth.]

3 Then the children of Israel cried into the LORD : for he had nine hundred iron charots, and he had violently oppressed the children of Israel twenty years.

4 Now Deborah, a woman, which was a Prophetess, [Heb. a woman a Prophetess : to below chap. 6. 8. a man a Prophet] the wife of Lappidoth, [a mans name, whereof the Scripture no where else maketh mention : some take Lappidoth for the name of Deborah's birth-place] this [said woman] judged Israel at that time.

5 And she dwelt under the Palm-tree of Deborah, [So called from Deborah] between Rama and between Beth, on mount Ephraim, and the children of Israel went up to her for judgment. [To inquire of her (being a Prophetess) the will of the Lord, in things, wherein they knew not how to find out the issue of themselves ; or by the ordinary ways of instruction, or judgement]

6 And she sent forth, and called Barak, the son of Abinon, from Kedes Naphthali : [A city in the tribe of Naphthali, Jof. 19. 32, 37. appointed for a city of refuge, Jof. 20. 7. also given to the Levites, Jof. 21. 32. see also 2 King. 15. 29.] It lay upon a hill between the waters of Merom, and the sea of Genesareth. There was another Rodes in the tribe of Machar, 1 Chron. 6. 72.] and she said unto him : hath not the LORD the God of Israel commanded ? [as if he had said, judged, or certainly he hath commanded these : such kind of queries strongly confirm that which is spoken by way of question. So below v. 14. chap. 6. 14. &c.] go forth and draw [Understand, draw unto thee, i. e. assemble unto thee, bring together, cause to come unto thee, using for that purpose the reasons and arguments, wherewith I have made thee acquainted, and the help of the chiefest, or heads of the tribes. Compute below chap. 5. on v. 14. as on the contrary, the Lord faith in the following verse, I will draw Sifer unto thee.] to mount Tabor, [lying in the tribe

Chap. iv.

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of Zebulon, toward the west, by the brook Kifon. See P[sa]. 89. 13. and 1 Sam. 10. 3. 19. Fer. 46. 18. Hol. g. 1. 1. and the with thee ten thousand men, of the children of Naphtali, and of the children of Zebulon. And I will draw unto thee at the brook Kifon, Sisera, Jabins chief Captain, [i.e. I will by my Divine Power and ordering, cause him to meet thee there. The brook or river of Kifon, ran out of the sea of Gennesareth, toward the west by Mount Carmel into the middle sea, being as a partition between Issachar and Zebulon] with his chariots, and his multitude: and I will give him into thine hand.

8 Then said Barak unto her, If thou wilt go with me, I will go forth: but if thou wilt not go with me, then I will not go.

9 And the said, I will certainly go with thee, [Heb. going go, or marching march] saying that the honour shall not be thine, on this way which thou waktst: [Or, in this expedition which thou makst. Oth. because of the way which thou goest; i.e. because thou art lo weak in confidence, that thou without me wilt not follow the command of the Lord, therefore a woman shall go away with the honour thereof] for the LORD shall sell Sisera [i.e. deliver him up]. See above chap. 2. on ver. 14.] into the hand of a woman: [this may be meant of Isebel, or also of Deborah her self] so Deborah arose, and went with Barak to Keles.

10 Then Barak called Zebulon and Naphtali together unto Kedesh, and he went up on his feet [with] ten thousand men: [Oth. called ten thousand men to march up before him: Heb. together with, beside, or at his feet] i.e. which followed him, and trod after his footsteps. See Exod. 11. 8. & 1 Kings 20. 10.] also Deborah went up with him.

11 Now Heber [The husband of Jael, of whom below ver. 17. Oth. Heber. the Kenite, [See Num. 24. 21, 22. and above chap. 1. 16. and the Annot. there] had severed himself from Cain; [i.e. from the Kenites, which had their dwelling place in the wilderness of Juda. See above chap. 1. 16.] of the children of Hobab; [See Num. 10. ver. 29. Otherwise called Jethro] Moses his father in law] and he pitched his tents unto the oak in Zaanaim, which is by Keles.

12 Then they brought word to Sisera, that Barak the son of Abinam, was gone up to mount Tabor.

13 Then Sisera called all his chariots together, [i.e. he caused them by Proclamation to come together, or summoned them] nine hundred iron chariots, and all the people that were with him, from Harosheth of the Gentiles, unto the brook Kifon.

14 Then Deborah said unto Barak, Arise, for this is the day wherein the LORD hath delivered Sisera into thine hand: Is not the LORD gone forth before thy face? [As the chief and supreme General of the Army, to fight for thee, and to appoint the victory on thy side. See below chap. 5. 19. and 2 Sam. 5. 24. See of this kind of questions above on ver. 6.] so Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, with all his chariots, and all the host, [See chap. 5. 20.] by the edge of the sword, [Heb. by, or at the mouth of the sword: So in the following vers.] before the face of Barak: [oth. affrighted, &c. before the &c. wherout the sense would be, that God terrified and dismayed them in a special manner, that they might fall by the sword of the Israelites without resistance] so that Sisera lighted down off the chariot, and fled [away] on his feet.

16 And Barak pursued after them, after the chariots, and after the host, unto Harosheth of the Gentiles: and all the camp of Sisera fell by the edge of the sword, so that there remained not unto one, [i.e. so that there remained not so much as one] or, there was not one left, Compare P[sa]. 14. 3. and 53. 3. Rom. 2. 12. &c.]

17 But Sisera fled on his feet to the tent of Jael the wife of Heber, the Kenite. for there was peace between Jabins the King of Haror, and between the house of Heber the Kenite.

18 Now Jael went forth to meet Sisera, and said unto him, Turn in, my Lord, turn in to me, fear not: and he turned to her into the tent, and she covered him with a coverlet. [Or, coverd rovgb covering spread upon him]

19 Afterward he said unto her, Give me [I pray] a little water to drink, for I am thirsty: then she opened a milk-bottle, and gave him to drink, and covered him close.

20 Also he said unto her, Stand in the door of the tent: and it shall be, if any man shall come, and ask thee, and say, Is any man here? that thou shalt say, No man, [Or, No]

21 Then Jael the wife of Heber took a nail of the tent, [Which they used in spreading and fastning their tents, being of such a length, that it could pierce through Sisera's head to the ground] and so also was the hammer proportioned. See below chap. 5. 25.] and caught a hammer in her hand, and went softly in to him, and drove the nail into his temple, that it stuck fast in the ground. [Or, forced it self in, to wit, the nail, or, she fastned it in the ground: this act of Jael is highly commended by the Spirit of God in the following chap. 5. 23. &c. as being done out of a special zeal infused by God, and at his command published by Deborah and Barak] now he was fallen into a deep sleep, and [was] tired, and died.

22 And behold, Barak pursued Sisera, and he went forth to meet him, and said unto him, Come, and I will show thee the man whom thou seekest: so he came in to her, and behold, Sisera lay dead, and the nail was in his temples.

23 So God on that day subdued Jabins the King of Canaan, before the face of the children of Israel.

24 And the hand of the children of Israel went fill on, [Heb. went going, i.e. their might light increased, so that they overpowered Jabins] and became hard [or waxed strong] against Jabins the King of Canaan, until they had destroyed Jabins the King of Canaan.

Chap. v.

CHAP. V.

Deborah in this song of praise, exhortheth to praise and thanksgiving, and goeth before the people with her own example, ver. 1. &c. recounteth the glorious merits of God shewed to this people in times past, 4. Compareth the miserie of former times, with the present estate, 6. exciteth the Governours, the Congregation, her self, and Barak, to praise the Lord, 9. Commendeth the chief of the tribes, who went forth willingly to this battel, and cheereheth the unwilling ones that arrived at home, 14. Describeth this wonderful victory in all its circumstances, 19. curseth those of Meror, because they came not to help the people of God, 23. Extollith the valiant woman Jael, and her act, 24. Derideth the vain hope of Sisera's Court-Ladies, 28. and concludeth with a prayer for Gods people against their enemies, 31.

1 The first sang Deborah, and Barak the son of Abinam, on that day, saying,

2 Praise the LORD for avenging the vengeance [That is, because he hath fully avenged himself and his people on his and their enemies] in Israel, [oth. for, or by] Israel] for that the people [to wit, Zebulon and Naphtali: see above chap. 4. 10. and below ver. 18. together with some other tribes. see below ver. 24. 25.] have willingly offered themselves.

3 Hear

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3 Hear, ye Kings, give ear, ye Princes, I will sing unto the LORD, I will sing praises unto the LORD the God of Israel.

4 LORD, when thou wentest forth, [That is, going before, and leading the people by thy pillar of cloud] in storm [i.e. in carrying thy people from Mount Hor, (after the subduing of the Canaanitish King of Harad) along the borders of the Edomites, who denied them passage through their country, towards the land of the Kings, Silon and Og, to destroy them, and to bring Israel into the land of promise. See Num. 20. 21. and 21. 4. &c.] when thou steppest on the field of Eder, the earth trembled, also the heavens dropped, the clouds also dropped of water. [It was as if all creatures from beneath and from above were amazed at thy coming and presence. Compare P[sa]. 68. 8, 9.]

5 The mountains dissolved [Or, flowed away] from the presence of the LORD, [It was so, or at least seemed not otherwise then if such things had happened. Compare P[sa]. 68. 16, 17. and 97. 5. This also may be applied to the heathenish nations, the Amorites and Canaanites, dwelling in the mountains, who, by reason of Israels coming against them, and of the great and mighty acts of God which they heard of, trembled and quaked. Compare Deut. 2. 25. P[sa]. 5. 1.] even Sinai [i.e. all that they left behinde them, as Sinai, as also the places to which they went, stood amazed] or, (according) as Sinai had done at the time when God gave his law. Compare P[sa]. 78. 9.] from the face of the LORD the God of Jacob.

6 In the days of Sargar [See above chap. 3. 21.] the son of Anah, in the days of Jaels, [see chap. 4. 21. &c.] the way was cease, [i.e. the common roads or high-ways could not be used or frequented, by reason of thieves and robbers] and they that walked on paths [i.e. Heb. the walkers of paths] went crooked ways. [i.e. they that were wont to sit or ply the common roads, fought out hard and difficult by-ways, to escape high-way-men and enemies]

7 The villages ceased in Israel, they ceased [i.e. the walled places, as towns, villages, hamlets, because no man could dwell safe and secure there, they fell to ruine, and lay waste and uninhabited. Oth. the husbandman, or the country people, inhabitants of villages, or town-folk] until that I Deborah arose, that I arose a mother in Israel. [that is, who as Prophets have instructed the people, being my disciples or scholars (who in Scripture are called the children of the Prophets) teaching the will of God, and as a Judge, or Sbe-Judge, here with motherly pity and compassion laid to heart the miseries of the subjects, and turned away the same]

8 [When he] [i.e. the Lord] chose new gods [i.e. the Idols of the heathen] then was war in the gates [That is, God ever and anon punished them with war] Was there a field or a piece seen among forty thousand in Israel? [i.e. were there no heartles and soft down, that no defence could be seen]

9 My heart is toward the Law-givers of Israel, [That is, Governours of the people, or of the tribes, who made the people willing and courageous by their commands and examples] who willingly offered themselves [See above, v. 1. &c.] [See chap. 4. 6. 10.] among the people; praise ye the LORD. [To that ride upon white she-asses, [As great and honorable persons were wont to do: see below chap. 10. 4. & 12. 14.] yet that sit in judgement, [oth. ye that dwell at Middin] understanding a place where the enemy received the greatest foil: [see P[sa]. 1. 5. 6. 1.] and ye that walk on the way, [see 2. 6.] speak of it, [oth. think, muse on it]

11 From [Oth. because of] the noise of the archers, between the places where water is drawn, [That is, fountains coming on with a great noise, to disturb and molest the drawers of waters, by plunding, robbing, and other ways] speak there together [the Hebrew verb is also found below, chap. 11. v. 40.] of the righteousness of the LORD,

[That is, the righteous acts of the Lord, whereby he hath avenged his people, and freed them from the oppression of the enemy. Compare 1 Sam. 2. 7. Mic. 6. 5. with the Annot.] of the righteousness [shewed] to thy villages in Israel: [Heb. righteousnesses of thy villages, that is, shewed to the villages, or country people. Compare above, v. 6.] then went the people of the LORD down to the gates, [that is, they might freely and without fear go in and out at the gates]

12 Awake, awake, Deborah, awake, awake, utter a song: arise, Barak; and lead thy captives [Heb. thy captivity] captive, thou son of Abinam.

13 Then he made him that remaineth, have dominion over the honorable [among] the people: [That is, the Lord gave unto the remnant of Israel, the rule and dominion over the great and eminent ones of the Canaanitish people. Oth. he gave the dominion of the remaining [enemy] unto the honorable, or, mighty, great [ones] of the people [of Israel] or, he made the remaining people have dominion over the honorable [one.] the LORD hath made me to have dominion [Or, given me dominion] over the mighty

14 Out of Ephraim [Here Deborah relateth, how the tribes behaved themselves in this battel] 3 attributing to some 3 praise: to others, thine disgrace, according to every ones demerit: was thine root against Amalek. [Some understand this of Deborah, dwelling on Mount Ephraim, above chap. 4. 5. who, by the grace of God, was as it were the root and original of all this expedition against the Canaanites, who in respect of their enmity and ruine, may well be compared with Amalek. Others apply it unto Jotha, who also was of Ephraim, and subdued Amalek, E[ze]. 17. 13. Oth. whose root is by Amalek; that is, Juda and Simoon, whose beginning extended it self from mount Ephraim unto Amalek, as appeareth, comparing above chap. 1. 16. with 1 Sam. 15. 6.] after this was Benjamin among thy people. [That is, the tribe of Benjamin followed also after thee, O Lord, among the rest of thy people. Some follow] out of Ephraim, whom Benjamin should have followed] out of Ephraim [that is, the tribe of Manassih, whose first-born son was Machir, Jos. 17. 1.] marched down the Law-givers, [that is, the Elders, and Judges of the people] and out of Zebulon, drawing by the staff of the writer. [viz. the people to them: see above chap. 4. on that is, used the writing pen, or, by means of letters or scribble together. Compare above, chap. 4. on ver. 6.]

15 The Princes [Oth. my Princes; in Issachar were] also with Deborah; and [as] Issachar, [or, as] Barak, he was sent into the valley on his feet: [see above chap. 4. 10, 14.] in the divisions of Reuben [Reuben dwelling on the other side of Jordan, keeping himself as it were separated from his brethren] the imaginations of hearts were great. [or, impressions, purposes, conclusions; that is, they were very flow, dull, drovitic, having (as we say) great wisdom in the brain, and pretending many difficulties, which withheld and hindered them from coming to help their brethren, keeping themselves as neuters between both, having more regard to their own particulars, then to the common interest. Oth. For, or, by reason of Reubens separations, there be great thoughts of hearts; that is, this causeth great jealousies and woundings: so in the following vers. Some conceive, that there is extolled the great valour and courage which they had formerly manifested in marching over the Jordan in the behalf of their brethren, wherewith this remembrance and backwardness of theirs now shewed, did not well agree.]

16 Why remainedst thou [viz. O Reuben] sitting between the falls [or two rived folds, or, sheep-cotes. The Hebrew word seemeth to relate to this, that the stalle or sheep-cotes were formerly made in two rows, one opposite to the other, (as it is now also usually practis'd) between which, a man might sitly pass, and give to each

their due food or nourishment. Oth. *between two burthens*, like an Ass that is laden on both sides, layeth himself down to take rest. Compare Gen. 49. 14.] *to hear the beatings* [or, whistlings, pipings, hissing] of the flocks? [this tribe, to wit, the tribe of Reuben was exceeding rich, and abounding in cattel. See Num. 32. 1, &c.] *the divisions of Reuben had great searchings of heart.* [See on the former ver.]

17 *Gilead* [That is, the Gileadites, whereby is understood the half tribe of Manasseh, dwelling on the other side of Jordan. Gilead was a son of Maasir: see Of. 17. 1, 4. &c. Otherwise, by Gilead may also be understood Reuben, and the aforesaid half tribe of Manasseh together, as dwelling in Gilead. See Numb. 32. 5, 29, 33.] *remained on the other side of Jordan 3 and Dan, why did he keep himself in ships?* [the inheritance of Dan and Aser lay for the most part by the Sea. See concerning Dan, Of. 1. 9. 40, 46. and concerning Aser also there ver. 24, 26. The tribes also in this battle tarried at home, to escape the danger, or to save themselves with their goods in ships, or on high rocks.] *Aser saith by the sea-bay, and abode in his torn places.* [that is, in cities and villages that were ruined, and not well fenced; or, in creeks which break into the land by sea-floods. Oth. upon his cliffs, or, high rocks.]

18 *Zebulun, it is a people, (that) have disdained their soul unto death.* [Heb. that is, unto dying, and have to jeopardized their lives and persons unto death, that they seemed as it were to condemn life, and willingly to offer up themselves for Israels deliverance. See of the verb rendered *disdaining*, Job 27. on ver. 6.] *likewise Naphtali: on the high places of the field;* [that is, upon mount Thabor, keeping close to Barak, and with him courageously going down to battle. See above chap. 4. 10, 14.]

19 *The Kings came, they fought, when fought the Kings of Canaan at Thanaab, at the waters of Megiddo:* [Places pertaining to the half tribe of Manasseh. See above chap. 1. 27. and compare Of. 17. 15, 18.] *They brought no gain of silver thence.* [No silver, or, money 3 Oth. they brought not a (small) piece of silver thence, whence they thought to have had a great booty.]

20 *From heaven they fought: the stars out of their courses fought against Sisera.* [By these phrases is intimated, that God fought both from above and beneath by manifold creatures, and means against Sisera and his Army.]

21 *The brook Kison rolled them away,* [or, swept them, brushed them away, through the violence of the stream, which was caufed from above by storm and tempest] *the brook Kedanin,* [running from the mountain into the brook Kison, as the Map sheweth. Oth. the brook of antiquities; that is, the very old brook which was of old, from the beginning, and was made and preserved by God for that end and purpose] *the brook Kison: O my soul, tread down the strong.* [that is, despite the power of the enemy. Oth. my soul tread upon the strong: trusting through prayers, and Gods instinct or inspiration that they should be as it were trodden down and laid under foot. Hebr. the strength; viz. of the mighty and powerful enemy, who is now laid under our feet.]

22 *Then the horse hoofs were broken to shivers: by means of the running,* [or, stamping, trotting, beating (the ground); that is, by reason of their hally and disordered war, and running away,] *the running of his mighty arm.* [Who being put to flight; fought to elcape by the swiftness of their hoies, but all in vain.]

23 *Curse Meroz,* [a City, or Country near the brook Kison, not far from the place where the battle was fought, on the South-borders of Issachar] *saith the Angel of the LORD,* [compare below, chap. 6. 11, &c.] *Curse be inhabitants continually:* [Heb. curse cursings,] *because they came not to the help of the LORD,* [that is, to the help of Israel, which the Lord commanded and appointed; or, to the help of the Lords people: Otherwise it is spoken of

God after the manner of man, he properly needing no mans help,] *to the help of the LORD with the mighty man.* [viz. which followed Barak and Deborah.]

24 *Blessed be* [See Genef. 14. on ver. 19.] *above women* [viz. other women. So in the sequel] *faat, the wife of Heber the Kenite: blessed be she above women in the tents,* [that is, in her tent, where she had done that praise-worthy act. Or, (that dwell) in tents.]

25 *He asked waters, she gave (him) milk; she brought butter* [Oth. *Butter-milk's* milk, where the butter was yet in] *in a Lords bowl.* [Heb. in a bowl of glorious (ones); that is, in such a great bowl or cup as your great and mighty men, Lords and Princes, and other Potentates were wont to use.]

26 *She put her hand* [viz. her left hand] *to the nail, and her right hand to the workmens hammer:* [Or thus; her hands stretched themselves out, the one to the nail, the right hand to the workmens hammer, and she knocks Sisera, she strook off his head.] [The Hebrew verb is properly used of the striking off of measures that are too full, or heaped up to the top. The meaning is, that the cut off his head] *when she had nailed thorn, and pierced thorn his temple.* [The Hebrew verb rendered here piercing thorn, significth properly to change, for good or for evils, and consequently to go thoro; or, to pierce thorn from the one to the other: an also to destroy.]

27 *Between her feet he bowed himself,* [To wit, through pain, or striving to lift up himself, or to raise himself up, but straightway falling down, &c.] *fell all along, lay down there: between her feet he bowed himself, he fell 3 wheresoever he bowed himself, thorn be lay, quite spoiled.* [Heb. properly masted, that is, quite ruined, utterly undone. For here you might have seen such a mighty and stout General fled on foot quite disheartend, tired, and by a woman hid and covered close, lie nailed to the ground, bowed, and dead.]

28 *The mother of Sisera looked out at the window, and cried throrow the lattice,* [Or, little peep-window] *why lingerest his charret to come? why tarrie the going of his charret behind?* [Heb. the goings, the sets, or, footsteps of his charret.]

29 *The wife of her Court-Ladde* [Oth. Princess] *answered:* [Oth. every one of her wife's Court-Ladies answered her,] *she also answered her saying to her self:*

30 *Should they not then find* [That is, get, meet with] *(and) divide the prey?* [As if he had said, I do ill in looking fo soon for them, considering they must first find out and divide the prey, &c.] *a Damfel, [Or, sweet-heart, wench,] (or) two Damfels for every man?* [Heb. for the head of one man: that is, for every head, for every man.] *For Sisera a prey of divers colours, embroidered of divers colours, embroidered on both sides, for the prey-necks.* [Heb. for the necks of prey: that is, the necks of those, to whom the best prey belongeth, as Officers and Commanders, or such as have quit themselves well in the fight, and have gotten good booty; so that a great part belongeth to him; or them that came behind, and carried the prey upon their necks, or had fetcht it with the hazard of their necks.]

31 *So let all thine enemies perish, O LORD!* *on the contrary, (let) those that love him,* [viz. the Lord] *(be) as the Sun, when he ariseth* [or, goeth forth] *in his might.* [i. e. let them go on and increase in power and splendour, as the Sun ariseth and goeth forth. Compare 1 J. 40. 31.] *and the land was quiet, forty years.*

CHAP.

CHAP.

C H A P. VI.

Israel is grievously punished for their sinnes by the Midianites, &c. They cry unto the Lord, who by a Prophet shewes them the cause of these miseries. 6. The Angel of the Lord cometh to Gilead, and calleth him to Israels deliverance from the power of the Midianites, 11. The relation of a miracle that happened about the meat, that Ailcon set before the Angel, 17. Gideon bulleth an Altar unto the Lord, and breaketh down, by the command of God, the Altar of Baal, for which he cometh in danger of the inhabitants, but is protected by Joas, 24. Gideon prepareth to fight against the Midianites, and is strengthened of God in his calling by a miracle, 33.

BUT the children of Israel did that which was evil in the eyes of the LORD: fo the LORD delivered them into the hand of the Midianites, [Heb. of Midian] and so in this whole history. See of these, Num. 25. 17, 18, and 31. 2, &c.] seven years.

2 *Now when the hand of the Midianites waxed strong against Israel,* because of the Midianites the children of Israel came [Or, prepared, repaired, fixed] themselves the tents, which are in the mountains, and the caves, and the strong holds, [to hide and secure themselves in them against the Midianites.]

3 *For it came to pass, when Israel had sown,* that the Midianites came up. [That they had done formerly every year, and now they did it the seventh year again] and the Amalecites, and those of the East [i. e. who dwelt Eastward, especially the Arabians, who were wont to abide in Tents. See below chap. 8. 10, 11. and Gen. 29. on v. 10. and Job 1. on v. 3. Heb. children of the East] came also up against him. [viz. against Israel, as is said in the beginning of this verse.]

4 *And they camped themselves against him, and destroyed the increase of the land, till they came unto Gazer:* [Lying in the West by the great sea: thus destroying the whole land from East to West] and they left no victual in Israel, nor small cattel, nor ox nor ass.

5 *For they came up with their cattel, and their tents: they came like the grasshoppers in multitude,* [For their army consisted of about an hundred and five and forty thousand fighting men, as may be seen below, chap. 8. 10.] besides the level rout, that do usually follow such kind of camps that look for no resistance or opposition] *fo that they and their cattels could not be numbered:* [Heb. had no number, i. e. they could very hardly by reason of their multitude, be numbered. So chap. 7. 12. On the contrary is said of a small company of people, that they are people of number, i. e. care to be numbered. See Gen. 34. on v. 30.] *and they came into the land to destroy it.*

6 *So Israel was much impoverished, because of* [Heb. before the face, i. e. before, or because of their presence] *the Midianites: then the children of Israel cried unto the LORD.*

7 *And it came to pass, when the children of Israel cried unto the LORD because of the Midianites;*

8 *That the LORD sent unto the children of Israel a man that was a Prophet:* [Heb. a man, a Prophet. Compare above chap. 4. on v. 4.] *who said unto them, Thus saith the LORD the God of Israel: I have caused you to come up out of Egypt, and led you forth out of the house of bondage.*

9 *And I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you: and I have driven them out before your face, and given you their land.*

10 *And I said unto you, I am the LORD your God,*

Fear not the gods of the Amorites, in whose land ye dwell: but ye obeyed not my voice.

11 *Then came an Angel of the LORD,* [Understand the son of God, who below v. 14. and v. 16. is called by the proper name of God, the Lord, or Jehovab.] *Compare Gen. 1. 18. 7. and 48. 16. See also above chap. 5. 23.] and set himself under the oak which is at Ophrah, which belonged unto Joas, [because Joas (as it is thought) was the chiefest man there, or executed the Magistrats office, Compare below v. 31. 32.] the Abi-Ezrite: [of the tribe of Manasseh. See Of. 17. 2. and below v. 34. 35. 1 Chron. 7. 14. 18. There was another Ophrah situate in the tribe of Benjamin, Of. 18. 23.] and his son Gideon threshed wheat [not with flax, as (whereof Deut. 25. on v. 4.) but with a sick, or with oxen, as some expound it: to give the less suppletion, or, to get speedily some provision] by the press, [i. e. in the place where the wine-press, or olive-press, stood, where (according to the opinion of some) they were wont to thresh, that no man might perceive it, and that this wheat might be the last hid and laid up against the approaching want or necessity] to see (the same) [i. e. to take that wheat along with him in his flight, or to make his fathers house free, when he should have threshed this wheat for their provision.] before the face of the Midianites. [who already were upon the march. See below ver. 33. and the following chapter.]*

12 *Then the Angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.*

13 *But Gideon said unto him, Oh,* [Of this phrase, or manner of speaking, see Gen. 43. on v. 20. So below ver. 15.] *my Lord 3* [Gideon sheweth him civil honour and respect, so much as he yet knew him to be no more than a man, for that he appeared to him in the form and shape of a man] *if the LORD be with us, why then is all this befallen us?* [Heb. hath all this found us? i. e. is come upon us] and where be all his wonders, which our forefathers told us of saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and hath delivered us into the hand of the Midianites.

14 *Then the LORD turned himself unto him,* [Or, the LORD beheld him, looked upon him: giving him withall command, and power requisite, to deliver Israel, as followeth] and said 3 *Go thy way in this thy might* [which thou now receivest of me,] *and thou shalt deliver Israel out of the hand of the Midianites: have I not said thee? [yea indeed, will the Lord say: for thou hearest me say, Go, with promise of a good issue or event. Therefore doubt not but thou shalt accomplish or bring to good effect that for which I give thee a Commission. Compare above chap. 4. on v. 6.]*

15 *And he said unto him, Oh my Lord,* [See on v. 13.] *wherewith shall I deliver Israel?* [That he asketh, to have further satisfaction and fuller assurance of this high and weighty calling. Compare Luke 1. 34.] *Behold my thousand* [viz. unto which I belong. It appeareth from Exod. 18. 25. Deut. 1. 15. that the people by Moses were divided into thousands, each thousand having their Governours or Superiours, &c.] *is the poorest in Manasseh and I am the least in my fathers house.*

16 *And the LORD said unto him, Because I will be with thee, therefore thou shalt smite the Midianites, as one man. [As if thou hadst to deal but with one man; i. e. thou shalt easily lay them]*

17 *And he said unto him, If now I have found grace in thine eyes, do (or, shew) me a token, that it is thou, that speakest with me,* [i. e. to assure me, thou art for this purpose sent of God, that I may entertain and embrace this calling with a good conscience.]

18 *Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set (it) before thee.* [As yet he thinks him to be but a man, and a Prophet, and

therefore according to the manner and custome of the Patriarchs, desires in hart to entertain and welcome him with meat and drink, v. 22. he first perceives that it was an Angel. Compare herewith below chap. 13. 15. and he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a Kid, and unleavened (cakes) of an Ephra [See Exod. 16. on v. 36.] of meat, he laid the flesh in a basket, and he put the broth in a pot: and he brought it out unto him, still under the oak, and let it neerer (to him).

20 But the Angel of God said unto him; Take the flesh, and the unleavened (cakes) and lay them upon the rocks, and pour out the broth: [viz. upon the meat and the cakes, to make the miracle the clearer, and the word illustrious. Compare 1. King. 18. 34.] and he did so.

21 And the Angel of the LORD put forth the utermoff (part) of the staff, that was in his hand, and touched the flesh, and the unleavened (cakes): then there went up fire from the rock, and consumed the flesh, [viz. the unleavened (cakes).] [Compare Lev. 9. 24. 1. King. 18. 38. 2. Chron. 7. 1.] and the Angel of the LORD vanished away out of his eyes. [Understand very quickly and unawares, so that he saw him no more, whereby he was fore terrified and affrighted, as followeth]

22 Then Gideon perceived that it was an Angel of the LORD: and Gideon said, Ah Lord LORD, therefore because I have seen an Angel of the LORD. [viz. I must die. Gideon saith that he must die, because he hath seen this Vision, as appeareth by the wayes of God in the following verse. Compare below chap. 13. 22. Gen. 16. on v. 13. and 22. 20. Exod. 33. 10. Deut. 5. 24. 26.] from face to face. [Compare Deut. 5. on v. 4.]

23 But the LORD said unto him; Peace be unto thee, fear not, thou shalt not die.

24 Then Gideon built there an altar unto the LORD, and called it, the LORD is peace: [Heb. Jehovih schalom. The meaning is, the Lord is our peace, promissively, glveth, and sendeth us peace.] [1. 9. 6. and 53. 5. Mich. 5. 1. Luke 2. 14. Act. 10. 36. Heb. 7. 2. So is he also called, The Lord our righteousness, Prov. 23. 6. 2. He had promised here unto Gideon his peace, as also unto his people peace and deliverance from the Midianites] it is yet unto this day in Ophrah of the Abi-Exerites. [See above on ver. 11. and compare below v. 34.]

25 And it came to pass the same night that the LORD said unto him; Take a steer of the oxen, which are thy fathers, to wit, the second steers, [Oth. and the other, or second] understanding that God had commanded to take two steers: but forasmuch as in the sequel only mention is made of that steer of seven years old, and no command given concerning another, what therewith should be done, therefore the translation in the text is of most Interpreters best approved [of seven years (old)] [Even fo old, and which had been fattened so many years, as Israels misery under the Midianites had lasted. This steer is thought to have been kept and fattened by Joas, for to offer the same unto Baal, according to the Idololatrous custom of that time] and break down the altar of Baal, which is thy fathers, and cut down the grove that is by it. [G. d will have Gideon to begin his calling from the purging of Religion.]

26 And build an altar unto the LORD thy God upon the top [Heb. head] of this strong hold, [Understand the rock, out of the which fire issued that consumed the meat with the broth, ver. 21. Such kind of rocks they used in time of need for a strong hold and refuge] in a convenient place: [viz. orderly, decently. Heb. in, or, with order, decency, stiness. Oth. with a log (of wood) to place it orderly under the steer for burnt-offering] and take the second bullock, and offer a burnt-offering with the wood of the grove which thou shalt have cut down. [This was a special command of God in this back-sliding time, otherwise the offering or sacrificing was ordinarily enjoined by the Priests]

27 Then Gideon took ten men of his servants, and did according as the LORD had spoken to him: but he came to pass, because he feared his Fathers house, and the men of the city, so to do it by day, that he did it by night.

28 Now when the men of the city arose early in the morning; behold, the altar of Baal was cut down, and the grove that was by it: and that second bullock was offered upon the altar.

29 So they said the one to the other; [Heb. the man is his neighbour] who hath done this thing? [Heb. word, matter, thing. So in the sequel] and when they enquired, and asked, it was said, Gideon, the son of Joas, hath committed this.

30 Then said the men of that city unto Joas; Bring forth thy son that he may die: because he hath cut down the altar of Baal, and because he hath cut down the grove that was by it.

31 On the contrary Joas said unto all that stood by him; will ye contend [Plead, argue, dispute] for Baal? for Baal? will ye deliver him? he that shall contend for him, [i. e. he that shall further dare to own his cause, and plead or speak before him. It seemeth that Joas before through humane frailty, yielded or connived at the peoples wickedness, but now being strengthened and confirmed by this divine apparition, he seteth himself strongly against it] shall yet this morning be put to death: if he be a God, let him contend for himself [viz. let him plead against him] [viz. Gideon] thus he, &c. because he hath cut down his altar.

32 Therefore he called him on that day Jerubbab, [i. e. Joas called his son Gideon, Jerubbab, i. e. let Baal contend, or Baal shall contend. See below chap. 7. 11. saying; Let Baal contend [viz. shall contend], plead, some conceive that the people being as it were drowned in Idolatry, expected that Baal should plague this Gideon in a speciall manner, but finding the contrary, followed him the more eagerly, as a stout and valiant champion of God] against him, because he hath cut down his altar.

33 Now all the Midianites, and the Amalekites, and the children of the East, were gathered together: and they passed over, [i. e. over the Jordan. See below chap. 7. v. 24.] and they camped themselves in the valley of Jizreel [Which lay in Issachar, on the other side of mount Gilboa, which was between Manasseh and Issachar. See Job. 19. 8. ending Westward by the city of Jizreel. There was another Jizreel in Juda, Job. 15. 16.]

34 Then the spirit of the LORD arrayed Gideon, [viz. clothed him, viz. with such gifts of wildome, zeal, courage, and valour, as the spirit of the Lord knew to be needfull for him, as weapons for this work. See this phrase also, 1. Chron. 12. 18. 2. Chron. 24. 20. Luke 24. 49. Rom. 13. 14. And compare Gal. 3. 27. Eze. 4. 24. Col. 3. 12.] and he blew with the trumpet [i. e. called it to be blown: as above chap. 3. 24.] and the Abi-Exerites were called together after him. [Heb. Abi-Exer, i. e. they that were of the family or kindred of Gideon and his father Joas, (above v. 11.) were called together, and gathered themselves unto him, to follow him. So in the sequel.]

35 Also he sent messengers into all Manasseh [Because the one half tribe dwelt on this, and the other half on the other side Jordan] and they also were called together after him: likewise he sent messengers into Aser, and into Zebulun, and into Naphtali, [these three tribes were neerer, and lay one by another, toward the North, and at the sea. In Issachar which lay between Manasseh and Zebulun, was the whole army of the enemy, as above, ver. 23.] and they came up to meet them.

36 And Gideon said unto God; [Otherwise, Gideon had said;] concerning that this was done aforesaid, before Gideon went up against the Midianites: and that it is here again re-iterated as a reason or ground, whereby Gideon being fully strengthened and confirmed in his faith, embraced and executed the calling with zeal and fervency

fervency of spirit; it is worthy our observation, that God granted Gideons request without any rephension at all, from whence, as also from the manner of his request, it plainly appeareth, that he requested it not out of diffidence and unbelief, but out of humility, for the strengthening and confirming of his faith [if thou wilt deliver Israel by mine hand, according as thou hast said.]

37 Behold, I will lay a woollen fleece on the floor: [Or, Ground-place, court-place without doors meaning an even void place in the open air] if there shall be only dew upon the fleece, and drine'ss upon all the earth [Understand the over earth thereabout, and to below ver. 39.] then shall I know that thou wilt deliver Israel by mine hand, as thou hast spoken.

38 And it was so: for he rose up early the next day, and he crushed the fleece together, and he wrang the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God; Let not thine anger kindle against me, that I may speak but this once: let me prove I pray thee, but this once with the fleece; let there I pray thee be drine'ss only upon the fleece, and let dew be upon all the earth.

40 And God did for the same night: for drine'ss was only upon the fleece, and (there) was dew upon all the earth.

CHAP. VII.

Gideon campeth himself against the Midianites with his men of war, v. 1. which upon Gods command by Proclamation and avowen, he is faine to lessen to the number of but three hundred, which he alone keepeth to him, 2. He spyeth out the camp of the Midianites, and being strengthened by the vision and interpretation of a strange and wonderful dream, divideth his army into three companies or brigades: who all with one accord blow with trumpets, and break the pitchers (wherein the lamps were) in pieces, 15. Whereby the Midianites are terrified, and so to flight, 20. destroy one another, 21. The next adjoining Israelites are sent for up, to pursue after the enemy that fled, and to stop their passage over the Jordan, 23. Two Princes of the Midianites, Oreb and Secebar, taken prisoners, and slain, 25.

Then Jerubbab (who is Gideon), [See above chap. 6. 33.] rose up early, and all the people that were with him, and they camped themselves at the fountain of Harod: [Heb. Charod, lying on the borders of Manasseh, on this side of the mountain, behind which the Midianites were camped on the other side. See chap. 6. on v. 33. This name the fountain might have obtained from the fear and trembling of the 20000. Israelites, below v. 3. There was another fountain by Jizreel, at the end of this mountain Westward. See 1. Sam. 29. 1.] so that he had the half of the Midianites toward the North, behind the hill More, [This seemeth to have been one of the mountains of Gilboa: so called from the timely, or seasonable rains, that fell in great abundance upon the fields that lay on the top of it as to how gather, by comparing of 2. Sam. 1. 21. Upon this mountain Gilboa was Saul also slain by the Philistines, 1. Sam. 31. 1.] in the valley. [viz. Jizreel, as above chap. 3.]

2 And the LORD said unto Gideon; The people that are with thee are too many, that I should deliver the Midianites into thy hand: lest Israel vaunt themselves against me, saying; My hand hath delivered me. [Or, my hand (i. e. power) hath brought me salvation, or deliverance, procured the victory. See the like phrase, Exo 8. 9.]

3 Now then proclaim [i. e. cause to be proclaimed or published] now before (or in) the ears of the people, saying;

Whosoever is fearful [Compare Deut. 20. on v. 8.] and dismayed, [viz. quaketh, trembleth, is afraid] let him return, and make haste [Or fly away, pack himself away, this morning, or early. The Hebrew word seemeth to look at the swift flight of birds, and so consequently to signifie to go on speedily, quickly, hastily, &c.] to the mountain of Gilead: [Heb. from, or towards the mountain of Gilead; i. e. along the way that goeth toward and from that mountain, being the same mountain that lay right over against Gideons army, beyond the Jordan, from whence those of the half tribe of Manasseh were come to him. See above chap. 6. on v. 36.] then (there) returned of the people two and twenty thousand, (10) that there remained ten thousand.

4 And the LORD said unto Gideon; The people are yet too many, make them go down to the water, and I will try them. [Heb. properly, separate, purifie, as a Goldsmith purifieth the silver, leaving the good metal from the dross] for there: and it shall be, (that) of whom I shall say unto thee; This shall go with thee, the same shall go with thee: but also those of whom I shall say; This shall not go with thee, the same shall not go with thee.

5 And he made the people go down to the water: then said the LORD unto Gideon; Whosoever shall lap with his tongue of the water, [viz. which he in a standing posture shall have taken up with his hand, as is declared, v. 6. This was a token of courage and nobleness: as the bending on the knee was a token of lowliness and laziness] according as a dog waggeth his lip, him shall I bow down by himself; likewise every one that shall bow upon his knees for to drink.

6 Then was the number of those that had lapped with their hand (put) to their mouth, three hundred men, but all the rest of the people had bowed down upon their knees to drink water.

7 And the LORD said unto Gideon; By these three hundred men that have lapped, will I deliver you, and give the Midianites into thine hand: therefore let all that people [Understand the rest of the people] depart, every man unto his place.

8 And the people rook victual in their hand, and their trumpets; [Otherwise, then they took the victual of the people in their hand, as also their trumpets. To wit, choic three hundred men took of the people victual for themselves, so much as was needfull, as also trumpets, to wit, three hundred, (v. 16.) holding in their march, as they went, yet twenty more, according to the account of some; for Gideons army was at first 30000. strong, as appeareth above v. 3. each thousand having ten trumpets, or each hundred one, and he [viz. Gideon] led all those men of Israel. [viz. all the rest as in the former verse] go, every man unto his tent, but he kept those three hundred men: and he had the host of the Midianites beneath in the valley. [On the other side of the mountain, so that he had it before him, in the valley of Jizreel, when he stood upon the mount, where also it may be a part of Gideons camp lay, as may be gathered from the following verse.]

9 And it came to pass the same night, that the LORD said unto him; Arise, go thy way down into the camp; [viz. of the Midianites] for I have delivered it into thine hand.

10 But if thou fear to go down, [viz. thy self alone] then go down, thou, and Puras thy boy [or servant] unto the camp.

11 And thou shalt hear what they shall speak, and afterwards shall thine ears be strengthened, that thou shalt march down into the camp: [i. e. thou shalt become courageous, and fitted ready, prepared to fall upon their camp, or army] Then went he down, with Puras his boy, unto the out-side of the watch-towers or files [The Hebrew word properly

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Properly signified, *steel*, that by fives, or five in a rank, or five a band, are wont to march, as Exod. 13. 18. Hence proceedeth the signification of armed men, as the military orders, and especially the ranks and files commonly ought to be that were in the camp.

12 And the Midianites, and Amalekites, and all the children of the East, in the valley, [Heb. Fell, or were fallen in the valley, i. e. they lay spread abroad in the valley] as grasshoppers in multitude; [See above chap. 6. v. 5.] and their camels were innumerable, [as above chap. 6. v. 5.] as the sand which is on the sea shore, [Heb. on the tip of the sea] in multitude.

13 Now when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I have dreamed a dream, and behold a tossed barley loaf [Or, a pancake of barley bread, otherwise a noise of barley bread, This implyeth the meanness and contemptibility of the means, whereby God would smite the Midianites, and deliver his people] rolled it [it] into the camp of the Midianites, and it came to the tent, and smote it, that it fell, and overturned it upside down, [Heb. overturned it upwards.] that the tent lay along.

14 And his fellow answered, and said; This is nothing else but the sign of Gideon, the son of Joas, the Israelitish man: God hath delivered the Midianites and this whole camp into his hand.

15 And it came to pass, when Gideon heard the telling of this dream, and the interpretation, [Heb. breaking, i. e. dissembling, expounding, unloosening. It seemeth that the phrase is borrowed from fruits, that have had shells, which must be broken ere a man can eat the kernel] thereof, that he worshipped: [Heb. he bowed himself; honouring and praising God for his wonderful providence, and this consent. See Gen. 22. on v. 3.] and he returned unto the camp of Israel, and said; Arise, for the LORD hath delivered the camp of the Midianites into your hand.

16 And he divided the three hundred men into three heaps: [Heb. every: so below v. 20. and chap. 9. 24.] and he gave every one a trumpet in his hand, [Heb. he gave trumpets into all their hand] and empty pitchers, and lamps in the midst of the pitchers.

17 And he said unto them; Look towards me, [Heb. look on, thou shalt look, or, from me, that is, according to the nature of the Hebrew tongue, sometimes as much as towards, or on me, right opposite against me. Compare above on v. 3. Else it may be thus translated, from, or, of me, that thou look, and do so, i. e. thou shalt learn and observe of me, or, from me, what thou shalt do.] and do so: [viz. as ye see me do.] and behold, when I shall blow, or, outside of the camp, it shall be, that according as I shall do, so shall ye do.

18 When I shall blow with the trumpet, and all that are with me; then shall ye also blow with the trumpet, round about the whole camp, and ye shall say, For the LORD, and for Gideon. [Understand withal, is this battle fought. So is the Hebrew letter Lamel used in matters of battle, Exod. 14. 14 and 25. Or thus, unto the LORD, and Gideon; viz. be the victory. Or thus, of the LORD, and of Gideon, viz. the sword, from vers. 20.]

19 So Gideon, and the hundred men that were with him, came into the outside of the camp, in the beginning of the middlemost night watch, [i. e. About midnight, when the Watches were wont to be changed] when they had but newly set the centinels; [Heb. setting they had set, otherwise, but they had raised up all the centinels; or, they raised up only the centinels.] and they blew with the trumpet; also they beat the pitchers in pieces, that were in their hands. [Or, they beat them one against another, so that the pieces were scattered here and there. Compare Psal. 2. 9. Jer. 1. 13. and 48. 12.]

20 So the three heaps blew with the trumpets, and brake the pitchers; and they held with their left hand the lamps, and with their right hand the trumpets to blow; and they cried, The sword of the LORD, and of Gideon.

21 And they stood every one in his place, round about the camp: then all the camp ran away, and they cried, and fled.

22 When the three hundred blew with the trumpets, then the LORD set [i. e. ordered] the sword of the one against the other, [Heb. of the man against his neighbor, or, fellow, companion: i. e. the Lord ordered it so, that through amazement and astonishment they fell one upon another, and slew one another] and thus [i. e. in all the camp: and the camp fled into Beth-Sitta [out of the valley where they were camped, along the mountain towards Jordan, and again along Jordan inward toward the land: where lay Abel-Meholah, and Tabath in Manalch, of Abel-Meholah, i. e. Kings 4. 12. and 19. 16.] toward Tyevel, Luby, unto the border [Heb. tip] of Abel-Meholah, above Tabath.

23 Then were the men of Israel called together, out of Naphtali, and out of Aser, and out of all Manassih, and they pursued after the Midianites.

24 Also Gideon sent messengers into all the mountain of Ephraim, [Lying on the other side of Manalch Southward, that the Midianites being inclosed on both sides, and being stopped at their passage over the Jordan, might no ways escape. But between these were Zebah and Tialmunna with about 5000. men got over the Jordan, whom Gideon with his three hundred men pursued, and slew. See chap. 8. 10, 12.] saying; Come down to meet the Midianites, and intercept them the waters, unto Beth-Bara, [lying near by Jordan: some take this for Bethabara, Job. 1. 28.] to wit; Jordan; so every man of Ephraim was called together, and they intercepted [then] the waters unto Beth-Bara, and [the particle, and, is here (according to the opinion of many) as much as, to wit] the Jordan.

25 And they took captive two Princes of the Midianites, Oreb and Zeeb, and killed Oreb upon the rock Oreb, [Situate by the East-end of the mountain of Ephraim, not far from the Jordan. This place was afterward so called, because of this history, as also the other place Zeeb] and they killed Zeeb in [otherwise by, or, at] the Press-fat Zeeb, and pursued the Midianites: and they brought the heads of Oreb and Zeeb unto Gideon over the Jordan. [Or, on this side of Jordan: for the Hebrew word, according to the occasion of the thing, signifieth both. In the following chapter is mentioned, that Gideon with his three hundred men passed over the Jordan, to pursue after the Midianites, and the rest of the East-Country people. See there v. 4. The opinion of most Interpreters is, that this, and that which followeth in the three first verses of the eighth Chapter, is here in the first place related, to give a full and perfect account of what was bravely and gallantly acted by the men of Ephraim on this side Jordan, but that it was then only first offered, when Gideon returned from pursuing the Midianites beyond Jordan, and had gotten the full victory over them. But the attentive Reader will be able to judge aright by comparing this verse with the third verse of the next Chapter. See the annotation there.]

C H A P. VIII.

The Ephraimites murmur against Gideon, but are appeased by him, ver. 1, 2, &c. he pursueth the two Kings of the Midianites beyond the Jordan, where those of Succoth and Penuel spitefully refuse to refresh his men, 4. He

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fallen upon, and taketh captive the two Kings of the Midianites, and scattereth the rest of their army, 11. Returning back he punisheth those of Succoth and Penuel, 13. Pursueth the two Kings to death, viz. Zebah and Tialmunna, 18. Refuseth to rule over Israel, 22. Demandeth a present of the spoil, and maketh thereof a scandalous Ephod, and placeth it at Ophrah, 24. Gideons children, wives, death, and burial, 30. Israel receiveth again from God, and is narrative to Gideons family, 33.

Then said the men of Ephraim unto him; [See the annot. on the last verse of the former chapter] What crime [Heb. thing, matters] is this that thou hast done to us, this thou diddest not call us, when thou wentest forth to fight against the Midianites? and they contended strongly with him.

2 He on the contrary said unto them; What have I now done, like ye? [i. e. which may be compared with your deed, or act] are not the gleanings of Ephraim [He undertaketh the pursuit after the flying Army of the Midianites, and the taking of the two Princes captive; this he compared to the gleanings of grapes, which were left in the vintage, and that which he did, to the vintage it self] better then the vintage in Abiezer? [i. e. This whole work done by me and my house. For he was an Abiezrite. See above chap. 6. 11.]

3 God hath delivered the Princes of the Midianites; Oreb and Zeeb, into your hand, what could I then do, like ye? [It seemeth that Gideon at this time, had not as yet slain the two Kings of the Midianites, Zebah and Tialmunna] Then their anger, [Heb. spirit, courage] ceased from him; when he spake this word.

4 Now when Gideon was come to Forlan, he passed over, with the three hundred men that were with him, being weary, yet pursuing. [viz. the enemy]

5 And he said unto the men of Succoth; [Lying next beyond Jordan, in the inheritance of Gad by the brook, or River Jabbok. See hereof Genes. 23. 17. Psal. 60. 8. and 108. 8. and of another Succoth, Exod. 12. 37. Num. 33. 5.] Give, I pray you, some loaves [Oth. pieces] of bread unto the people, which follow my footsteps: [Heb. which are by, or, as my feet] 3. i. follow my footsteps, or, are in my service, and under my conduct. Compare Exod. 11. 8.] for they are weary, and I pursue after Zebah and Tialmunna, Kings of the Midianites.

6 But the Princes of Succoth said, [Heb. said, in the singular number; to wit, each of them, or one, as the President in the name of all] If I then the palm of the hand of Zebah and Tialmunna already in thine hand, that we should give bread unto thine Army? [i. e. hast thou already thy strength or might in thy power?] They not only refuse or deny to grant the request of Gideon, but they also vilifie him and flout at him, as one that would too soon become a conqueror, singing (as we say) triumph before the victory is obtained, therefore will have nothing to do with Gideon]

7 Then said Gideon; Therefore, when the LORD shall deliver Zebah and Tialmunna into mine hand, I will then thresh you with the sickle; [i. e. your bodies] 3. punishing you unfaithfulness and division in a special manner, with thorns shall extend to your contempt and shame] Succoth and Penuel, [which lay between Jacob passed over, when he had wrestled with God, and had before then the Armies of Angels, and had God of that place, this is Gods field, calling the place Mahanzim; i. e. two Armies, Gen. 32. 1, 2, 22; 24;

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Hence this wilderness [lying near by the said said place] is called the wilderness of Mahanzim, as appears from 2 Sam. 17. 27, 29.] and with bribes.

8 And he went up thence unto Penuel, [See Gen. 32. 30. and 1 Kings 12. 25.] and spake unto them [viz. those of Penuel] in like manner: and the men of Penuel answered him, according as the men of Succoth had answered.

9 Therefore he also spake unto the men of Penuel's saying; When I return in peace, I will cast down this tower. [On which perhaps they relied, as on a strong hold, and therefore spake the more disdainfully and proudly]

10 Now Zebah and Tialmunna were at Kirkor, and their camps with them, about fifteen thousand, all that were left of the whole camp of the children of the East; and those that fell [viz. that were before slain] were an hundred and twenty thousand men, that drew the swords, [Heb. drew, in the singular number; i. e. every one of them had been fitted and trained up for the war. This serveth the more to augment and increase Gideons victory. See also this phrase, of drawing the sword, used below chap. 20. vers. 15, 17, 25, 40. 2 Sam. 24. 9, 10 Kings 3. 26, &c.]

11 And Gideon went up (by) the way of them that dwell in tents, [viz. Of the Arabians, who from thence are called Scenites, as if we should say, Tentners, or, tent inhabitants] toward the East of Noboh, and Fogbeha: [These two places lay also there beyond Jordan toward the East] and he smote the camp, for the camp was careless. [Or; scarce, quiet, not imagining that Gideon with his men, being weary with chasing and pursuing the enemy, would be able so soon to get over Jordan, and so on by the way towards the East to overtake them.]

12 And Zebah and Tialmunna fled, but he pursued after them; and he took captive both the Kings of the Midianites, Zebah and Tialmunna, and afflicteth all the camp. [Because he fell upon them unawares, they were affrighted, and slain as they fled, or at least quite routed and scattered, and together interceded.]

13 Now when Gideon the son of Joas returned from the Battle, before the rising of the Sun; [Or, from (i. e. immediately after, or, toward) the rising of the Sun: for he without taking rest (although weary) with his men, had pursued the Enemy. Oth. from, by the rising of Heres, Or, from the Sun rising; i. e. from the East, whether he had pursued the Midianites. Oth. After the ascension of the Sun; i. e. toward the time that it began to descend.]

14 He took captive a boy (or Servant) of the men at Succoth, and examined him: the same described unto him the Princes of Succoth, and their Elders, three score and seventeen, [i. e. he gave unto Gideon the names of the Princes in writing, that he might punish none but those that were guilty.]

15 Then came he unto the men of Succoth, and said; Behold, here Zebah and Tialmunna, concerning whom ye scornfully upbraided me, saying; Is the palm of the hand of Zebah and Tialmunna already in thine hand, that we should give bread unto your men that are weary?

16 And he took the Elders of that City, and thorns of the wilderness, and bribes, and by the same smote the men of Succoth understand it. [viz. wherein they had offended: i. e. by this punishment or special chastisement he left an example, for to utreach those of Succoth such pride and high-mindedness as appeared in them. Whether they were slain, as those of Penuel, or whether with this despicable chastisement they were left alive, here is no mention made.]

17 And he threw down the tower of Penuel, and slew the men of the City. [Understand the Governours of the City, and all guilty persons, as from the former example may be gathered.]

18 Afterward he said unto Zeba and Tsalmunna: *What manner of men were they whom ye slew at Thabor?* [A mountain lying in Zebulon toward the Sea, & close by the brook Kison, on the South-side of the mountain, and over against the valley of Jezreel, where the Midianites had had their camp. When this was done, is not here mentioned. 'Tis to be supposed that they did it in this expedition, as well in respect of the situation of the place, as because it seemeth that Gideon as yet knew not certainly, what the thing properly was, that was done; although he seemeth to have known that some of his brethren were slain, and that these Kings had slain upon this mountain certain persons of note and quality, without knowing who they were, although he suspected them to be his brethren.] and they said, *As thou (art,) so were they, of like form, as the sons of a King.*

19 Then said he: *They were my brethren, the sons of my Mother: (so truly as) the LORD liveth, if ye had let them live, I would not say you.*

20 And he said unto Jether, his first-born: *Rise up, slay them: but the youth drew not his sword, for he feared, because he was yet a youth.*

21 Then said Zeba and Tsalmunna: *Rise thou up, and fall upon us, for according as the man is, so is his strength: then Gideon rose up, and slew Zeba and Tsalmunna, and took the little moon [viz. those golden neck-ornaments, which in the Hebrew had their name from the Moon, because they were round like the full Moon,] which were on the necks of their camels.*

22 Then said the men of Israel [Heb. the man; i. e. every one among the people.] unto Gideon: *Rule over us, as well thou, and thy sons son:* [Heb. also thou, also thy son, also thy sons son.]

23 But Gideon said unto them: *I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.* [From these words, and below, vers. 29. appeareth plainly, that those that are called Judges in this book, were no Kings, Governours of Counties, nor ordinary Judges or Rulers of the people; but were in a special and peculiar manner called for the deliverance, defence, help and service of Israel, preserving and maintaining the freedom and order of their Commonwealth. See above chap. 2. on v. 16.]

24 Moreover, Gideon said unto them: *I would desire a request of you: Give me but, each (of you) a fore-head-ornament of his prey: [Or, the fore-head-ornaments which he hath taken for a prey, Heb. A fore-head-ornament, or, ear-ornament of his prey. The Hebrew word is used of both, as well of golden ornaments on the forehead, as on the ears. See Genf. 24. 22, 47. and 35. 4.] for they [viz. the enemies] had but golden forehead-ornaments, because they were Idolaters.] [See Genf. 37. on v. 25. and 25. 13, &c.]*

25 And they said, *We will willingly give them: [Heb. giving we will give:] and they spread abroad a garment, and cast thereinto every man a forehead-ornament of his prey.*

26 And the weight of the golden forehead-ornaments, which he had requested, was a thousand and seven hundred (shekels) of gold. [See Genf. 24. on vers. 22. and Numb. 7. on vers. 14.] besides the little moons, and chains, [Oth. golden vials, boxes, calfs, wherewith they carried along with them sweet smel-

ling of precious ointments, to be used in swoonings, sicknesses and diseases, as also for wounds and sores] and purple garments, which the Kings of the Midianites had wore, and besides the neck-bands (or collars) that had been on the necks of the Camels.

27 And Gideon made thereof an Ephod, [See Exod. 28. on vers. 4.] and put it [viz. upon an high staff or pole, or some such thing, for a memorial of this victory; but the same was after his death much abused, as some gather from vers. 33.] in his City at Ophrah; and all Israel went thither a whoring after it. [Committing with that Ephod spiritual whoredom, i. e. idolatry and superstition. See Levit. 17. on vers. 7. and 20. on vers. 5. as they did with the brazen Serpent set up by Moses, 2 Kings 18. 4.] and it became a snare unto Gideon and to his house. [Compare Exod. 20. 33. and 34. 12. Dent. 7. 16. The meaning is, that it was accounted unto Gideon (as having given occasion to the people, who were very prone to idolatry) for sin, and tended to their ruin and destruction of his house. See the following chapter.]

28 Thus the Midianites were subdued, before the face of the Children of Israel, and lifted up their head no more; [Heb. added not, or, went not on to lift up their head,] and the Land was quiet seventy years, in the days of Gideon. [i. e. as long as Gideon lived.]

29 And Jerubbabul [i. e. Gideon. See above chapter 7. 1.] went his way, and dwelt in his (own) house. [Not taking up in him the Government of the people, which was offered him: yet retaining with him his authority and countenance, for the maintenance and preservation of religion, and defence of their Liberty, as from vers. 28. and 33. may be gathered. Quite otherwise did his illegitimate son Abimelech, chap. 9.]

30 Now Gideon had seventy sons, which came forth out of his thigh; [See Gen. 46. on v. 26.] for he had many wives.

31 And his Concubine, [Of Concubines, see Gen. 22. on v. 24.] which was at Sichem, [Situate on a Mountain in Ephraim, not far from Samaria, westward from Ophrah, where Gideon dwelt. See Genf. 12. on v. 6. and 33. 18. It was one of the Cities of refuge, Jof. 20. 7. Hereabout also were Josephs bones buried, Jof. 24. 33.] she bare him, also a son: and he called, [Heb. made, &c.] his name Abimelech. [Whom the Schemites, after Gideons decease, made King, passing by, yea murdering all the legitimate sons of Gideon, save Jotham, who hid himself; See chap. 9.]

32 And Gideon the son of Joas died in a good old age; [Heb. Grayness, hoariness. See Gen. 15. on v. 15.] and he was buried in the sepulchre of his father Joas; at Ophrah of the Abi-Egyptics. [See above chap. 6. 11.]

33 And it came to pass, when Gideon was dead, that the children of Israel turned themselves about, and went a whoring after Baalim; and they made Baal-Berith [i. e. the Lord of the covenant: so forsaking and breaking the covenant of the same God, who had oftentimes clearly, and in the highest measure and degree forbidden them to do it: although they persuaded themselves, that this might well consist, when they comprized the Name and covenant of God therein, and pretended the same to belong to the service and honour of God. See also of this Idol bow, chap. 9. 4. and of the Baals, Judg. 2. on v. 11.] their God.

34 And the children of Israel remembered not the LORD their God; who had delivered them out of the hand of all their enemies round about.

35 And they showed no kindness to the house of Jerubbabul, (that is) of Gideon: according to all the goods, which he had done unto Israel. [See below chap. 9. v. 16, 17, 24, 56, 57.]

CHAP.

C H A P. I X.

Abimelech the son of Gideon moveth; by his friends, the Kings of Sichem to make him King, and to furnish him with money, ver. 1, &c. He murdereth his seventy brethren, 5. Jotham the youngest escaping, setteth before the eyes of Abimelech, and the Schemites that had made him King, by a very fit comparison, what they had done, and what should befall them both in regard thereof. 7. Some three years after there ariseth tumult and war between the Schemites and Abimelech, 22. Who warreth against Sichem, conquers it, and destroyeth it, 43. And setteth the tower of Sichem (into which the people were fled) on fire, 46. Sibnath also Thebez, 50. But when he intended to burn the tower with the people that were in it, a woman by casting down a piece of a millstone upon his head, breaketh his skull in pieces, and likewise he is run through by his own armour-bearer, 52.

Now Abimelech the son of Jerubbabul went to Sichem [See above chap. 8. v. 31.] unto his mothers brethren: [i. e. kinsmen and friends, fo v. 3, 18.] and he shaketh unto them, and to all the family of the house of his mothers father, saying,

1 Speak, I pray you, before the ears of all the citizens [Heb. Lords, Masters, Men, Citizens. See of the Hebrew word Baal, Gen. 14. on v. 13.] of Sichem: *What is better for you, that seventy men, all the sons of Jerubbabul, should reign over you, or that one man should reign over you?* [intimating, that this without doubt is best: understanding by this one man, himself.] *Remember also, that I am your bone and your flesh.* [Of the mothers side, sprung from Sichem, and near in blood unto many of you: see of this phrase Gen. 2. on ver. 23. and 29. on ver. 14.]

2 Then shall his mothers brethren of him before the ears of all the citizens of Sichem, all the same words: *And their hearts inclined it self toward Abimelech:* [Heb. after, i. e. to follow after him] for they said, *He is our brother.*

4 And they gave him seventy silverlings [See Gen. 20. on v. 16.] out of the house of Baal-Berith: [i. e. out of the idolatrous Temple of this idol, which stood upon a high hill by Sichem, as the Map sheweth: see also of this idol above chap. 8. on ver. 33.] and Abimelech hired Acorwith gain and light men [i. e. a company of bare, needy, vain fellows, that had no fear of God before their eyes. Compare 1 Chron. 13. 7.] which followed after him. [Heb. and they went after him.]

5 And he came into his fathers house at Ophrah, and slew his brethren, the sons of Jerubbabul, seventy men, [and there were but sixty nine slain (for Joas escaped) but the holy Scripture, according to custom, nameth the full and perfect number. See Gen. 42. 13. Numb. 14. 33. 1 Chron. 15. 5.] upon one stone: but Jotham, Jerubbabuls youngest son, was left, for he had hid himself.

6 Then all the citizens of Sichem, and all the house of Millo [Heb. Beth-millo, a city lying (as the Map sheweth) eastward from Sichem, at the mountain of Ephraim not far from Beth-aven. Others understand hereby, the strong hold, mentioned below ver. 46, 49, which was the Court, or City-hall, where the Council were wont to meet, being beset or guarded with a garison of soldiers, which also was used in this transaction or dealing. The word Millo cometh from filling, fullness, fulfilling; which some take it from a deep pit or valley, which being filled up with earth and rubbish, served for the building of a strong hold, which from thence was called Millo. Some conceive, that the generation of fa-

mily of Abimechls grandfather by the mothers side, was from hence also called. The word Millo is also found 2 Sam. 5. 9. 1 Kings 9. 15. and 11. 27. 2 Kings 12. 20. 1 Chron. 11. 8. 2 Chron. 32. 5.] assembled themselves, and went and made Abimelech King: [Heb. as if we should say, They King'd him King:] by the high Oak or pillar Oak, [See Jof. 24. 25, 27.] This place they purposely made choice of, to clothe their work with a shew of holiness, which notwithstanding they had begun with abominable tyranny, and without calling thereunto the other tribes, or asking counsel of God, had finished. Oth. by the plain of the pillar] which is by Sichem.

7 When they told this to Jotham, he went and stood on the top [Heb. the head] of the mountain Garizim, [which lay by Sichem, and right over against it lay mount Ebal, wherof may be seen, Dent. 11. 29, 30. Jof. 8. 32.] and lifted up his voice, and cried; and he said unto them, [as it seemeth, by the instigation or inspiration of God, who confirmed Jothams words, below ver. 24, 67.] *Hearken to me, ye citizens of Sichem, and God will hearken to you.*

8 The trees [See a like rhetorical speech, a parable, serving for instruction, 2 Kings 14. 9.] went once [or at a time] forth [Heb. going they went] to anoint a king over them: and they said unto the olive-tree, *Be thou king over us.*

9 But the olive-tree said unto them, *Should I leave [Oth. shall I cause to cease, or, be compelled to cease, and so in the sequel] my fatness, [i. e. the oyl] which God and men commend in me, [for the oyl was used in the sacrifices and lamps of the Tabernacle, as also in the anointing of Priests, Kings, and (as is gathered from 1 Kings 19. 16.) Prophets, and usually for meat, ornament, and to wipe up mans body. Others, wherewith by me they honor God and man.] and should I go forth to bear sway over the trees? [i. e. as King to go unto about, to turn, or to take care for other trees.]*

10 Then said the trees unto the fig-tree, *Come thou, be king over us.*

11 But the fig-tree said unto them, *Should I leave my sweetness and good fruit? and should I go forth to bear sway over the trees?*

12 Then said the trees unto the vine, *Come thou, be king over us.*

13 But the vine said unto them, *Should I have my new wine, which cheereth God and men, [Because wine was used in sacrifices, and rejoiceth the heart of man, Psal. 104. 15. Oth. which cheereth Gods, i. e. great Lords; and Men, i. e. common people.] and should I go forth to bear sway over the trees?*

14 Then said all the trees unto the thorn-bush, (or Bramble) *Come thou, be king over us.*

15 And the thorn-bush said unto the trees, *If ye in truth anoint me king over you, come then, but your confidence under my shadow: but if not, let fire go forth out of the thorn-bush, and consume the cedars of Libanon.* [This mountain was very famous for fair glorious Cedars-trees, being exceeding strong, and long-lasting, which grew in great abundance upon it, wherof divers paraboles and similitudes are taken in Scripture: see 2 Kings 14. 9. 2 Chron. 2. 8. Psal. 29. 6. and 92. 13. Cant. 3. 9. and 5. 15. Isa. 60. 13. Jer. 22. 23. Ezek. 17. 3. and 31. 3. Hof. 14. 6, 7, 8.]

16 So now, [Here Jotham expounded the propounded Parable] *if ye have done it in truth and sincerity, that ye have made Abimelech king, and if ye have done well by Jerubbabul, and by his house, and if ye have done to him according to the desert [or, benefit] of his hands:*

17 *For my father sought for you; and he cast his soil [i. e. spard not his life and portion, but adventured or put the fame in great danger for your sake] far away, [Heb. from over against you, or, from near at hand: as when a man casts a thing out of his sight far from him,*

as not willing to look upon it, to provide for it, or to minde it. Compare Deut. 28. 66. and below chap. 12. 3. and delivered you out of the hand of the Philistines.

18 But ye are risen up on this day [i.e. at this time] against the house of my father, and have slain him, seventy men upon one stone: [he upbraided the Sichemites with this murder, because they had afflicted Abimelech in it: see ver. 24.] and ye have made Abimelech, a son of his maid-servant, [thus he calleth in a disdainful manner his father's concubine, to wher upon the Sichemites the unfeinments and injustice of their act] king over the citizens of Sichein, because he is your brother.

19 If ye then have dealt in truth and sincerity with Jerubbabai and his house this day, then rejoice ye over Abimelech, and let him also rejoice over you.

20 But if not, then let fire go forth from Abimelech, and consume the citizens of Sichein, and the house of Millo: and let fire go forth from the citizens of Sichein, and from the house of Millo, and consume Abimelech.

21 Then Jotham ran away, and fled. [It seemeth that by this connexion of words, which signifie one and the same thing, is intimated his celebrity or witness in fleeing, that he might not be overtaken by his brother.] and went to Beer: [where this place lieth, is uncertain: some do guess that it was in the tribe of Simeon, on the uttermost borders of Canaan, where are some places that bear the name of Beer, but with some addition] and he dwelt there, because of his brother Abimelech.

22 Now when Abimelech had reigned three years over Israel:

23 Then God sent an evil spirit [This may be understood of an evil Angel, or Satan, as 1 Sam. 18. 9. and 19. 9. or of a great disengagement, disaffection, disension, which Satan by the just judgement of God stirred up betwixt them. Compare 1 Sam. 16. 14. and 2 Sam. 16. on ver. 10. and 24. on ver. 1.] between Abimelech and between the citizens of Sichein: and the citizens of Sichein dealt deceitfully towards Abimelech.

24 That the violence [i.e. punishment of the violence] (done) to the seventy sons of Jerubbabai [Heb. the violence, or, the cruelty of the seventy sons, i.e. done to them: so often] might come, and that their blood might be laid upon Abimelech their brother, who had slain him, and upon the citizens of Sichein, [viz. on the head of Abimelech, and of the Sichemites.] These phrases the holy Scripture useth, to signifie the revenge that shall be taken of violence, murder, or bloodshed. Compare 1 Sam. 25. 39. 2 Sam. 1. 16. 1 Kings 2. 31, 32, 33. 1 Esh. 9. 25. 1 Esh. 17. 17. Jer. 51. 37. Micah 2. 33, 34. & 27. 25. Act. 5. 28. & 18. 6. &c. See also below ver. 56, 57.] who had strengthened his hands to kill his brethren. [i.e. who had strengthened and assisted Abimelech in his wicked design. Compare above chap. 7. v. 11.]

25 And the citizens of Sichein fear for those that lay in wait for him upon the tops [Heb. heads] of the mountains, and they robbed all [viz. that were affected to Abimelech] that passed along on the way by them: [Sichein lay upon the pass, from and toward Jerusalem, and the mountains Gurizim, Ebal, of Baal-Berith, Zalman, &c. lay close by it: see above v. 7. and below v. 46, 48.] and it was told Abimelech.

26 Gaal, the son of Ebel, came also with his brethren, and they went over into Sichein: [Leaving their former dwelling-place] and the citizens of Sichein relied on him. [viz. Gaal, of whom they made use as their Head and Captain-General against Abimelech]

27 And they went out into the field, and gathered their vineyards, and trod the grapes: [In token of confidence, and vilifying of Abimelech] and made songs of praise: [both, made good cheer, as they were wont to do in the vintage-time] and they went into the house of their gods, viz. into the idolatrous Temple of Baal-Berith: [see a-

bove v. 4.] and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebel, said, Who is Abimelech? [See the like upbraiding phrase, 1 Sam. 5. 10.] and what is Sichein? [As if they should say, Sichein is to be accounted more excellent and honorable then Jotham, that the Lords and Citizens thereof should be servants to this Abimelech: Or, Who is Sichein? conceiving it here to be the name of Hemois fon, Gen. 34. whom the sons of Jacob would not serve, but slew him: or some of his posterity bearing that name, to whom Abimelech, as being a Tyrant, and of mean descent, is not to be compared] thus we should serve him? [viz. Abimelech] is he not the son of Jerubbabai? [i.e. of Gideon, who was an utter enemy of our god Baal, and as a mean man, lived in no place of Government or Authority] and Zebul his chief Captain? [who by Abimelech was made Governor of Sichein, v. 30. and was here present at this time, or least-wile in the city, v. 36.] [serve rather the men of Hemois, the father of Sichein: for why should we serve him? [The men of Hemois, &c. i.e. that are descended from, or were of the posterity of Hemois, the father of Sichein. Or, those that govern not tyrannically (as Abimelech) but fatherly, as Hemois formerly did, whereas esteemed as a father of this city. Some take it thus: If ye must needs serve, would to God ye would serve Hemois, and his posterity: but our ancestors would not do that, why then should we now serve this Abimelech]

29 O that this people [Heb. who shall give thee, &c. see of this manner of wishing, Deut. 5. on v. 29.] were in my hand! [i.e. in my power, under my command] I would then take away Abimelech: [i.e. I would make a quick riddance of him] and he said unto Abimelech, [viz. to him being absent, as if he had been present, (as boasteth and bragadoorio's were wont to do) ironically disclaiming] Increase thine army, and go forth. [Strength then thy people as much as thou wilt or canst, and come out, and meet me in the field]

30 When Zebul the governor of the city heard the words of Gaal the son of Ebel, his anger kindled.

31 And he sent cunningly [i.e. secretly, letting it not be known that he sent. Heb. with craft, deceit, falsehood.] Some take the Hebrew word Thorma, for a city, which they conceive to be the same, which below ver. 41. is called Aruma] messengers unto Abimelech, saying, Behold, Gaal the son of Ebel, and his brethren are come to Sichein: and behold, they, with this city, deal covenant with thee. [viz. they compel, strengthen, arms, fortifie this city against thee. Or, they will befriend thee with this city, viz. Aruma, wherein thou art]

32 Now therefore, get up by night, and the people that is with thee, and lie in wait in the field.

33 And be it in the morning, when the sun riseth, then thou get up early, and fall upon this city: and behold, if he [viz. Gaal] and the people that is with him, come out against thee, then do to him according as thy hand shall find. [i.e. so as the opportunity shall offer it self, according as the thing shall require, and thou shalt find fitting: see a like signification of this phrase or manner of speaking, Levit. 25. on v. 28. 1 Sam. 10. 7. & 25. 8. Eccl. 9. 10.]

34 Then Abimelech rose up, and all the people that was with him, by night, and they laid wait against Sichein with four heaps. [Heb. heads: so above chap. 7. 16. and below v. 42, 44.]

35 And Gaal the son of Ebel went out, and stood at the door [Or, entering of the city-gate:] and Abimelech rose up, and all the people that was with him, out of the ambush.

36 When Gaal saw that people, he said unto Zebul, Behold, there cometh people down from the tops [Heb. heads] of the mountains: but Zebul said unto him, Thou see'st

seest the shadow of mountains for men.

37 But Gaal proceeded further to speak, and said, Behold, there came people down out of the midst [Heb. the next: a similitude taken from the situation of mans body] of the land, [otherwise, out of the top of the land] and a heap cometh from the way of the oak Meononim. [Or, even plain of the Star-grazers, soothsayers, Jugglers.]

38 Then said Zebul unto him, Where is now thy mouth [i.e. Thy boasting and big speaking] wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people which thou hast despised? go now out, I pray thee, and fight with him.

39 And Gaal went out before the face of the citizens of Sichein: and he fought against Abimelech.

40 And Abimelech pursued after him, for he sted before his face, and there fell many slain upon the door of the city.

41 Now Abimelech abode at Aruma: [A city lying Southward of Sichein, not far from the meeting of the ways that led from Jerusalem and Silo to Sichein, in the mid way between Silo and Sichein] and Zebul thrust out Gaal and his brethren, that they might not dwell in Sichein.

42 And it came to pass the next day, that the people went out into the field: and they told it to Abimelech.

43 Then took he the people, and divided them into three heaps, and he laid wait in the field: and he looked, and behold, the people went out of the city, then he rose up against them, and smote them.

44 For Abimelech, and the heaps or companies [i.e. One heap of the heaps or troops. See below chap. 12. on v. 7.] that were with him, fell upon them, and stood still at the door of the city gate, and the two [other] heaps fell upon all that were in the field, and smote them.

45 Moreover, Abimelech fought against the city that whole day, and took the city, and slew the people that was therein: and he brake down the city, and sowed it with salt. [Intending now fully and absolutely to triumph, and not imagining what himself had delivered, he doth this out of pride, for a token, that Sichein should remain for ever barren, desolate, and uninhabited, or for an everlasting memorial of an exemplary punishment of this rebellion. Compare Num. 18. 19. Deut. 21. 23. 2 Chron. 13. 5. Zeph. 2. 9. But that Sichein was afterward built and inhabited, appeareth, 1 King. 12. 1, 2, 5.]

46 When all the citizens of the tower of Sichein heard that, they went into the strong hold, into the house of the god Berith [Called above, v. 4. Baal-Berith. Some think that this was Bethel-Berith, yet another temple of Baal, lying upon a hill close by Sichein Westward, as Baal-Beriths Temple lay by Sichein Eastward upon one high mountain. Thus were they on both sides stored with Baal Temples, and thought themselves very safe and secure in them, but (as it appeareth) all in vain.]

47 And it was told Abimelech, that all the citizens of the tower of Sichein had assembled themselves together.

48 Therefore Abimelech went up to the mountain Zalman [Which lay on the West-side of Sichein. See also of this mountain, P[al] 68. 15.] he, and all the people that was with him, and Abimelech took an axe [Heb. axer] in his hand, and cut down a bough from the trees: and he took it up, and laid it upon his shoulder: and he said unto the people that was with him, If it ye have seen me do, [otherwise, I have done what ye have seen me do,] make haste, do as I, [so will he have you]

49 So all the people likewise cut down every man his bough, and followed after Abimelech, and put them in the sword, and burned the hold with fire: (so) that also all the

people of the tower of Sichein died, about a thousand men and women.

50 Moreover, Abimelech thought [Imagining that these victories would continually follow him] to Hebeze [a city lying North of Sichein, between the mountains of Samaria and Gilboa] and he camped himself against Hebeze, and took it.

51 But there was a strong tower in the midst of the city: so all the men and the women, and the citizens of the city fled thither, and shut [the gate] before them, and went up to the roof of the tower.

52 Then came Abimelech unto the tower, and formed the same [Or fought against it] and he approached unto the door of the tower, to burn the same with fire.

53 But a woman cast a piece of a mill-stone [Properly the uppermost stone of the mill, which is turned about upon the nethermost stone] upon Abimelechs head, and brake his skull in pieces.

54 Then called he hastily, the youth that carried his arms, and said unto him, Draw out thy sword, and kill me, that they may not lay of me, a woman hath killed him: and his youth thrust him through, that he died.

55 Now when the men of Israel [That had held with Abimelech, or were of every side] saw that Abimelech was dead, they departed every one to his place.

56 Thus God caused Abimelechs wickedness to return [To wit, upon Abimelechs head: that is, rewarded, recompensed him. See above, v. 24.] which he had done to his father, killing his seventy brethren. [His own brethren, and his fathers legitimate sons, above v. 5. whereas he was but the son of a concubine, chap. 8. 30, 31.]

57 Likewise all the evil of the men of Sichein, [That had aided Abimelech in his tyrannical design, above ver. 24.] did God cause to return upon their head: and the curse of Jotham, the son of Jerubbabai came upon them. [See above v. 20.]

CHAP. X.

Thola and Jair are Judges, v. 1, &c. Israel falleth into abominable Idolatry, 6. Therefore God delivers them up into the hand of the Philistines and Ammonites, who grievously plague them, 7. Israel at length by humble prayer and supplication, and departing from Idolatry, obtaineth favour with God, 10. The Ammonites and Israelites camp themselves the one against the other in Gilead, 17.

Now after Abimelech, arose [Being thereunto raised by him in a special manner as the other Judges were: so ver. 3.] Iud [Israel] [To restore Israel in peace and well-being after Abimelechs death, and to defend them against all that should go about to molest, afflict, and oppress them:] Thola, a son of Pua, the son of Doa, a man of Issachar: [one of the least tribes] and he dwelt at Samir, on the mountain of Ephraim. [To distinguish it from another Samir, lying upon a mountain in Judah, at the uttermost border of Canaan, Judg. 15. 4.]

2 And he judged Israel three and twenty year, and he died, and was buried at Samir.

3 And after him arose Jair, the Gileadite [Out of the land of Gilead, lying on the East-side of Jordan. See Num. 32. 40. 17. 1. 5. and Gen. 31. on v. 21, 48.] and he judged Israel two and twenty years.

4 And he had thirty sons, riding upon thirry Asses, [See above chap. 5. on v. 10.] and they had thirty cities, which they called Havoth-Jair, [or Fairs towns, villages: so called from their Father Jair, or from the former Jair, of whom we read, Num. 32. 41. Deut. 32. 14. p[er]-

haps this Jair was one of the former Jairs posterity] unto this day, which are in the land of Gilead.

5 And Jair died, and was buried at Kamon. [A city lying on the North of mount Gilead, in the land of Baian, belonging to the half tribe of Manasseh.]

6 Then the children of Israel went on to do that which was evil in the eyes of the LORD. [Each man proceeding from evil to worse, as apprehend by that which followeth.] and served Baalim, and Ashtaroth. [See above chap. 2. on v. 13.] and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, together with the gods of the Philistines: and they forsook the LORD, and served him not.

7 Therefore the anger of the LORD kindled against Israel: and he sold them into the hand of the Philistines, and into the hand of the children of Ammon. [That is, he gave them; or delivered them over into the power, &c. See above chap. 2. on v. 14.]

8 And they oppressed and trod upon [Or, offered violence, brags, crucified. Otherwise, had oppressed and trodden upon] the children of Israel that [same] year: [when they fell into this abominable Idolatry, to ill requiting the Lord for the long-continued peace he had given them] unto eighteen years. [otherwise, being the eighteenth year, (to wit) all, &c.] (they oppressed) all the children of Israel, that were on the other side of Jordan, in the land of the Amorites, which is in Gilead. [See above on verse 3.]

9 Besides the children of Ammon went over Jordan, to war, even against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was sore distressed.

10 Then the children of Israel cried unto the LORD, saying, We have sinned against thee, as well because we have forsaken our God, as because we have served Baalim.

11 But the LORD said unto the children of Israel: Did not I (deliver) you from the Egyptians, and from the Amorites, and from the children of Ammon, and from the Philistines?

12 And the Zidonians, and Amalekites, and Moabites, [Heb. Maon. There was a city of that name in the South of Judah, by the Wilderness of Moan, See Job. 15. on v. 55. Otherwise, the inhabitants (of the land)] (which) oppressed you, when you cried to me, (did not I) then deliver you from their hand?

13 Notwithstanding ye forsook me, and served other gods: therefore I will not deliver you any more. [Heb. I will not add or proceed to deliver you. This the Lord threateth on condition, if they do not sincerely repent, forsaking all Idolatry, and serving the true God only, as the sequel declareth.]

14 Go your ways, and cry unto the gods, which ye have chosen: let them deliver you in the time of your distress. [This is a phrase or manner of speaking called Irony, or scoffing: as if God had said, Go try whether the gods whom ye heretofore worshipped will deliver you.]

15 But the children of Israel said unto the LORD, We have sinned, do thou to us according to all that is good in thine eyes: [Heb. that is, according to thy good will and pleasure] only deliver us, we pray thee, this day.

16 And they put away the strange gods, [Heb. the gods of strangers; that is, of the Heathen that were changed from God and Isaac (of the mid) of them, and served the LORD: then his soul was grieved [or, distressed, perplexed. Heb. properly borned, moved down. This is after the manner of men, and by way of comparison affirmed of God. Comp. Ezekiel. 6.9. Numb. 21. 4. and below chap. 16. v. Job. 21. 3. &c.] for the labour [or weariness] that is, the misery, suffering, sorrow, which hapned unto them, and

wherein their soul laboured] of Israel.

17 And the children of Ammon were called together, and camped themselves in Gilead: [See above on v. 3.] on the contrary the children of Israel, [being after their repentance comforted and strengthened of the Lord, who raised up Jephthah, for their deliverer. See chap. 11.] were gathered together, and camped themselves at Mizpa, [lying upon or at the mountain of Gilead. See Gen. 31. 49. and below chap. 11. 11, 29. There are other places noted of this name; because the Hebrew word signifieth a top, or otherwise a fit place, where watch may be kept, and a man may see as he say: see of a country called Mizpa, Job. 11. 3. lying under mount Haimon at the sea. Or Mizpa in Judah, Job. 11. 5. 3. 8. and in Benjamin, Job. 18. 26. and Mizpa of the Moabites, 1 Sam. 22. 3. See also 1 King. 15. 22. Nehem. 3. 7, 15, 19. Jerem. 40. 6. Hof. 5. 1.]

18 Then said the people, the Princes of Gilead, [The chiefest of the people. See below chap. 11. 5.] the one to the other, Heb. the man to his neighbour, who is the man that shall begin to fight against the children of Ammon? the same shall be an head to all the inhabitants of Gilead. [The meaning is, he that shall do that, shall be the Commander in chief, or Judge over all the Israelites that dwell in Gilead. See such manner of asking or questioning, Deut. 20. 5, 6, &c. Psal. 34. 1, 3, 14. and elsewhere.]

CHAP. XI.

Jephthah, as illegitimate, being then sent by his brethren, goeth to dwell in the land of Tob, where he, with some few people, exerciseth himself in expeditions, see. 1. 6. &c. is afterward called by the eldest of Gilead to be Commander in chief against the Ammonites, 5. Which he accepteth of but with conditions. Sendeth twice messengers to the King of the Ammonites, to move him to desist from war, but all in vain, 12. Wherefore Jephthah moved by the Spirit of God, marcheth up against him, and maketh a rash vow, 29. He smiteth the Ammonites, 32. and performeth his vow on his daughter, 34.

Now Jephthah the Gileadite [See above chap. 10. on Jud. 3.] was a mighty man of valour; he was the child of an harlot: [Heb. was a son of a woman, an harlot. See Deut. 23. on v. 2. Otherwise, the son of an hostess] but Gilead had begotten Jephthah. [To distinguish him from Gilead the son of Machiz, Job. 17. 13. being nevertheless of his posterity, of the same name.]

2 Gilead's wife bare him also sons: and the sons of this woman [To wit, of his lawful wife,] being grown great, thrust Jephthah out, and said unto him; Thou shalt not inherit in the house of our fathers, for thou art a son of another woman, [that is, of a strange woman, which was no legitimate or lawful wife of our father.]

3 Then Jephthah fled before the face of his brethren, and dwelt in the land of Tob: [A country lying along the mountain of Gilead, by the entering of the West- Arabia, on the borders of the Ammonites. See also 1 Sam. 10. 6, 8.] and was idle, necessitous, that had no means, or took no course for a livelihood; men assembled themselves unto Jephthah, and went out with him, [to wit, to fetch, or take prey, perhaps from the Ammonites, which the more might move the Israelites to make use of him in their war against the Ammonites.]

4 And it came to pass, after certain days, that the children of Ammon made war against Israel, [Here is now profecuted the history, which was begun in the end of the former chapter, after that there was inserted the precedent relation concerning Jephthah after certain days. Vov. After the Declaration made by the Rulers or Governors of

of the Gileadites, chap. 10. 18. or after the time expressed in the same chap. v. 8.]

5 So it came to pass, when the children of Ammon made war against Israel, that the eldest of Gilead went their way to fetch Jephthah [To wit, either by the Lords command, or of whom they peradventure might have asked counsel, or at least by his special instinct and providence] out of the land of Tob. [See on v. 3.]

6 And they said unto Jephthah, Come, and be a Governour to us, [Or, Duke, General, but no King, as the Schemites had made Abimelech] that we may fight against the children of Ammon.

7 But Jephthah said unto the eldest of Gilead; Did ye not hate me, and thrust me out of my fathers house? and wherefore then are ye come unto me now, while ye are in distress? [Heb. when ye are in distress, or, distress is to you.]

8 And the Eldest of Gilead said unto Jephthah; Therefore are we now come unto thee again, that thou mayest go with us, and fight against the children of Ammon; and thou shalt be an head unto us, over all the inhabitants of Gilead.

9 Then said Jephthah unto the Eldest of Gilead; If ye fetch me back again to fight against the children of Ammon, and the LORD shall deliver them up before my face, shall I then be an head unto you?

10 And the Eldest of Israel said unto Jephthah; The LORD be an hearer between us, [For to be witnesses, or as Judge between us both, to punish us, if we do lead otherwise by thee. Compare Deut. 1. 16. 1 King. 3. 11. Lam. 3. 61, 62. Malach. 2. 14.] if we do not so according to thy word.

11 So Jephthah went with the Eldest of Gilead, and the people said him an head and Ruler over them: and Jephthah spake all his words, [Which he had spoken before to the Ambassadors of the people] before the face of the LORD at Mizpa, [not by or before the Ark of the Covenant (as this is often to be taken) but in the general Assembly of the people made his speech or declaration (as a Champion of faith, Heb. 1. 31.) with religious attention as in the presence of God, or with calling upon his holy Name, and mutual oath. The Ark of the Covenant was in Josias's time brought unto Silo, Job. 18. 1. and was yet there in Eli's time, 1 Sam. 1. 3.]

12 Moreover, Jephthah sent messengers unto the King of the children of Ammon, saying; [Understand, by the Ambassadors, So below v. 17. and in the following,] What have I and thou to do one with another, [Heb. what is it to me and thee? or, what have I and thou? See this phrase also, Gen. 16. on v. 19. Job. 2. 4. &c.] that thou art come unto me, to make war against my land? [Jephthah speaketh here in the name of the people, whose champion he was.]

13 And the King of the children of Ammon said unto the messengers of Jephthah; Because Israel, when he went up out of Egypt, took my land, from Arnon unto Jabok, [See of Arnon, Numb. 21. 13, 14, 15. of Jabok, Gen. 32. 22, &c.] and unto the Jordan: [from the mountain of Gilead Eastward, unto Jordan Weltward; therefore resolve now that again unto me peaceably.]

14 But Jephthah proceeded yet further, and sent messengers unto the King of the children of Ammon, [This is a very direct and remarkable act of Jephthah, that he considering Gods command, Deut. 2. 19. first desired to know the causes, which might have moved the Ammonites unto this war, and thereupon seeketh to convince their King with many very strong and impregnable arguments, and to draw him to desist: all this tending to the quieting and quieting of his Conscience, as also to the confirming and strengthening of Israel.]

15 And he said unto him [That is, by the messengers or Ambassadors; or sent this message to him] Thus said Jephthah: Israel hath not taken the land of the

Moabites, nor the land of the children of Ammon, [For God had given command to the contrary concerning both, because they were Lots off spring, or posterity, See Deut. 2. 9, 19.]

16 For when they were come up out of Egypt, Israel then walked through the wilderness unto the Red-Sea, and came unto Kadesh. [Otherwise called Zin, distinct or different from Cades Barnea. See Gen. 14. on verse 7. Numb. 13. on verse 26. and chap. 20. 14. and 33. 36.]

17 And Israel sent messengers unto the King of the Edomites, saying; Let me, I pray thee, pass through thy land: but the King of the Edomites gave no hearing; so he sent also unto the King of the Moabites, who also would not: [This also may be gathered from Deut. 2. 29.] so Israel also abode in Kadesh.

18 Afterward he [to wit, Israel] walked in the wilderness, and went round about the land of the Edomites, and the land of the Moabites, and came from the rising of the Sun at the land of the Moabites, and they [the people of Israel] camped themselves on the other side of Arnon: [See above on v. 13.] but they came not within the border of the Moabites; for Arnon is the border of the Moabites.

19 But Israel sent messengers unto Sihon, the King of the Amorites, King of Hebron: and Israel said [See above on v. 12.] unto him; Let us, I pray thee, pass through thy land unto my place. [That is, our, to wit, Israels: our, that is, which is given us of God, to wit, the Land of Canaan.]

20 But Sihon trusted not Israel to pass through his border; [That is, through his land; so below verse 25.] So Sihon gathered all his people, and they camped themselves at Jahaz, in the land of Sihon, before the face of the LORD at Mizpa, [not by or before the Ark of the Covenant (as this is often to be taken) but in the general Assembly of the people made his speech or declaration (as a Champion of faith, Heb. 1. 31.) with religious attention as in the presence of God, or with calling upon his holy Name, and mutual oath. The Ark of the Covenant was in Josias's time brought unto Silo, Job. 18. 1. and was yet there in Eli's time, 1 Sam. 1. 3.]

21 And the LORD the God of Israel, delivered Sihon with all his people into the hand of Israel, that they smote them: so Israel took hereditarily all the land of the Amorites that dwelt in the land.

22 And they took hereditarily all the borders of the Amorites; [That is, all the land of Sihon, included between these borders, Arnon in the South, Jabok in the North, the Wilderness, or Arabia desert in the East, and Jordan in the West] from Arnon unto Jabok, and from the Wilderness of Jordan.

23 So now the LORD, the God of Israel, hath driven out of possession the Amorites before the face of his people Israel; and shouldst thou then be their heir? [Heb. shouldst thou inherit him? him, to wit, the Amorites; that is, the land of the Amorites: so also in the following verse, Deut. 2. 4. on v. 19. and elsewhere often. As if Jephthah should say, This is against right and equity.]

24 Shouldst thou not inherit him, whom thy God Canaan hath driven out of possession before thee? so shall we inherit all those whom the LORD our God driveth out of possession before our face. [An Idol of the Moabites, and (as here appeareth) of the Ammonites. See Numb. 21. 29. 1 King. 1. 7. Jer. 48. 7, 13, 46. to wit, jiltly; foolishness as our God is the only true God, to whom all be- longeth and appertaineth.]

25 Now then, are ye much better [Heb. Better better] than Balak, the son of Zippor, the King of the Moabites? [The meaning is, have you so much more or greater right than Balak, who was never chargeable to Israel in or about it. See concerning Balak, Num. chapters 22, 23, 24.] did he ever contend with Israel? did he also ever war against them? [Heb. contending contend, and so: fighting fight, or warring war.]

26 Whilest Israel dwelt three hundred years [Here (as also elsewhere in the holy Scripture) is a full computation set down; 3 although, according to the computation of some, some few years should be over and above, when we count the years from the departure of the chil- dren

dren of Israel out of Egypt, whereof Jephthah hath begun this Narrative, and more years are under the three hundred, when we should account from the victory of Israel obtained against Sihon. See concerning this use or custom of the holy Scripture, Gen. xv. on v. 13. and below chap. 20. 46. 2 Sam. v. 5.] in Hebron, and in her towns, and in Aroer, and in her towns, and in all the cities which are on the side of Aroer 3 wherefore then did ye not receive it within that time? [Which the Ammonites in so long a time without doubt would have attempted to do, if they had had such right thereunto, as they pretended to have.]

27 Neither have I sinned against thee, [As if Jephthah should say, that Israel had given the Ammonites no cause to make war against them] but thou dost ill by me, [Heb. thou dost ill with me] that thou makest war against me: the LORD, who is Judge, judge this day between the children of Israel, and between the children of Ammon.

28 But the King of the children of Ammon hearkened not unto the words of Jephthah, which he had sent unto him. [That is, had caused to be told him by the Ambassadors.]

29 Then the Spirit of the LORD came [Heb. was waxed, that is, ended him, as above, chap. 6. 34. and chap. 3. 10.] upon Gideon, that he passed through Gilead and Manasseh, [through the division of the land of Gilead, which the half tribe of Manasseh beyond the Jordan inhabited] for he passed thorow unto Mizpa in Gilead, [distant from other places, bearing the same name: see above chap. 10. on v. 17.] and from Mizpa in Gilead he passed thorow into the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said: If thou shalt wholly [Or, certainly] deliver up [Heb. delivering shall deliver up] the children of Ammon unto mine hand:

31 Then shall that which goeth out, that which shall go forth of the door of mine house to meet me, when I return in peace from the children of Ammon, that shall be the LORDS, [Or, unto the LORD, to wit, be hallowed, or be consecrated] and [otherwise or, as if he should say, if it may be offered, and will offer it; if not, it shall notwithstanding be hallowed or consecrated unto the LORD] I will offer it for a burnt-offering; [He meaneth, if it be such a thing, which according to the Law of God it is lawful to offer; now it was not once forbidden to offer men, or any of mankind, but also unclean beasts: see Lev. 27. 11, 12, 13.]

32 So Jephthah passed thorow unto the children of Ammon, to fight against them: and the LORD delivered them into his hand.

33 And he smote them from Aroer [Lying at the brook Arnon, Deut. 3. 12. Not where this brook runneth down from that mountain of Gilead Westward into the Jordan, but out from the South-end of this mountain runneth along Southward, &c. as length fallth into the salt sea] till thou come to Minnith [lying in the East beyond the brook Arnon] twenty cities, and unto Abel Keranaim [this is by some translated, the plain of the vineyards] with a very great slaughter: thus the children of Ammon were subdued before the face of the children of Israel.

34 Now when Jephthah came to Mizpa near his house, behold, his daughter went forth to meet him with drums and dances: now [he was alone an only child,] he had not of him, that is, which came or sprung from him [elic] any other son or daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said; Ah, my daughter, thou hast quite bowled me down, [Heb. bowing down, thou hast bowled me down.] This is Jephthah troubled, because his only child was to continue a virgin, and no offspring or posterity was to be born unto him of her; and thou art among those

that trouble me: [that is, thou troublest me in this thing, as others have troubled me in other things. Comp. Psa. 54. on v. 6.] for I have opened my mouth unto the LORD, and I shall not be able to go back, [that is, I shall not be able to recede from my vow, I shall be fain to perform it, not thinking that he might redeem it with thirty shekels of silver, according to the shekel of the sanctuary, according to the Law of God, Lev. 27. 4. 5. Or, he conceived that he made his vow so high and strong, that it could no ways be loosened or broken.]

36 And she said unto him, My Father, hast thou opened thy mouth unto the LORD, do unto me according as thou which hath proceeded out of thy mouth: [The daughter submitted herself to the Vow of her Father, under whose power the as yet blood, and with whose consent the besides might make a Vow. See Num. 30. 4, 5. Compare also Luke 2. 27. 1 Cor. 7. 2, 5, 26, 27, 28.] forasmuch as the LORD hath given thee perfect vengeance [Heb. hath done vengeance] of thine enemies, of the children of Ammon.

37 Moreover, she said unto her father: Let this thing be done unto me: Leave two months from me, [That is, grant me two months time] that I may go to my friends, and go down to the mountains, [Come gather from hence, that Jephthah's house lay upon an high mountain, as the places called Mizpa, did commonly (as Watch-places do) lie upon high mountains, see above chap. 10. on v. 17.] and devour my virginity, [because the bringing forth of children was at that time highly esteemed, and the contrary was held ignominious and contemptible. See Gen. 30. on ver. 23. Observe here, and in that which followeth, that the will not go weep, because she was to be sacrificed and killed, and be offered up for a burnt-offering; but she speaketh only of her virginity, agreeing with that which is related in the following verses] I and my companions.

38 And he said, Go thy ways; and be permitted her to go two months; then went she away with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her Father, who toward her fulfilled his Vow, [Causing her to abide (as is mentioned in that which followeth) in her maiden state and condition, and consecrating her apart for the Lord, according to his Vow, ver. 31. Compare 1 Sam. 2. 22. Luke 2. 37. 1 Cor. 7. 32.] which he had promised: and she knew no man, [see Gen. 4. on ver. 1. and 19. on ver. 8. These words are a plain and naked exposition of that which Jephthah did unto his daughter, according to the sense and meaning of his Vow] moreover it became a custom [Heb. Statute, Ordinance] in Israel.

40 That the daughters of Israel went their ways from year to year, to speak with, [Walk together, discourse] the daughter of Jephthah the Gileadite: [viz. To accompany her, and to comfort and cherish her in her maiden condition. The Hebrew word is also found above, chap. 5. 11. where it hath the same signification, which is here followed in the Text] four days in the year.

CHAP. XII.

Those of Ephraim war against Jephthah without a cause, v. 1, &c. And arc slain to the number of two and forty thousand, 4. Jephthah dyeth, 7. After him arc Judges, Elders, 8. Elders, 11. Abdon, 13.

Then were the men of Ephraim called together, and passed over toward the North: [Understand over the Jordan into the Land of Gilead, where Jephthah was Northward,] and they said unto Jephthah; Why dost thou pass thorow to fight against the children of Ammon, [As they had formerly spoken unto Gideon, above Chap. 8. Verse 1. But suffered themselves at that time

unto to be persecuted, but here they out of meer pride and insolence, raise an intestine war, and shew great ingratitude toward Jephthah, to their own damage and detriment: and dost not call us to go with thee? [Jephthah denieth the clean contrary in the following verse] We will not be thine house, with thee, with fire. [Och, burn thine house over, or, above thee with fire]

2 And Jephthah said unto them, I and my people were a great strife with the children of Ammon, [Heb. I was a man of strife, and my people, and the children of Ammon greatly] and I called you, but ye delivered me not out of their hand, [imputating, that although the Ammonites pretended or claimed no any right to the land of Ephraim, but of the Israelites that dwelt in Gilead; yet notwithstanding he had called the men of Ephraim as being their brethren and confederates, to aid and assist them, but all in vain. Jephthah seeketh first by arguments to move them to desist from taking up arms, as he had before done to the Ammonites. Concerning the Hebrew phrase, compare 2 Sam. 8. on v. 10.]

3 Now when I saw that ye [To wit, Ephraim] delivered me not, when I put my soul in my hand, [Heb. pin;] that is, I jeopardized my life exceedingly: so 1 Sam. 19. on v. 5. & 28. 21. Job 13. 14. Psa. 119. 109. The phrase seemeth to be taken from those that carry some costly and precious, yet very brittle commodity, as glass, or the like, in their hand, that are in danger to let it fall, and be broken. Compare above chap. 9. 17.] and passed thorow to the children of Ammon, and the LORD delivered them into mine hand; [consuming my calling, and the equity and justness of this war] wherefore are ye then this day come up unto me, to fight against me? [seeing ye have no cause at all]

4 And Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim; for the Gileadites, being between Ephraim (and between Manasseh, [In the Hebrew are the words thus translated: for they said, Ye are fugitives from Ephraim;] namely) the Gileadites, in the midst of Ephraim, in the midst of Manasseh; that is, those that dwell at the ferries of Jordan, between Ephraim and Manasseh: this verse is expounded in the following. Och, The Gileadites are fugitives of Ephraim, among the Ephraimites and among the Manassites: As if those of Ephraim had spoken so scornfully and disdainfully of the Gileadites, or were wont to speak; and that was the cause or occasion of this war, and of their discomfiture; whereas the understanding Reader may judge] said, I will stand, unto the Ephraimites, whom they knew by their speech, when they after that Ephraim was conquered and put to flight, thought to escape over Jordan into their own land; Ye are fugitives [Heb. properly, such as have escaped, out-run, got their way] of Ephraim.

5 For the Gileadites took from the Ephraimites the ferries of Ford in: [As Ephraim by Jephthah's edict had done to the Manassites, Judg. 7. 24. that they might not escape] and it came to pass, when the fugitives of Ephraim said, Let me go over: that the men of Gilead said unto him, [To wit, unto every one of Ephraim that desired to pass over the Jordan] Art thou an Ephraimite? [that is, Ephraimite: so 1 Sam. 1. 1.] when he said, No:

6 Then they said unto him, Say now [To be sure, that he was of no tribe dwelling in Gilead, as Reubenites, Gadites, or Manassites, who also might come to the ferries to pass over] shibboleth: [that is, a stream, flood, or current: Sometimes also an ear of Corn.] This word they made choice of, because it agreed well with the ferries of Jordan, and the Ephraimites without suspicion should bewray their speech, as it often happeneth, that one people or nation having one sort of language, yet in one part of the land pronounce divers words, and letters, otherwise than they do in another. Compare Mat. 26.

73.] but he said Shibboleth, and could not so utter it right: so they caught him, and slew him at the ferry of Jordan: [Heb. cut his throat, throave I thin] (8) that there fell at that time of Ephraim, two and forty thousand.

7 Now Jephthah judged Israel six years: and Jephthah the Gileadite died, and was buried in the cities of Gilead. [That is, one of the cities of the land of Gilead. See the like phrase Gen. 19. 20. 2 Chron. 35. 24. and below chap. 18. 14. Nehem. 6. 2. Jon. 1. 5. Math. 27. 44.] Some conceive, that the chiefest city in Gilead might be thus called, because it might have been divided into sundry parts, each part having a peculiar name, as Jerusalem, Ramathaim, 1 Sam. 1. 1. and at this day many such like great cities are found]

8 And after him Eldan of Bethlehem [See Gen. 35. 19. There were two cities of that name; one in Juda, where our Saviour Jesus Christ was born; the other on the northern borders of Zebulun: see Jof. 19. 15. which seemeth to be here meant, because the other is commonly called, Bethlehem Juda] judged Israel.

9 And he had thirty sons: and he sent abroad thirty daughters for his sons: [i. e. he gave thirty daughters abroad in marriage, and took again thirty from abroad, to be wives for his sons] and he judged Israel seven years.

10 Then Eldan died, and was buried at Bethlehem.

11 And after him Elon the Zebulonite judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried at Ajalon, in the land of Zebulun. [To distinguish it from another Ajalon in the land of Dan, above chap. 1. 35. It seemeth that there were more cities of this name in other tribes: see 1 Chron. 6. 69. & 8. 13. 2 Chron. 11. 10. & 28. 18.]

13 And after him Abdon a son of Hillel the Pirathonite, [From hence was also Benaiya, one of Davids Worthies, 2 Sam. 23. 20. The city Pirathon lay westward of Samaria and Sichem, on a high mountain, called, The mountain of the Analectie, or of the Analecties] judged Israel.

14 And he had forty sons, and thirty sons sons, riding upon seventy ass-cots: [See above chap. 5. on v. 10. and 10. 4.] and he judged Israel eight years.

15 Then Abdon, a son of Hillel the Pirathonite, died: and he was buried at Pirathon, in the land of Ephraim, upon the mountain of the Analectie. [The upper land of the Analecties lay without the borders of Canaan, in the south-east, over against Egypt, by the Red-Sea, at the wilderness of Havila; see 1 Sam. 5. 7. and compare Exod. 17. 8. But it seemeth from this place, that formerly a part also dwelt in Ephraim, or at least sought to settle there]

CHAP. XIII.

God delivereth Israel up for their sins into the hands of the Philistines a long time, v. 1. The Angel appeareth unto Manoahs barren wife, telling her that she should bear a son, and how she should demean her self, and how they should deal with the child, 2. Manoah having understood this of his wife, prayeth and obtaineth that the Angel returneth, and instructeth them how concerning the child, 6. Manoah is desirous to provide food for the Angel, and inquireth after his name, 15. But the Angel ascendeth into heaven in the flame of the burnt-offering, which he requirith in stead of meat, 20. Whereby Manoah being much affrighted, is comforted by his wife, 22. Who search him Simson, 24. In whom the Spirit of God beginneth to work, 25.

And the children of Israel proceeded to do that which was evil in the eyes of the LORD: therefore the LORD delivered them into the hand of the Philistines forty years.

2 And there was a man of Zora, [Lying on the well-side of the mountain, which parteth Juda and Dan from each other; on the east-side did the tribe of Juda dwell: see Job. 1. 5, 33. and 19. 40, 41.] of the family of a Danite, [i.e. of the tribe of Dan] whose name was Manoah: and his wife was barren, and bare not.

3 And an Angel of the LORD [Understand here the Son of God himself, as Job. 6. 11. see below the annot. on v. 16.] appeared unto the woman: and he said unto her, Behold now, thou art barren, and hast not born, but thou shalt be with child, and bear a son.

4 Therefore take heed unto thyself now, I pray thee, and drink no wine, nor strong drink: [See Num. 6. 3, 4.] and eat no unclean thing. [See Leviticus, chap. 11.]

5 For thou shalt be with child, and bear a son, upon whose head no razor shall come, [See Num. 6. 5.] for that male-child shall be a Nazirite of God, [i.e. for that see hereof Num. 6. on v. 2.] from the mother's womb, [the word Mother, is here and in the seven-verse inserted from Chapters 16, 17.] and he shall begin to deliver [but not wholly deliver, which afterward was done in the time of Samuel and David: see 1 Sam. 7. 13, 14. 2 Sam. 8. 1. and 21. 15, &c. and 23. 12.] Israel out of the hand of the Philistines.

6 Then this woman came in, and spake unto her husband, saying, There came a man of God [So are the Prophets and Teachers of Gods people called, because they are called of God to a holy and godly function, unto to whom he (they being as it were his Messengers) revealeth most familiarly his sacred Will, to manifest and declare the same unto the people, and because they are instruments of his holy Spirit: see Job. 14. 6. 1 Sam. 2. 27. 1 Kings 13. 1. and 17. 18, 24. & 2 Kings chap. 4. 5, 6, 7, 8. Ezr. 3. 2. Nehem. 12. 24, 35. also 1 Tim. 6. 11. 2 Tim. 1. 17. 2 Pet. 1. 21.] unto me, whose face was as the face of an Angel of God, very dreadful: [i.e. honourable, reverend, or also terrible] and I asked him not whence he was, and he told me not his name.

7 But he said unto me, Behold, thou shalt conceive and bear a son: therefore now drink no wine, nor strong drink, and eat no unclean thing, for that male-child shall be a Nazirite of God from the (mother's) womb, to the day of his death. [See Genes. 24. on ver. 21.]

8 Then Manoah prayed unto the LORD fervently, and said, O LORD, let, I pray thee, the man of God whom thou didst send, come again unto us, and teach us, what we shall do unto this male-child that shall be born.

9 And God hearkened to the voice of Manoah: and the Angel of God came again unto the woman; now she sat in the field, but her husband Manoah was not with her.

10 Therefore the woman made haste, and ran, and told her husband: and she said unto him, Behold, that man hath appeared unto me, which came unto me on this day.

11 Then Manoah arose, and went after his wife: and he came unto that man, and said unto him, Art thou that man that spakst unto this woman? and he said, I am he.

12 Then said Manoah, Now let thy words [Or, every one of thy words] come: [i.e. let all thy words come to pass, or be fulfilled] (but what shall the male-childs manner, and his work be? [i.e. how shall we deal with him, and what shall we observe in his education or bringing up?]

13 And the Angel of the LORD said unto Manoah, Of all that I said unto the woman, she shall beware. [The Angel answereth indeed concerning the duty of the woman, but all this looked chiefly upon the state and office of the son, for which those commands were given to the Mother]

14 She shall not eat of any thing that proceedeth from the vine of wine; [Which is edible, or may be eaten, as grapes, raisins, &c. see Num. 6. 3, 4.] neither shall she drink wine nor strong drink, nor eat any unclean thing: whatsoever I have commanded her, she shall observe.

15 Then said Manoah unto the Angel of the LORD, Let us (I pray thee) detain thee, and make ready a kid before thy face. [i.e. to let before thee. Compare above chap. 6. 18, 19.]

16 But the Angel of the LORD said unto Manoah, If thou shalt detain me, I will not eat of thy bread; [i.e. meat, victuals] and if thou wilt make a burnt-offering, that shalt thou offer unto the LORD: [as if he should say, That kid should be either for food for me, or for a burnt-offering: Now I have no need of any meat, as being not a Man, but an Angel, yea, the Son of God. If then thou offerest unto me a burnt-offering, that shalt thou offer up even to God himself; giving thereby to understand, that he was very God.] Compare the three following verses, and ver. 22, 23.] for Manoah knew not that it was an Angel of the LORD. [This is the reason why Manoah provided meat: and let it be before him.]

17 And Manoah said unto the Angel of the LORD, What is thy name? that when thy word shall come (to pass) we may honour thee. [With a Present, in token of thankfulness. Compare 1 Kings 9. 7, 8. & 2 Kings 14. on v. 3.]

18 And the Angel of the LORD said unto him, Why askest thou thus after my name? which is indeed Wonderful. [Heb. Peli; i.e. Wonderful, or, Hidden. Compare Job. 11. 9, 5. Oth. and he was wonderful, viz. in his doing, as appeareth in the following verse.]

19 Then Manoah took a kid, and the meat-offering, and offered it upon the rock, [Compare Job. 6. on v. 26.] unto the LORD: [according to the words of the Angel, ver. 16.] and he [with this Angel] dealt wonderfully in (his) doing: and Manoah and his wife looked on.

20 And it came to pass, when the flame went up toward heaven from the Altar, that the Angel of the LORD ascended in the flame of the Altar: when Manoah and his wife saw that, they fell on their faces to the ground.

21 And the Angel of the LORD appeared no more [Heb. added no more, or proceeded no more to appear] unto Manoah and unto his wife: then Manoah acknowledged that it was an Angel of the LORD.

22 And Manoah said unto his wife, We shall certainly die: [Heb. dying die.] Compare above, chap. 6. 11. and the Annotat. there.] because we have seen God.

23 But his wife said unto him, If the LORD had a mind to kill us, he had not accepted the burnt-offering and meat-offering at our hand, nor shewed us all this, nor let us at this time hear (such) as this. [Being no token of anger, but of special favour and grace.]

24 After that, this woman bare a son, and she called his name Simson: [Heb. Schim shon] and that child waxed great, and the LORD blessed it.

25 And the spirit of the LORD began at times to drive him [i.e. secretly, and in an extraordinary or special manner, to put him on, and to move him to be zealous in his calling, and to seek and catch at all opportunity to deliver Israel from the hand of the Philistines. [The Hebrew word hath divers significations, as of going, footsteps,

footstep, once, or more times, turn, time, and is also taken for an anvil, wherein they strike one blow after another, or, by turns and successively. Whence cometh the signification of [imiting, driving, driving on, as if so be a Smith (brook upon an anvil. Compare the phrase used Mat. 4. 1. Luke 4. 1. Rom. 8. 14. 2 Pet. 1. 21.] in the place of Dan, [Heb. Machano-Dan, Why this place was so called, see below chap. 18. 11, 12. It may be that Simson had here (somewhat to do with the Philistines] between Zora, [see above on ver. 2.] and between Esbaol. [Elhaol lay farther off in the west, toward the sea, by the brook Serek: see below chap. 16. 4, 31.]

CHAP. XIV.

Simson seeking opportunity to execute his office against the Philistines, desires to wife a daughter of the Philistines of Timnath, v. 1, 2, 3, &c. Wherein his parents being not well contented, nevertheless gratified him, 3. On the way he meets and tears a young Lion, 5. In whose carcass at his return he findeth honey, 8. Keepeth a marriage-feast, and propounded a Riddle to his adjoined Philistine-companions, with promise and condition of a reward, or present, 10. The exposition thereof, his wife, by the instigation of the Philistines, extorteth from him, and discovereth, 15. Wherefore Simson slayeth thirty Philistines of Askalon, and yeath his companions the promised present, 19. His wife is given to another, 20.

AND Simson went down to Timnath: [Lying in the west of Zora, not far from the mid-land sea] and having seen a woman at Timnath, of the daughters of the Philistines;

2 Then he went up, and told it to his father and his mother, and said, I have seen a woman at Timnath, of the daughters of the Philistines: now then, take her for me to wife. [See concerning the right of Parents in the marriages of their children, Gen. 24. on v. 21. and 24. on v. 2. and 26. on v. 34.]

3 But his father said unto him, together with his mother, It is there never a woman among the daughters of thy brethren, [i.e. kindred, or countrymen: see Gen. 13. on v. 8. and 24. on v. 27.] and among all my people, that thou goest thy ways to take a woman of the Philistines, these uncircumcised (ones)? [See Gen. 34. 14. with these heathenish inhabitants of Canaan had God forbidden, to make any league or marriage: see Exod. 34. 12, 16. and elsewhere. Wherefore they had cause to heed the revealed command of God, and to reprove Simson, forasmuch as they were ignorant of the secret Providence and Purpose of God, (see the following verse) who hath not only right and power to impose laws upon his Creatures, but even to do according to his own good pleasure, and to permit something contrary extraordinarily to be done. Compare Gen. 22. Exod. 3. 22, &c.] Take the case for me, [see Gen. 19. on v. 14.] for she is pleasing [Heb. right] in mine eyes.

4 Now his father and his mother knew not that this was the LORD: [Who hereby intended to give Simson the occasion and opportunity to fulfil his calling and function] that he [with Simson: for though he was called to it of God, yet might he to begin that which without it was good and right, that men could not justly blame him for it] sought occasion of the Philistines: [that they of their side might give occasion to begin against them] for the Philistines at that time had dominion over Israel. [see above chap. 13. 4.]

5 So Simson went down with his father and his mother unto Timnath: [Being now changed, or because they imagined and suspected, by all that had happened before his conception and birth, that this must needs be of

God, or because Simson had discovered unto them his purpose, and the divine instigation] when they came unto the vineyards of Timnath, behold, there met him a young Lion, roaring, [Heb. a young of Lions, roaring in his mewing. It seemeth that he was gone down some other way from his parents. Compare below, verse 8.]

6 Then was the spirit of the LORD ready upon him, [Or, fell, or, came mightily upon him, making him extraordinarily courageous and strong, to fight and qualify him by this proof or experiment, for the execution of his office and calling, and therein to confirm and strengthen him; as also to administer matter unto him for the riddle, and that which followed thereupon] that he rent him [with the Lion] in twain, as he should rent a kid in twain, and there was nothing [no instrument or weapon, only using his hands] in his hand: but he told not his father and his mother what he had done.

7 And he came down and spake unto the woman: [Both himself and his Parents] and she was pleasing in Simson's eyes. [Heb. she was right in Simson's eyes.]

8 And after some days [Heb. from, or, after days. See Gen. 4. on v. 3.] came he again to take her, [i.e. to marry her] then turned he aside, [viz. from the common road, toward the place where he had cast the flint and rent Lion: see on v. 5.] to see the carcass of the Lion: and behold, a swarm of bees was in the body of the Lion, with honey.

9 And he took the same [viz. the honey] in his hands, and went on, going and eating: and he went unto his father and unto his mother, and gave them (thereof), and they did eat: but he told them not, that he had taken the honey out of the body of the Lion.

10 Now when his father was come unto that woman, then Simson made there a wedding: [The Hebrew word significeth commonly a feast, but here it is to be understood a Wedding-feast: for so the young men used to do.]

11 And it came to pass, when they [with the Philistines of Timnath, who having observed some special thing in Simson by his countenance and behaviour, got mistrust; and therefore under shew and colour of honour by this adjoined company (which they by the Brides friends could perceive with a glance) did exceedingly heed him] saw him, that they took [i.e. that they took and brought: see Gen. 12. on v. 15.] thirty companions that should be with him.

12 Then Simson said unto them, Now will I give you to advise of a Riddle: [i.e. a witty, dark, and strange saying or sentence, under which something is hidden, which the words do not declare, but with pondering and considering upon it must be found out, and then is clear and delightful. Heb. as if he should say, To riddle a riddle: v. below v. 13. and 16. Ezek. 17. 2. See further 1 Kings 10. on v. 1.] if ye shall well declare [Heb. declaring declare] unto me that in the seven days of this wedding, and finde out, then will I give you thirty fine linen garments; [the Hebrew word is taken for fine linen, and a sheet, skirt, or somewhat else made thereof, to cover one in the night therewith, or also to wear in the day. The same word we finde used in the New Testament in the Greek Tongue, Mat. 27. 50. Mark 14. 51, 52. and 15. 46. Luke 23. 53.] and thirty changeable suits of apparel, [oth. to wit, thirty changeable suits of apparel, made of the same fine linen. Compare below, ver. 19. Heb. changes, or alterations of garments.]

13 And if ye shall not be able to declare it unto me, then shall ye give me thirty fine linen garments, and thirty change-garments: and they said unto him, Give thy riddle to advise of, and let us hear it.

14 And he said unto them, Meate [Or, for the hand-foamlets of the riddle, and to come near to the Hebrew Tongue,

Tongue, thus: Eating (as we say, being the eating, i. e. the meat, upon the Table) I went forth from [Or, came forth from] the eater, [From him, that used to give no meat from him, but to devour even all, wit, the Lion] and sweetens [viz. honey] went forth from the strong: [Or, sweet came forth from the four, or, sharp. The Hebrew word signifieth not only strong, but also hard, cruel, sharp, &c. four: as we say of very four vinegar, that it is very strong. And a four countenance is taken for a fury, cruel, strong look or countenance] and they could not expound that riddle in three days.

15 Afterward it came to pass on the seventh day, [After the first three days, finding that they had profited nothing with their own wit and pains, they seem from time to time to have minded the business more seriously, and to have tied it faster together by Simons wife, until by their threats; and his wifes craft, it happened according to their liking on the seventh day. Otherwise, seven days] understanding thereby a part of the seven days] that they said unto Simons wife, Persuade thy husband [I induce, allure, instice him with persuasive words and carriage, such doth the Hebrew word properly signify] to expound unto us that riddle, lest peradventure they burn thee and thy fathers house with fire: have ye invited us to possess that which is ours? [Heb. to inherit after us, ut, to possess hereditarily: His, i. e. our goods, substance: because besides the disgrace, they should have the loss and damage of the linen and clothes] is it not so? [Och, or no?]

16 And Simons wife wept before him, and said; Thou dost but hate me, [Or, at least thou hatest me] and dost not love me; thou hast given to the children of my people [viz. to Simons Philistine companions, to be in the next verse] a riddle to guess at, and hast not told it to me: and he said unto her; Behold, I have not told it my father, nor my mother, and should I tell it thee?

17 And she wept before him on the seventh of the days [Heb. Seven, that it here, on the seventh, as 1 Chron. 5. and so elsewhere often] wherein they had this wedding; so it came to pass on the seventh day, that he told it her, for the urged him; and she told that riddle to the children of her people.

18 Then said the men of the city unto him on the seventh day, before the Sun went down, what is sweeter than honey? and what is stronger than a Lion? And he said unto them; If ye had not plowed with my heifer, [As it he should say, if ye had not by means of my wife taken from me the expolition. 'Tis a Rhetorical phrase, drawn from the plowing of husbandmen, who by the service of beasts do in a manner dig and cast up the ground, that what ever was hidden therein, may be discovered. Thus did Simon at once upbraid them wittily with his wifes unfaithfulness, and their deceit.]

19 Then was the spirit of the Lord ready upon him, [Compare above on v. 6.] and he went down unto the Askelon, [Heb. Askalon; i. e. those of Askelon, as above, chap. v. 27, &c. lying on the borders of Dan, beyond the brook Zorck, at the midland sea, belonging to the Tribes of Judca and Simeon, but inhabited by the Philistines: see above chap. 1. 18.] and slew of them thirty men, and he sought their apparel, [which they had on, and he had stripped them of,] and gave the change-garments [so above v. 12.] unto those that had expounded the riddle: notwithstanding his anger kindred, and he went up into his fathers house [leaving his wife for a time: see the following chapter v. 1.] and his wife became his companions, [Heb. became to his companion, to wit, a wife. See chap. 5. 16.] who had accompanied him. [See above on v. 11.]

CHAP. XV.

Simson desireth to visit his wife, but she is denied him, v. 1. &c. Therefore he fetcheth the Philistines corn on fire, by Foxes with fire-brands tied to their tails, &c. For which the Philistines burn Simons wife with her Father. 7. Which all of theirs Simon again revengeth. 8. The Philistines go forth, to revenge themselves on Simon, whom the men of Judca (he being sent unto them) deliver over. 9. But he breaketh his bond, and slayeth a thousand Philistines with the jaw-bone of an Ass, 14. out of which being a cary and thistle, he obtaineth of God by prayer a Fountain, drinketh, and is revived, 18.

And it came to pass after (some) days, in the days of Wheat harvest, that Simson visited his wife, [i. e. Went to visit her] with a kid, and he said, Let me go in [see Gen. 6. on v. 4.] to my wife into the chamber: but her father suffered him not to go in. For her Father said; I said sweetly [Heb. saying, said, she. I said unto my people, or, thought surely, utterly. See Gen. 20. on verse 11.] that thou utterly hatest her [Heb. having hated] therefore I gave her [see Gen. 38. on ver. 14.] to thy companion. Is not her least friend [i. e. youngest sister: see Gen. 9. 24. and 29. 16.] fairer [Heb. better] than she? Let her, I pray thee, be to thee in stead of her.

3 Then said Simson concerning them; [viz. Concerning the Philistines] I am at this time guiltless concerning the Philistines, when I do evil to them. [Intimating, that he hath just cause to hurt the Philistines. Compare above chap. 14. 4. and below v. 11.]

4 And Simson went his way, and caught [Either himself alone, or also with the help and assistance of his friends] three hundred Foxes: [which were in multitudes in those countries: as may be gathered from Nehem. 4. 3. Psa. 62. 11 Cant. 3. 14. and it appeareth especially from this place] and he took torches, and turned tail to tail, and put a torch in the midst between two tails.

5 And he kindled the torches with fire, [Heb. he kindled fire in the torches] and let them run into the standing corn of the Philistines: and he set as well the corn-heaps [viz. the fruits that were cut down, and by shears were brought together, and heaped up in bundles] as the standing corn on fire, even to the very vineyards, and olive-trees.

6 Then said the Philistines, who both done this? and they said, Simson the son in law of the Thinnite, because he [viz. the Thinnite, Simons father in law] took his wifes [viz. Simons wifes] and gave her to his companion: then came the Philistines up, and burned her [viz. Simons wifes] and her father with fire.

7 Then said Simson unto them; Should ye do thus? Afterwards, when I have revenged myself on you, then will I afterward cease. [Och. Although ye have done thus, yet, when my wife was taken away from me: yet will I revenged on you, &c. as if he had said: Though ye have done that, yet nevertheless I will not cease, until I shall fully have revenged my self. In all this Simson is not to be looked upon as a private person, but as a Judge and deliverer of Israel, being called thereunto by God in an extraordinary manner.]

8 And he smote them Shank and hip, [Heb. upon near, by, the hip or thigh. It seemeth to have a near, signifying the breaking of a mans body, strength power. Compare Deut. 28. 21. Otherwise, he smote them with the Shank upon the thigh, i. e. he brake their limbs]

limbs] [with] a great blow: and he went down, [viz. from his fathers habitation toward the South] and dwelt on the top of a rock, [or, a steep sticking out place] of Etam. [A City lying by the South-end of the mountain of Judca upon a very high and firm rock, near unto which ran a brook Etam on the borders of Judca and Simeon. Over again in the land of Simcon, lay another Etam on the West side of the mountain of Judca, as the Maps do show, 1 Chron. 4. 32. Etam is reckoned to the tribe of Simeon. Yet Simcons inlicitance was partly among Judca, fol. 19. 1.]

9 Then the Philistines went up, and camped themselves against Judca, and spread forth themselves in Lechi. [Called afterward so by Simcon, below v. 17. lying in the tribe of Dan]

10 And the men of Judca said; Why are ye come up against us? and they said; We are come up to bind Simcon, so to him according as he hath done to us.

11 Then came three thousand men down from Judca to the cave of the rock of Etam, and said unto Simcon; Knowest thou not that the Philistines have dominion over us? wherefore then hast thou done this to us? and he said unto them; According as they have done to me, so have I done to them.

12 And they said unto him; We are come down to bind thee, to deliver thee over into the hand of the Philistines: then said Simcon unto them; Swear unto me, that ye will not fall upon me. [viz. To kill me, as this phrase is often taken in the holy Scripture, and the following verse explaineth]

13 And they shake unto him, saying; No, but we will bind thee well, [Heb. binding bind] and deliver thee over into their hand, but we will in no wise kill thee: [Heb. killing we will not kill thee] and they bound him with two new cords, and brought him up from the rock, [Northward towards Lechi, where the Philistines were encamped, v. 9.]

14 When he came to Lechi, where the Philistines shouted [For joy, thinking they had now their enemy in their own hands] to meet him: but the spirit of the LORD was ready upon him, and the cords that were on his arm, became as linen threads, that are burnt of the fire, [He brake them, and quickly as if they had bin singed threads, or, as flux is burnt with fire] and his bonds melted off from his hands. [They were so easily and quickly loosened, as Wax melted by the fire]

15 And he found a moist [i. e. Yet new, fresh, and firm] not withered or dried. The word is also taken from purulent moisture, 1. 1. 6.] jaw-bone of an Ass: and he stretched forth his hand, and took it, and slew therewith a thousand men.

16 Then said Simson; With the jaw-bone of an Ass, one beat his jaws, [It seemeth that he being assailed and oppressed on both sides, made two heaps of flain men] with the jaw-bone of an Ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, when he cast the jaw-bone out of his hand, and he called the same place Ramath-Lechi. [i. e. The height of the jaw-bone. Oth. the casting away of the jaw-bone. This place is also called Lechi only, without any addition to it: see above v. 9.]

18 Now when he was fore a birth, then he called on the LORD, and said; Thou hast given this great salvation by the hand of thy servant: should I then now die for birth, and fall into the hand of thine unmerciful one? [Hebrew by Simcon declareth his faith, and putteth God in mind of his gracious Covenant. See Heb. 11. 32. and compare, Gen. 14. 14. 1 Sam. 17. 26. 36. 2 Sam. 1. 20.]

19 Then God clave the hollow place [The Hebrew word (coming from beating, stamping) should properly signify a mortar, and so forth, hollowness, or hollow place, which in regard thereof may be compared to a deep

and hollow mortar: see the same Hebrew word, Prov. 27. 2. Zeph. 1. 11. Some understand here a great or back-tooth of an Ass's jaw, or the hollowness thereof: but the Hebrew word is no where else found in this signification] which is in Lechi, and there issued forth water out of it, and he drank, then his spirit came again, [which by reason of the thirst seemed to have been gone from him, forasmuch as he feared to faint or die for thirst] and he became much alive, [i. e. revived, leaped, lustily, nimble] therefore he [to wit, Simcon: in token of thankfulness to God, and in memorial of the victory given to Israel] called the name thereof [viz. the name of the fountain] the fountain of him that called upon, [Heb. En-ha-chor] which is in Lechi unto this day.

20 And he judged Israel in the days of the Philistines twenty years. [i. e. He executed the Lords vengeance for Israel against the Philistines. See concerning the use of this word in these Histories, above Chap. 2. on verse 16.]

CHAP. XVI.

Simson being hem'd in at Gaza, yiseth up by night, and taketh the doors of the city gates, with their bars, on his shoulders, and carrieth them up into a mountain, v. 1. &c. He slaleth in love with Delila, who by the instigation of the Philistine Prince vexed him so long, that at last he tells her plainly, wherein his strength lay, 4. so he is betrayed, and taken captive by the Philistines, who put out his eyes, and call him into prison, 19. His hair being grown again, when the Philistines were gathered together to make sport of him to the honour of their idols, he avenged himself on them, by throwing down the whole house, so death and is buried, 22.

Now Simson went his way [viz. after the slaughter] of the Philistines, delivered in the former chapter.] unto Gaza: [one of the chiefest cities of the Philistines, lying at the mid-land sea in the land of Simeon] and he saw there a woman, which was an harlot; [Heb. a woman, an harlot. Otherwise, an hostess] and he went in unto her. [See Gen. 6. on v. 4. Some understand by this phrase here used, that he took up his lodging at her house.]

2 Then it was told to the Gazites, [Heb. to the Gazites, saying, which abrupt sentence is thus supplied, (then it was told to) the Gazites, by saying, or, (they made it known) to the Gazites, saying, in this implicitly according to the meaning of some, that they had straight-way notice given them of Simcons coming, that by no means they might lose this opportunity] Simson is come in hither: so they went round about [the one telling the other, that they were to be all up with one accord, and to eye Simcon well, that he might by no means escape away] and laid wait for him all night in the gate of the city: yet they kept themselves quiet all the night, [Heb. they were silent, i. e. they kept themselves quiet, and did nothing. See below chap. 18. on v. 19. and 1 King. 22. on v. 3.] saying, until the morning light, [I understand hereupon: Let us be quiet, until it grow light] then we will kill him.

3 But Simson lay till midnight, then he arose at midnight, and he laid both the doors of the city gate, with both the posts, and took them away with the bar-beam, and laid them upon his shoulders, and carried them up to the top [Heb. to the head] of the mountain, which is in the sight of Hebron. [This was an high mountain lying Eastward before Gaza, upon the top whereof (as from this text may be gathered) they looked on Hebr in which also lay upon an high mountain by the Western borders of Judca. Herewith do the Maps also agree. Some conceive that he car-

ried them to the top of the mountain of Juda, which is clove by Hebron.]

4 And it came to pass afterward, that he loved a woman at the brook Sorek, [Which runned by the Valley of Ecol, or the Valley of Grapes (whereof see Deut. i. on v. 24.) out of the mountain of Juda, into the midland sea, and parting the tribes of Dan and Simcon from each other. According to the opinion of others, Ecol and Sorek should be names of one and the same brook. But Num. 13. 25. it is said, that the place (not brook) was called by the Italicites Nathal-Ecol] whose name was Delila.

5 Then came up the Princess of the Philistines [See above chap. 3. on v. 3.] into her, and said unto her; Persuade him [see above chap. 14. on v. 15.] and [see wherein his great strength is, and whereby we might overcome him, and bind him, to plague him: [or, to humble him: to v. 6.] then will we give thee, every one (of us) a thousand and an hundred silverlings. [see Gen. 20. on v. 16.]

6 Then said Delila unto Simcon; Tell me, I pray thee, wherein thy great strength is, and wherewith thou mightest be bound, that one might plague thee.

7 And Simcon said unto her; If they should bind me with seven fresh cords, [Otherwise, fresh, or, found, green, or, red, or, with, bonds, or, yellow-bonds, which are not dried, then should I wax weak, and be as another man. [Or, as one of the men, or, as an only man: to v. 11.]

8 Then the Princess of the Philistines brought up to her [Heb. caused to come up to her, i. e. they brought, or furnished, caused to be brought to her] seven fresh cords, which were not dried; and they bound him therewith.

9 Now the liers in wait [i. e. The Philistines that watched and heeded the matter] [at by her in a chamber; then she said unto him, The Philistines (are) upon thee; Simcon: [i. e. there be the Philistines that set upon thee] then brake he the cords, even as a thread of course flax, [or, tow] is broken, when it smelleth the fire: [i. e. Cometh near the fire, or, seeth, perceiveth the fire, as we use to say. Compare Psa. 58. on v. 10.] so his strength was not known.

10 Then said Delila unto Simcon; Behold, thou hast mocked me, and spoken lies unto me: tell me now, I pray thee, wherewith thou mayest be bound.

11 And he said unto her, If they should bind me first, [Heb. binding bind] with new cords, wherewith no work hath been done, then should I become weak, and be as another man.

12 Then Delila took new cords, and bound him therewith; and said unto him; The Philistines (are) upon thee, Simcon: [now the liers in wait were sitting in a chamber] then he brake them [viz. the thick ropes or cords] off from his arms, as a thread.

13 And Delila said unto Simcon; Hitherto thou hast mocked me, and spoken lies unto me; tell me (now, I pray thee) wherewith thou mayest be bound: and he said unto her; If thou shouldst twist thee seven hair-locks of mine head [i. e. all the hair of mine head, being as it were divided into fo many locks. Compare below, v. 19. 22.] as a Weavers beam, [Or, Web which is woven about a Weavers loom. Understand hereupon: (as in the former) then should I become weak, and be as another man.]

14 And she fastened them with a pin, [Unde it said, after she had done according to his saying with the twisted hair-locks, the then besides (for the greater care) fastened them with a pin in the Weavers beam. Others understand that the nailed the Weavers beam fast, that Simcon might not be able to remove it out of its place, or loosen it] and said unto him; The Philistines (are) upon thee, Simcon: then he awaked up out of his sleep, and

took away [or, went away with the nail, and with the Weavers loom: showing his former strength, and that this was not the means to entrap and compel him] the pin of the twisted (hair-locks) [i. e. the pin] or wherewith Delila had fastened the twisted hair-locks. Heb. of the twisting] and the Weavers loom.

15 Then said she unto him; how wilt thou say I love thee, wherewith thy heart is not with me? Thou hast now thrice mocked me, and nos told me wherein thy great strength is.

16 And it came to pass, when she daily pressed him with words, and was troublesome to him, that his soul was grieved. [Heb. Was shorned;] as fruits which are mowed and cut down: the meaning is that all his mind and courage perished, vanished away; yea (as we use also to say) his breath grew short, and his spirit also faint, through anguish: whereby he suffered himself, at length, to be overcome by Delila: A very remarkable and pitiful humane frailty and inconsiderateness in lo excellent and transcendent a Champion of God, as Simcon was. Compare Job 21. on v. 4. seven unto death.

17 Then he told her all his heart, and said unto her; There never came war or mind head, for I am a Nazirite of God [See above chap. 13. on v. 5.] from my Mothers womb: If I should be shorn, then should my strength depart from me, [Not that his strength lay in the hair, but that the cutting off of his hair was the breaking of the Vow of his Nazariteship (see Numb. 6. 5. and above chap. 13. 5.)] wherunto he was engaged by Gods command, who endowed him by his Spirit with this extraordinary strength as long as he kept his Nazariteship, but deprived him thereof, when he became guilty of the breach thereof; and I should become weak, and be as all men.

18 When Delila now saw that he had told her all his heart, then she sent her mayes, and called [Heb. caused to call, sent for, commanded to tell] the Princess of the Philistines; saying; Come up this once, for he hath told me all his heart: and the Princess of the Philistines came up to her, and brought that money [or, silver, see above v. 5.] in their hand.

19 Then she caused him to sleep upon her knees, and called [i. e. caused to call, (sent for) a man, and made him cut off the seven hair-locks of his head, and she began to plague him, [i. e. to jog him, or otherwise to push, strike, pick, &c. to awaken, and to give him notice (as before) of the Philistines coming, that they might see, whether he might be taken captive and compelled, yea, or no] and his strength departed from him.

20 And she said, The Philistines (are) upon thee, Simcon: and he awaked out of his sleep, and said, I will go on this time, as at other times, [Heb. as time, in (or, at) time; i. e. as before, more then once] and shake my self out; [as one that is shorn, or rouzeth up himself, and gathereth up his strength unto any work or business. Otherwise, I will shake my self (out of their hands) as if he should say, I will easily rid my self out of their hands] for he knew not that the LORD was departed from him: [understand so far, and in regard thereof, that he had withdrawn from him that former strength.]

21 Then the Philistines laid hold on him, and digged out his eyes: [That he might not be able to hurt them any more: yet suffering him to live for a spectacle, and shew unto their Idol Dagon. See ver. 23.] and they carried him down unto Gaza, and bound him with two copper chains, and he was grinding in the prison house. [Heb. the boufe of those that were bound.]

22 And the hair of his head began (again) to grow [And Simcon, by sincere repentance, to come again to his former state of Nazariteship, and to receive of God the former strength. Heb. To wax green, to shoot forth, even as grafs and herbs] as when he was shorn. [Or,

as him, that was shorn; or, according as it was shorn off: that is, the hair began again to grow as long, as it was at the time when he was shorn by Delila's deceit. Other after he was shorn.]

23 Then the Princes of the Philistines gathered themselves together, to offer up a great offering unto their god Dagon, [The Idol of the Philistines, so called, because in respect of his lowmest part he was like a Fish, (now the Philistines dwelt by the sea.) and the uppermost had the form or shape of a man: see hereof 1 Sam. 5. 2, 3, 4, 5.]

24 Likewise when the people saw him, they praised their god: for they said; Our god hath delivered our enemy into our hand, and him was wasted our land, and who made many of our slain ones. [i. e. he was at times hath slain multitudes of Philistines.]

25 And it came to pass when their heart was merry, [Heb. good, i. e. merry, cheerful, rejoiced. So below chap. 18. 20. and 19. 6. Ruth 3. 7. 2 Sam. 13. 28.] that they said; Call Simcon, that he may play, [Or, laughs procure laughter, that we may take our pleasure and delight, sport, and trifle away time by it. As King Belshazzar did with the gold and silver vessels of the holy Temple, Dan. 6. to the praise and glory of Idols, and dishonour of God] and they called Simcon out of the prison-house, and he played [Or, that he might play] before their faces, and they made him stand between the pillars.

26 Then said Simcon unto the lad that held him by the hand; Let me go, [Or, see, lead me] that I may feel the pillars wherupon the house is founded, that I may lean upon them. [as if he had been wearied with labouring at the mill in prison, and with making such haste to come to this place]

27 Now the house was full of men and women, also all the Princes of the Philistines were there: and upon the roof [Which was flat, according to the manner and custom of those countreys. See Deut. 22. on v. 8.] were about three thousand men and women, which looked on when Simcon played.

28 Then Simcon called unto the LORD, and said; LORD, LORD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God: That I may with revenge avenge my self on the Philistines for my twoeyes. [This he prayed out of faith, and was heard of God, who gave him (that by the putting out of his eyes by the Philistines, was made uncut (as they conceived) to execute his calling, this occasion, this design, and extraordinary strength, breathed into him this prayer, and gave him in his death as well as in his life wonderful victory; to the praise of his holy name, defiance of Idols, and slaying of his enemies, see v. 30.]

29 And Simcon caught hold of the two middlemost pillars, [Heb. pillars of the middle] wherupon the house was founded, and wherupon it leaned, [Otherwise, and he (viz. Simcon) leaned upon, or layed himself against it] of the one with his right hand, and on the other with his left hand.

30 And Simcon said; Let my soul die [Which is here as much as, Let me, my self, my person die. See Gen. 12. on v. 5. & 9. on v. 5.] with the Philistines, and he bowed himself with might, [or, stretch out himself, thrusting away the pillars from him, and bowing them in] and the house fell upon the Princes, and upon all the people that was in it; and of the dead, which he flew in his dying, were more then those he had slain in his life.

31 Then came down his brethren, and all his Fathers house, and took him up, and brought (him) upward, and

buried him between Zora [See above chap. 13. on ver. 4.] and between Eshol, [see above chap. 13. on ver. 25.] in the sepulchre of his father Zebadai: now he had judged Israel twenty year. [As above chap. 15. 20.] This conclusion, here repeated, intimateth, that this last act of Simcon appeared as well to this Judge-office, as the other fore-going. As he also, especially in his death, is held to be a type and figure of our Lord Jesus Christ, who conquered all his and our enemies chiefly by his death.]

CHAP. XVII.

Micha's mother causeth idolatrous Images to be made of the money which her son Micha had stolen from her, and restored back, v. 1. For which Micha prepareth an Idols house, with an Ephol, and household gods, and maketh one of his sons a Priest, 5. How the case stood in Israel at that time, 6. Afterward Micha getteth a Levite that travelled thorow the countrey, whom for a certain salary or wages, he entertaineth to be Priest in his sons stead, 7. Thinking that God therefore must needs favour and bless him, 13.

And there was a man of the mountain of Ephraim, whose name was Micha. [When the things mentioned in this and the following chapters of this book were done, there be divers opinions concerning it. The nearest seemeth to be, that (left the order of the History of the Judged should be broke) they were hitherto put off, and after adjoynd, to represent lively before our eyes the much decayed estate of Israel, and the justice of Gods punishments; but were not done after Simcons death, but shortly after the death of Josua, and of the prince Eldad within that time, which is described above chap. 2. 10, 11, 12, 13. and chap. 3. 5, 6, 7, 8. The attentive Reader may compare Job. 19. 47. with above chap. 13. 25. and below chap. 18. 1, 2, 27, 29. Item, below chap. 19. 11. with above chap. 1. 8. Also consider chap. 20. 28. where mention is made of the Priest-Pinchas, Aarons grandchild living at that time; 3. of whom we read, Num. 25. 7, &c. and Job. 22. 33, 32.]

2 The same Iud unto his mother; the thousand and hundred silverlings, [see Gen. 20. on v. 16.] which were taken from thee, for which thou cursedst [viz. the Thee] that had taken them from thee; and also spakest before mine enemies; [so that I my self heard the curse: see hereafter hereby to be moved to confession and restitution] I beheld, [that money, [or, silver] is my son, I have taken it; then said his mother, Blessed be my son for the LORD. [As if he should say, Far be it from me, my son, that I should wish that curse to come upon thee; in regard of thee do I utterly revoke it]

3 So he gave his mother the thousand and hundred silverlings, but his mother said, I have wholly dedicated that money to the LORD; [Heb. dedicating have dedicated unto the Lord. This was the cloak of Idolatry, that they would thrust the fame upon God, as if it were; one to his service, against his may express commands of the Lord, as the book of Moses, and the Ten Commandments themselves testify] I from my hands, for my sons, [i. e. sons son, see v. 5.] to make a carved image, and a molten image. [It seemeth that she meant two images, one carved, and one molten, as may be seen chap. 18. 17, 18. Although there in ver. 20, 30, 31. there is only mention made of one. Likewise here ver. 4. it's said in the singular number: That (viz. image) was in the house of Micha, which the attentive Reader may observe] now therefore will I restore it to thee again.

4 But he restored that money unto his mother: and his mother took two hundred silverlings, and gave them to the Goldsmith, who made thereof a carved image, and a molten

molten image, [Its to be understood, that it was first graven or carved in marble or some other stuff, and afterwards laid in, or covered over with silver plates, for of so small a sum, no pure silver image could be made, which should be of that bigness, that it should be first fired in this idols house, and afterwards used as a common image in the city of Dan] that was in the house of Micha.

5 And the man Micha had an house of gods: and he made [viz. of the remaining fund of money] an Ephod, [see Exod. 28. on v. 4.] and Teraphim, [see Gen. 31. on v. 19.] and all these things [see Levit. 7. on v. 37. to below v. 12.] of one of his sons, that he might be a Priest unto him. [He did all this against the express command of God: For God had commanded but one Ephod to be made, viz. for the high Priest in Israel, who was to ask counsel of God by Urim and Thummim, Numb. 27. 21. Images in the worshipping of God were severely forbidden, and none might be Priest but he that was of Aarons race. See Numb. 1. 6. 40. and 18. 2. 7. 57.]

6 In those days there was no King in Israel: [i. e. N. Governor, Ruler, Judge, or lawful Supream Magistrate, who kept the people in discipline and order: otherwise it might be as it is to be seen there had been Kings in Israel, but now not. So is the word King also commonly taken for Ruler, Gen. 36. 31. Deut. 33. 57. every one did that which was righteous in his eyes. 1. This is here, and in the following Chapters more then once reheated, as a reason of this gosse loosenesse and licentiousness, that every one did, not that which was right and good in the eyes of God, but in his own eyes, that is, what seemed good unto himself, and what he had but a mind to. From hence, may also be gathered, that these Histories appertain to a time, wherein no Judge or lawful Magistrate, or supream power was in Israel.]

7 Now there was a young man [Of the Hebrew word see Gen. 22. on v. 5.] of Bethlehem Judah, of the tribe of Judah: [These words are by most understood of Bethlehem Juda, so that they are here added by the Holy Ghost, to express more clearly, that this Bethlehem [to distinguish or difference it from the other which belonged to Zebulon, Jof. 19. 15.] without appertain to the family and tribe of Juda and that because this should be the birth-plee of the Messiah, our Lord Jesus Christ. Some apply them to the Levite, who was indeed of the tribe of Levi, but born and bred up at Bethlehem, or by the mothers side of the tribe of Juda, or also (as some conceive) in truth of the tribe of Juda, but notwithstanding (according to the corruption and depravedness of those times) made a Levite, and so used; as Jacobam likewise did, 1 King. 12. 21. 2 Chron. 11. 14. 15. But this seemeth not to agree well with ver. 17. for Micha would as well have been contented with his own son, who was of Ephraim, as with his son, if he had been of Juda, and not of Levi] this was a Levite, and conversed there as a stranger.

8 And this man was gone out of that city out of Bethlehem Judah, to converse where he should find opportunity: now when he came to mount Kiriath, to the house of Micha, to go [i. e. to do] his journey: [Anotherwise doing his journey.]

9 Micha said unto him, From whence comest thou? and he said unto him, I am a Levite of Bethlehem Judah, and I walk to converse; where I shall find [opportunity.]

10 Then said Micha unto him, Tarry with me, and be unto me a Father, [He giveth this title (which of right belongeth to the true Prophets, and sincere Teachers of the Church of God, in respect of their spiritual rights, fatherly benefits, and offices done to the people of God as children) unjustly and wrongfully to this Idolatrous Parafite: see 2 King. 6. 21. and 8. 9. and 13. 14. 14. 22. 21. 1. 6. 1. 14. 1. 5. 1 Thef. 2. 11.] and a Priest, and I will

give thee yearly [Heb. in days, i. e. in a year of days] i. e. a whole or full year. See above chap. 11. on ver. 40. ten silverlings, and order of garments: [i. e. I will furnish thee with as many clothes, as thou according to thy condition shalt have need of. Oth. a suit, or two suits of apparell, also the worth of apparel,] and thy withals: [The Levite went (with him). [viz. with Micha, to his house.]

11 And the Levite consented to tarry with that man; and the young man was unto him as one of his sons, [i. e. He loved and esteemed him, as if he had been one of his sons.]

12 And Micha filled the hand of the Levite, [as Above v. 5.] that he became a Priest unto him: [so he was in the house of Micha.]

13 Then said Micha; Now I know; that the LORD will do well to me; because I have this Levite for a Priest. [Although he many ways (as is mentioned above) committed Idolatry; yet he persuaded himself that he and his Idolatry must needs please God. A clear glass of the abominable corruption of that time.]

CHAP. XVIII.

Those of the tribe of Dan having not sufficient inheritance, [said] forbidding five men to spy out a place, ver. 1. These in their travellings, came to the house of Micha, and desire the Levite to ask counsel of God touching their journey, 2. Having received an answer, they spy out the city Lais, and make report thereof unto their brethren, whom they intrigue to set upon the city, 7. Whereupon, six hundred armed Danites march forth, and by the way seize upon Michas Priest and Idols, 11. which Micha in vain demaundeth again, 22. They pull down, build up again, and inhabit Lais; and call it Dan, 27. Consecrate a Priest, and set up Idolatry with the images of Micha, 30.

IN those days there was no King in Israel: [See chap. 17. on ver. 6.] This was the cause that those of the tribe of Dan were fain to shift for themselves: whereas the tribes formerly had assisted one another, to provide for every one a convenient and sufficient inheritance, according to the command of Moses, Numb. 32. 1. 2. 22. 57c. Jof. 22. 2. 3. and above, chap. 13. and in the same days did the tribe of Dan seek for themselves an inheritance to dwell in: for unto that day there was not [sufficient] fallen to them for inheritance among the tribes of Israel. [viz. neither by lot in the life-time of Josiah, nor afterward by order of supream Authority, or assistance of the other tribes. Their inheritance indeed was fallen to them under Josiah, but it was too little: see Jof. 19. 47. where is related in brief what is here more largely described.]

2 So the children of Dan sent five men out of their family, out of their cities, [Oth. from their interests, i. e. both of high and low estate or degree] men that were warlike, from Zora, and from Esbal, [see above chap. 13. on v. 2. 25.] to spy out the land, and to search it; and they said unto them, Go, search the land; and they came to mount Ephraim, to the house of Micha, [see chap. 17. 1. 5. c. and overnight there.]

3 Being near the house of Micha, they knew the voice of the young man the Levite: [See above, chap. 17. 7. 5. c.] It may be that they being lodged in some Inn or Tavern hard by (as commonly Inns, Taverns, and Ale-houses were wont to be seated near such Idols houses, because of the concourse of people desirous of news, and superstitiously given) heard him sing or speak, not as an Ephraimite, but as a Jew, in the gods-house of Micha; and they turned in thither, [viz. into the house of Micha] and said unto him, Who hath brought thee hither, and

and what makest thou here, and what hast thou here?

4 And he said unto them, Thus and thus hath Micha done to me: and he hath hired me, and I am a Priest unto him.

5 Then said they unto him, Ask counsel, we pray thee, of God: [So they call the idolatry of the false Ephod, and of the Images, whereof the Levite had told, and was well remembered of them: see below v. 14. and above chap. 17. on v. 5.] that we may know whether our way wherein we walk, shall be prosperous.

6 And the Priest said unto them, [viz. after that he according to his manner, had asked counsel of the Idols] Go in peace: your way which ye shall go, is before the LORD. [As if he had said, The eyes of the Lord (as the holy Scripture also speaketh) are open upon your design, and this your journey, to direct and prosper the same, the Lord taketh care for it. Thus he boldly and presumptuously abused the name of the Lord in his idolatrous practice.]

7 Then those five men went their ways, and came unto Lais: [See below v. 23.] and they saw the people which was in the midst thereof, lying in security, [Or, dwelling in security. Understand, that the city of Lais lay in a very safe secure place, out of all danger of any inroad or invasion, according to their own and the common opinion. Others apply this to the inhabitants, whereof is spoken in the following words] after the manner of the Zidonians, being quiet and secure, [Heb. confident; i. e. being secure and careless] and there was no Lord of inheritance, [Oth. no man that offered (them) any ignominy or disgrace, (also none) that possessed the Government hereditarily. Some apply this unto the people, that they had a Republick or Commonwealth free from Inheritance. Heb. possessing hereditarily the government, or, the highest command or constraints. It seemeth that they took sometimes one, sometimes another to be their Ruler or Governour, who would not displease the Subjects, but let them have their wills in all things. Or perhaps they might have lived without any Magistrate or Ruler at all] that put (any man) to shame for any thing in that land: [i. e. that durst put shame and disgrace upon any man for any offence committed, so that every one did what he listed; his fins in that respect being ripe for judgement] they were also far from the Zidonians, [so that they would not come to help them, as lying too far westward on the sea] and had no business with any man.

[Heb. they had no word, thing, or, nothing with one mans i. e. neither league, nor commerce, nor converse with any man, but lived for themselves in all security and voluptuousness.]

8 And they came unto their brethren at Zora, and at Esbal, and their brethren said unto them, What say ye?

9 And they said, Arise, and let us go up to them, for we have seen this land, and behold, it is very good; should ye then be still? [Without saying or doing any thing, or taking any thing in hand? Heb. be silent. See of the use of such words, above chap. 16. 2. Exod. 14. 14. 1. Kin. 2. 3. Pjal. 28. 1. with the Annot. there] be not [lothful] to go, that ye may come in thither, to take the land in hereditary possession.

10 [When ye come thither, then ye shall come to a careless people, and that land is large in compass] [Heb. wide in hand, or files: see this phrase Gen. 34. on v. 21.] for God hath given it into your hand: a place, where there is no want of any thing that is on the earth.

11 Then there journeyed from thence out of the family of the Danites, from Zora and from Esbal, six hundred men, with weapons of war.

12 And they went up, and camped themselves by Kiriath-jearim, [Otherwise called Kiriath-Baal: see Jof. 15. 60. lying upon a mountain at the uttermost borders

of Juda and Dan, toward the north] in Juda: therefore they called this place Machane-Dan [i. e. the camp of Dan: see above chap. 13. 25.] unto this day. Behold, it is behinde Kiriath-jearim.

13 And from thence they passed thorough unto the mountain of Ephraim, and they came unto the house of Micha. [See above chap. 17. 1.]

14 Then answered [i. e. they spake, began to speak: so is the same word also elsewhere used] 5 Sam. 14. v. 29. 1 Kings 1. 28. & 13. 7. 2 Chron. 25. 1. Ezra 10. 2. 14. 10. and in the New Testament, Math. 11. 25. & 17. 4. & 22. 1. & 28. 5. Acts 5. 8. & 10. 47. & 15. 13. Rev. 7. 13.] the five men, [see above v. 2. 5. c.] that were gone to spy out the land of Lais, and said unto their brethren, Do ye also know, that there is in these houses [i. e. in one of those houses: see above chap. 17. on v. 7.] an Ephod, [as above chap. 17. 5.] and Teraphim, [as above chap. 17. 5.] and a carved and a molten image: [see above chap. 17. on v. 3.] Now therefore know what ye have to do. [i. e. advise whether it be not good to take all these along with us, to use them in the places where we shall come, as in our former journey we asked counsel by them of God: see above v. 5.]

15 Then [viz. after they had concluded to take away all these instruments of Idolatry] turned they thither, and came to the house of the young man [of whom chap. 17. 7.] the Levite, to the house of Micha: and they asked him [viz. when he was called forth, or by the five men was brought to the gate] concerning peace. [i. e. touching his welfare, how he did, whether he was yet in good health, &c. See Genf. 37. on ver. 14. and Exod. 18. 7.]

16 And the six hundred men, which were of the children of Dan, girt about with their weapons of war, varied at the door of the gate.

17 But the five men that were gone to spy out the land, went up, came in thither, took away the carved image, [Of this carved, and the other molten image, see chap. 17. on v. 3.] and the Ephod, and the Teraphim, and the molten image, now the Priest tarried at the door of the gate, with the six hundred men that were girt about with weapons of war.

18 Now then they [viz. the five men] were entered into the house of Micha, and had taken away the carved image, the Ephod, and the Teraphim, and the molten image: then the Priest said unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth. [That is (as we use to say) Hold thy mouth close, restrain it, do not gain say, make no noise. See this phrase Job 21. 5. & 29. 9. & 39. 37. Prou. 30. 32. Mic. 7. 16.] and go with us, and be to us a father, and a priest: is it better that thou be a priest for the house of one man, or that thou be priest for a tribe, and a family in Israel? [Intimating, that he should greatly better his condition, and have cause to rejoice in it.]

20 Then the heart of the priest waxed glad, [A clear sign and demonstration of a Parafite, that was all for the belly, and did all for gain and worldly honour] Heb. good, as above chap. 16. 25.] and he took the Ephod, and the Teraphim, and the carved image, and he came into the midst of the people.

21 So they turned themselves, and went on: and they put the children, and the cart, and the baggage [Or, carriage] or, also their precious commodities, as their treasure, gold, silver, jewels, &c.] before them, [that they might be out of danger and gun-flour (as we say) and not be in their way, if any one should fall upon their rear, to fetch back that which was stolen and plundered.]

22 Now when they were gone a good way off from Michas house, then were gathered together the men that were

in the houses which were near Michah's house, [i.e. which dwelt near and about him, the whole neighborhood were met also together.] and overtook the children of Dan.

23 And they called after the children of Dan; who turned their faces about, and said unto Michah, What aileth thee, that ye are assembled together?

24 Then said he, ye have taken away my gods, which I had made, together with the Priest, and are gone away: What have I now more? [Intimating, as a blinded idolater, that they had bereft him of that which was most near and dear unto him] what is it then that ye say to me, What aileth thou?

25 But the children of Dan said unto him, Lo, not thy voice be heard among us, lest perhaps men of bitter mind [Heb. bitter of soul; i.e. whose mind or stomach is embittered, or bitterly incensed against thee: so 2 Sam. 17. 8. Sometimes this phrase signifieth grieved in spirit, as 1 Sam. 1. 10. Prov. 21. 5, 6, c.] fall upon thee, and thou lose thy life, and the life of thy house. [Heb. gather thy soul, and the soul of thy house; i.e. and thy household perish, or die. Compare Psa. 26. on v. 9.]

26 So the children of Dan went their way: and Michah perceiving that they were stronger than he, turned himself about, and came back to his house.

27 Then they [viz. the Danites] took that which Michah had made, and the Priest whom he had had, and came to Laish, to a quiet [Heb. resting, or being quiet and confident; as above v. 7.] and secure people, and smote them with the edge of the sword: [Heb. the mouth of the sword] and they burnt the city with fire.

28 And there was no man that delivered it: for it [viz. the city of Laish] was far from Zidon, [lying aside from Zidon eastward, close by mount Libanon, where the two fountains,] or Dan, running into one, make the Jordan. See further Gen. 14. on v. 14. Jof. 19. on v. 47.] and they [to wit, the inhabitants: see ver. 7.] had no dealing with any man; and it [viz. the city] [lay] in the valley, which is by Beth-Rehob: [Compare 2 Sam. 10. 6, 8.] afterward they [i.e. the Danites] rebuilt the city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: [i.e. Jacob: see Gen. 30. 6.] howbeit, the name of this city was formerly Laish.

30 And the children of Dan set up before them that carved image: [See above v. 14, 17. and chap. 17. 3.] and Jonathan [of whom above, chap. 16. 7, 8, c.] the son of Gersom, [the son of Manasseh, he and his sons were Priests for the tribe of the Danites, until the day that the land [i.e. the inhabitants of the land] was carried away captive. [which (as may be gathered from the following verse) came to pass at that time when the Philistines smote Israel with a very great slaughter, and carried away the Ark of the Lord, 1 Sam. 4. 10, 11, 17. such great difcomfures were wont to be accompanied with the transportation, or carrying away of many Captives]

31 So they set up among them the carved image of Michah, which he had made, all the days that the house of God was at Silo. [Whether the house of God was brought in the time of Josiah, Jof. 18. 1. The Ark being carried away by the Philistines, and sent back, was brought to Kiriath-jearim, 1 Sam. 7. 1, 2. and all idols removed by Samucl, 1 Sam. 7. 3, 4. amongst which, without doubt, was also this idol of Michah and of the Danites. Afterward the Ark was brought into Jerusalem by David, 2 Sam. 6. 16, 17.]

CHAP. XIX.

A Levite travelleth from mount Ephraim to Bethlehem, to fetch back his concubine that was gone from him, v. 1. &c. Is kindly entertained by her father, and detained until the fifth day, 3. Then he departed, and came to Gibeath of Benjamin, 10. where he at length was lodged by an old man that was of mount Ephraim, 16. But the men of the city compass the house round, and will offer horrible violence to the Levite, who through necessity delivers up into them his concubine, whom they abuse till they killed her, 22. Her husband carrieth her home dead, divideth her into twelve parts, and sendeth them round into the borders of Israel, 28.

Also it came to pass in those days, when there was no King [i.e. no lawful Supreme Authority, Magistrates, or Governors, that punished Malefactors: see above chap. 17. on v. 6. Hence arose also the looseness of the Levites wife, (who was neither punished in Ephraim, nor in Juda) and the subsequent abominable fact of the inhabitants of Gibeath] in Israel, that there was a Levite who journeying at the sides [i.e. at one of the sides: see above chap. 12. on v. 7.] of mount Ephraim, who took him a wife, a concubine [see Gen. 22. on v. 4.] from Bethlehem-Guata, [see Gen. 35. on v. 19. and above chap. 12. on v. 8.]

2 But his concubine played the whore being with him, [Or, against him; i.e. she committed adultery with others against the faith of Marriage, which she had promised him: For although the Concubines in the Old Testament were not held in that honour and esteem as the chief wives and mothers of the family, yet they were accounted legitimate wives, and their children reputed legitimate children: see below chap. 20. 4.] and went away from him [viz. either through fear of her husband, or out of some dislike or distaste that she had taken against him] to her father's house at Bethlehem-Guata [and she was there certain days, (to wit) four months, [oth. a year] and four months; i.e. the days of four months, i.e. four complete months; Heb. days, four months]

3 And her husband arose, and went after her, to speak according to her hearts, [Or, to speak to, upon, at her heart; i.e. to move her with friendly speeches, (which might work upon her heart) to repent, and return to him again, desiring rather to be reconciled to her, than to forsake her, if it were possible. See of this phrase Gen. 34. on v. 3.] and to fetch her back, and his servant was with him, and a couple of asses: and the wife, his concubine brought him into her father's house: and when the young woman's father saw him, he rejoiced at his meeting.

4 And father in law, the young woman's father, retained him, so that he abode with him three days: and they eat and drank, and overnighed there.

5 Now it came to pass on the fourth day that they were early up in the morning, and he, [viz. The Levite] rose up to depart: then said the young woman's father unto his son in law, Strengthen thy heart with a morsel of bread, and afterward ye shall depart. [i.e. take a little breakfast, and then depart: see Gen. 18. on ver. 5. and 1 King. 13. 7.]

6 So they sat down, and they did both eat and drink together: then said the young woman's father unto the man, Consent, I pray thee, and overnigh, and let thine heart be merry. [Heb. good, that is, merry, cheerful, see above chap. 16. on v. 25. to below on v. 9, 22.]

7 But the man rose up to depart: then his father in law urged him, (so) that he overnighed there again. [Heb. returned, and overnighed there.]

8 When

8 When he was up early in the morning on the fifth day to depart, then said the young woman's father, Strengthen thine heart, I pray thee; and they carried until the day declined: [i. e. Until the Sun began to go down, and it was near towards evening] and they did both eat together.

9 Then the man arose to depart, he, and his concubine, and his servant: and his father in law the young woman's father, [viz. Behob], I pray thee, the day is far spent, (so) that it will be evening, overnigh, I pray thee, behold, the day campeth it self, [Heb. Behob, the camping of the day, i.e. The day declining, draweth to an end: or about this time of the day, are travelling people wont to camp themselves, and (as if he should say) wilt thou now begin to travel? O, h. camp thy self to day, or this day, i.e. let thy camping place be here to day] overnigh here, and let thine heart be merry, and to morrow go ye early on your way, and go thy tent, [i.e. thy dwelling place.]

10 To the man would not overnigh, but rose up, and departed, and came over against Jebus (which is Jerusalem) [Afterward so called, at this time inhabited by the Jebusites: see the two following verses, and Jof. 15. 63. 2 Sam. 5. 6.] and with him the couple of asses laden [or, bound up, also laden, as may be gathered from ver. 19.] also his concubine was with him.

11 Now when they were by Jebus, the day was much declined: and the servant said unto his Lord; Go on, I pray thee, and let us turn in into this city of the Jebusites, [See Gen. 10. on v. 16.] and overnigh in it.

12 But his Lord said unto him; I will not turn in hither unto a strange city, [Heb. city of a stranger, i.e. Some city of the Heathen which were estranged from God and his people. Hence may be gathered, that Jerusalem at the time, when this happened, was not inhabited of the Israelites, or at least not so, that they were masters of the city. Compare Jof. 15. 63. and above chap. 1. on ver. 8, 21. and 2 Sam. 5. on v. 6. It's possible, that the Israelites now and then provoking God, did as well lose Jerusalem, as other places again, although it was given them of the Lord by inheritance, and made choice of by him, to let his Name there, as afterwards happened, in the time of David, Solomon, &c.] which is not of the children of Israel: but we will go on unto Gibeath.

13 Moreover, he said unto his servant; Go before, that we may draw near unto one of those places, and overnigh at Gibeath, or at Rama. [Both these cities lay on mountains not far from Jerusalem Northwards, on the way towards mount Ephraim, where this Levite then dwelt, see v. 1.]

14 So they went on and walked: and the Sun went down upon them by Gibeath, which is Benjamins, [i. e. Pertaining to the tribe of Benjamin, and lying in it.]

15 And they turned thither, so that they came in to overnigh in Gibeath: now when he came in, he sat down in a street of the city, for there was no man that took them into his house. [Heb. gathered, assembled, or (as we say) took them up, took them in: so below v. 18. See further concerning the use of the Hebrew word, Psa. 26. on v. 9.]

16 And behold, an old man came from his work out of the field in the evening, which man was also of the mount of Ephraim, [where this Levite journeyed, above ver. 1.] but journeyed at Gibeath: but the men of this place, [viz. Gibeath] were children of Jemini. [i.e. of the tribe of Benjamin. See Gen. 35. 18. and 2 Sam. 16. 11. and above chap. 3. 15.]

17 Now when he with the old man lift up his eyes, he saw both wayfaring man [viz. The Levite] in the street of the city: and the old man said, Whither goest thou, and from whence comest thou?

18 And he said unto him; I've pass thorow from Bethlehem-Guata, unto the files of mount Ephraim, from whence I am: and I went toward Bethlehem-Guata, but (now) I go toward the house of the LORDS [Which was then at Silo,

in Benjamin, not far distant from mount Ephraim] as may be gathered from v. 18. 1 above chap. 18. 31. 1 Sam. 1. 3.] and there is no man that taketh me into his house.

19 Therefore our asses have as well [draw as fodder, and there is also bread and wine for me, and for mine handmaid] [Meaning, his concubine] and for the boy [meaning with us, which we have taken along with us for our journey. Or thus, There is also bread and wine with thy servants, for me, and for thine handmaid, and for the youth] (who) is with thy servants: [i. e. with us, and my concubine] there is no want of any thing. [save lodging.]

20 Then said the old man, Peace be unto thee; all that thou wantest, is however with me. [Heb. all thy want (is) upon, with, or over me; i. e. whatsoever might be wanting unto thee, let it be, or let upon me, or I take upon or over me, or is with me] only over night not in the street.

21 And he brought him into his house, and gave the asses provender, and having washed their feet [see Gen. 16. on v. 4.] they did eat and drink.

22 Now as they made their hearts merry, behold, the men of that city (men that were children of Belial) [see Deut. 13. on v. 13.] compassed the house, knocking at the door: and they spake unto the old man, the master of the house, saying, Bring forth the man that came into thine house, that we may know him. [see Gen. 19. on verse 5.]

23 And the man, the master of the house, went out unto them, and said unto them; No, my brethren, do not so ill, I pray you: seeing this man is come into mine house, [see Gen. 19. on v. 7, 8.] do not commit such folly, [see Gen. 34. on v. 7.]

24 Behold, my daughter, which is a virgin, and his concubine [viz. The Levites] them will I now bring forth, that ye may violate them [Compare this filthy inconsistency, with Gen. 19. on v. 8.] and do unto them what is good in your eyes [i.e. as seemeth good unto you, or as is pleaseth you: see also Gen. 19. on v. 8.] but unto this man do not so foolishly a thing. [Heb. a matter or thing, or fast of this folly.]

25 But the men would not hearken to him; then the man [viz. the Levite] took his concubine, and brought her forth unto them: and they knew her. [see Gen. 4. on ver. 1.] and were abused with her [or, abused her] all the night, until the morning, and let her go when it began to be break of day.

26 And this woman came toward the dawning of the day, and fell down, [Heb. Fell, or lay there, i.e. being fallen] lay there. See concerning such use of some words, Gen. 12. on v. 15.] at the door of the mans house where her Lord [see Gen. 18. 12, 27. 1 Per. 3. 6.] was, till it grew light, [Heb. until the light]

27 Now when her Lord rose up in the morning, and opened the doors of the house, and went to go his way, behold, the woman, his concubine, lay at the door of the house, and her hands upon the threshold.

28 And he said unto her, Rise up, and let us go, but no body answered: [For she was dead, see chap. 20. 5.] then he took her upon the ass, [i.e. he took her and laid her upon the ass. Compare above on v. 26.] and the man rose up, and went unto his place.

29 Now when he came into his house, he took a knife and took his concubine, and divided her with her bones [or, thow her bones; i.e. cutting the body thorow into the joining together of the bones] into twelve pieces, [Heb. as if one should say, pierced them into twelve pieces; or, parced them into twelve parts] and he sent them into all the borders of Israel. [Because there was at that time no King (i.e. no supreme lawful Authority) in Israel, to whom he might make his complaint: above v. 1. This act of his no ways to be commended, for it was a shameful thing to deal thus with the dead body of his wife.]

30 And it came to pass, that all that saw it, said 3 No such thing was done nor seen, from that day that the children of Israel came up out of the land of Egypt, into this day 3 by your (hear:) upon it 3 [The word, hearts, is here inserted from 1 Sam. 25. 25. where the like phrase is found complete and perfect. The meaning is, take it to heart, consider of it. It might also be (lightly taken out thus) by your (saves upon it, as we also speak in our own language) give counsel [or, take counsel, advice,] and speak. [viz. one with another, or, tell us your judgment, what think you of it, what's to be done in this case, to put away such an evil from Israel, as below chap. 20. 13.]

CHAP. XX.

The children of Israel assemble with an accord at Mizpa, and take notice of the fact done to the Levites Concubine, v. 1. Give orders what to be done, and send men to the tribe of Benjamin, to require the Delinquents to be delivered up to justice, but receive a flat denial, 8. Whereupon having consulted with God, they march up to fight against them, but are twice spoiled, 18. Afterward they humbled, and receive in due reverence from God by Pichai the Hi in Prigs, they make the prayer ask more, an (white) of Benjamin, so as that they left of the whole tribe, both on and 19 men, and burn all the cities, there only remaining six hundred men that fled away, 26.

Then all the children of Israel [Excepting the Benjamins, see ver. 12. 3. &c.] went out, and the congregation gathered themselves together, as one man, [i. e. with perfect unanimity and willingness, not dissatisfied or troubled at all] so below ver. 8, 11, and 1 Sam. 11. 7, 2 Sam. 19. 14. Eze. 3. 1. Nehem. 8. 7. &c.] from Dan, even to Beersaba, [the city of Dan was the Northern, and Beersaba the Southern border of Canaan: see 1 King. 4. on v. 25.] also the land of Gilead, [i. e. the Israelites that dwelt there in the East, beyond the Jordan, to wit, Ruben, Gad, and the half tribe of Manasseh. See Num. chap. 32.] into the LORD [to pray unto him, and besides to ask counsel at Silo] at Mizpa [Lying in Benjamin. J. 18. 26. Westward from Silo, as the Map also sheweth, a place fit for a solemn assembly, as being strong, according to the length, lying in the middle of Canaan. See 1 Sam. 7. ver. 5, 16. & 10. 17. &c. 2 Kings. 25. 22. & 26. Jerem. 40. 7. &c. & 41. 1. &c.] Some are of opinion, that here a special place was appointed for public prayers, and exercise of piety, as a Synagogue, and divers more have been, although the Common-wealth Worship, of the King's facilities, &c. were to be done at Silo, where the Tabernacle and the Ark were. Compare other places bearing the same name, see above chap. 10. on v. 17.

2 And (from) the corners of all the people, [i. e. From all, even the utmost quarters. Oth. All the heads of the people: meaning, that those are called the corners of the people, by way of similitude, as being the chiefest and the firmest or strongest of the people, as the corners of a house.] did all the tribes of Israel present themselves in the assembly of the people of God 3 four hundred thousand men on foot that drew sword. [See above chapter 8. on verse 10.]

3 (Now the children of Benjamin heard [But appeared not also at Mizpa] that the children of Israel were gone up to Mizpa) and the children of Israel said, [meaning to the Levite, whose Concubine was abused even to death, and who was here present, as also (quion) (quion) his servant, that was with him at that time, when he was so abused.] Behold, how was this wickedness done? [they will not

refuse nor attempt any thing, without full searching and sitting out the matter]

4 Then answered the Levites man, [i. e. Having been granted him to speak, he uttered, and related the whole business, see chap. 18. on v. 14.] the husband of the woman [although the woman was his concubine, yet were they accounted lawful man and wife, see chap. 19. on v. 2.] that was killed, [i. e. so abused, that she died of it, as is related in the following words] and said, I came with my concubine unto Gibeah, which is Benjamin, to overnigh.

5 And the citizens of Gibeah rose up against me, and besieged the house round against me [To abuse me abominably] by night: they thought to have killed me, [viz. if I would not have yielded to their abominable wickedness; and I had rather die, than do so] and my concubine have they forced, that she is dead.

6 Then I took my concubine, and divided her, [Into twelve pieces, above chap. 9. 29.] and I set her into all the parts of the inheritance of Israel, because they [i. e. that of Gibeah] had committed a lewd and full [i. e. Gen. 24. v. 7. to below v. 1] in Israel.

7 Behold ye are all children of Israel [Whom as being God's people in covenant] in no way let us let such heing wicked and to go unpunished] give bare your swords, words and counsel.

8 Then all the people rose as one man, saying 3 we will not go, [Meaning, unless we shall first have asked that which is related in the following words] every man to his tent, nor will we turn every man into his house.

9 But now this is the thing, which we will do unto Gibeah: Against her will. [To cast lots, who shall victual the camp, and who shall fight]

10 And we will take ten men of an hundred, out of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to search out for the people, [Which shall fight] to the city of Benjamin [in the former verse, and so continually in the History that is called Gibeah of Benjamin] they may dwell in [viz. to the inhabitants of Gibeah] according to all the way, which is habit in Israel, [i. e. according to their desert.]

11 So all the men of Israel were gathered against this city, combined together [H. b. Companions, accompanied, joined together] as one man.

12 And the tribes of Israel sent men thorow out to all the tribe of Benjamin, [Heb. borovom all the tribes, i. e. The thousands, into which the tribe of Benjamin, (as others) was divided] saying 3 Who Wickedness is this, but is lone among you?

13 Now therefore deliver in these men 3 [Who are guilty of this abomination] whose children of Bethel [as above chap. 19. 22. see Deut. 13. on v. 13] which we are out of Gibeah, that we may put them to death, and put away the evil from Israel: but the (children) of Benjamin would not hearken to the voice of their brethren, the children of Israel. [making, themselves thus guilty of that horrible fact of the inhabitants of Gibeah.]

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah: 10 go forth to battle against the children of Israel.

15 And the children of Benjamin were that day numbered out of the cities, six and twenty thousand men [Of this number were slain five and twenty thousand, and one hundred, v. 35. The nine hundred were perhaps left to possess the cities, to abide by the baggage, and to victual the camp. These, after the fight, were all slain in the cities, v. 48. six hundred (fewer than, those of Gibeah only exceeding the rest out of it, escaped and remained alive, v. 47.] that drew sword, [see ch. 8. on v. 10. & below v. 17. 46.] besides that the inhabitants of Gibeah were numbered, seven hundred chosen men.

16 Among all this people were seven hundred chosen men, which were left-handed. [Heb. took up on their right hand, or whose right hand was locked up. See above chap. 3. on v. 15.]

17 [All these] for every one of these] flung with a stone at his jaw [breath] that they missed not. [Heb. and caught not (the same) to miss, or fail, to go astray, even from hitting upon hair. Here in the Hebrew text is the word used, which signifies every where to fly, or cause to flie, because sin is a missing, falling, or straying from the law of God, when i any thing agreeth not therewith, (as the Apostle John saith, in 1. Epist. ch. 3. v. 4.) is unrighteous, or, unrighteousness.]

18 And the men of Israel were numbered, beside Benjamin four hundred thousand men that drew sword: all these were men of war.

19 And the children of Israel arose, and went up to the house of God, [Which was at Silo, Balthard of Mizpa and not far distant from Gibeah, see above ch. 19. on v. 18. Heb. Beth-el, i. e. the house of God: see below on v. 26.] and asked counsel of God, [see above ch. 1. on v. 1.] and said 3 [not being troubled about the justness of this war, nor about the victory, which notwithstanding this was, (though much stronger than Benjamin) yet to desire and expect from God, they only ask counsel concerning the ordering of the battle, wherein they seem not to have agreed to well together, compare above ch. 1. 1.] who among us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah (shall go up) first.

20 So the children of Israel rose up in the morning, and camped themselves against Gibeah.

21 And the men of Israel went out to battle against Benjamin: moreover the men of Israel ordered the battle, [i. e. They put themselves in order to fight, or put themselves in battle array] against them by Gibeah.

22 Then the children of Benjamin went forth from Gibeah: and they destroyed [Heb. spoiled: see below v. 25. 35. 42. The Hebrew word tendeth to the aggravation of slaying, as if one should say, utterly, and totally ruins, destroy. see Ezech. 9. 6, 8.] to the ground of Israel on that day two and twenty thousand men.

23 But the people (to wit) the men of Israel strengthened themselves: [i. e. They took courage, and recruited themselves, notwithstanding this slaughter] and they ordered the battle against [Heb. they proceeded, or, added, to order the battle] at the place where they had ordered (the same) the day before.

24 And the children of Israel went up, and wept before the face of the LORD, [viz. That of the congregation, where the Ark of the Covenant (which was a visible token of God's presence and favour) was, see below v. 26. 27. & Lev. 1. on v. 3.] until the evening, and asked counsel of the LORD, saying 3 Shall I [viz. Israel] go below v. 28.] again draw sword? [Heb. shall I add, or proceed to draw]

25 And the LORD said, Go up against them, my brother, it seemeth, that they (in regard of the slaughter they had sustained) doubted whether it were pleasing to God, that they should thus fight against their brethren, without asking counsel concerning the event of the battle or victory] until the LORD said, Go up against him.

26 So the children of Israel drew near to the children of Benjamin the second day.

27 And the children of Benjamin went forth to meet them, out of Gibeah the second day, and fell [Heb. spoiled] down to the ground of the children of Israel: yet there were thousand men: all of these drew the sword. [i. e. all these were men of war: see ver. 17. & 15.]

28 Then all the children of Israel, and all the people, went up, and came to the house of God. [Heb. Beth-el; that is, God's house, as it is rendered by most Translators in this History. This is also the name of the famous place Beth-el, (see Gen. 28. 14.) and became in the following ver. it is said, that there was the Ark of the Government at that time, gone farther from thence, that it was at Bethel, and not at Silo (no where mentioned in this history, but only below, ch. 21. 19, 21.) because the particle there seemeth not to agree to well, if there had been no place before named.

But Beth-el was so far distant from Gibeah (as the Beth Maps tell us) that all the people could not easily go thither and come back again in so short a time: but Silo was close by Gibeah, the attentive Reader will be able to judge hereof. See above chap. 19. on v. 18. and below chap. 21. 12.] and wept, and layed there before the face of the LORD, and asked that day until the evening: and they offered burnt-offerings and thank-offerings before the face of the LORD.

29 And the children of Israel asked counsel of the LORD, for there [viz. in the house of God at Silo: others understand Beth-el: see the annotat. on the former verse] was the Ark of the Covenant of God in those days.

30 And Pincas, [See above chap. 17. on v. 11] the son of Eleazar, the son of Aaron stood [i. e. ministered as High-Priest, see Deut. 10. 8. & 18. 5, &c.] before the LORD, [viz. and asked counsel of God,] [see above ch. 1. on v. 1.] and said 3 [not being troubled about the justness of this war, nor about the victory, which notwithstanding this was, (though much stronger than Benjamin) yet to desire and expect from God, they only ask counsel concerning the ordering of the battle, wherein they seem not to have agreed to well together, compare above ch. 1. 1.] who among us shall go up first to the battle against the children of Benjamin, my brother, or shall I cease? and the LORD said, Go up for to morrow will I deliver thee, viz. Benjamin, into thine hand.

31 Then Israel bin (for) in men went out against Gibeah, against the children of Benjamin: and they ordered (the battle) against Gibeah, at other times.

32 When the children of Benjamin went out to meet the people, [viz. Israel] (and) were drawn away from the cities, and they began to smite of the people, (and) to slay, [Heb. stable or slaying, or wounded, to death, or, were killed] as at other times, in the streets, whereof the one goeth up to the house of God, [viz. Beth-el,] and the other to Gibeah, in the field, about thirty men of Israel.

33 Then said the children of Benjamin 3 They are beaten before our face, is formerly 3; but the children of Israel said, Let us rise, and draw him [To wit, Benjamin] away from thence, unto the street.

34 Then all the men of Israel rose up out of their places, and ordered (the battle) at Beth-Pincas: [Lying Westward of Gibeah, as the Maps they 3; also Pincas, which brake forth out of their places, after the making here 1. e. after the city was built, or made bare of the founders, that now were drawn away from it, out of the meadow, 3; pictures] of Gibeah, [i. e. Gibeah, as above v. 10.]

35 An I ten thousand chosen men out of all Israel came, from over against Gibeah, [To fly in between the city and the highway, to the end, they might not get into the city again, and the battle would be heavy: but they [viz. the city of Benjamin] were men, that the evil would be there, [or, would overtake them, or, that the evil would hit them, or, approaching:] so below ver. 41.]

36 Then the LORD spake to Benjamin before the face of Israel, that the children of Israel were victorious. [Heb. spoiled:] As below v. 25. How this happened, is particularly mentioned in the following words, of Benjamin that day first, and why thousand, and a hundred more, all these drew the sword. [See chap. 8. on v. 10. and above v. 27. and below v. 46.]

37 And the children of Benjamin (in that they were smitten: for the men of Israel gave place to the Benjamins, because they trusted to the ambush, which they had placed against Gibeah.

38 And the ambush hid, and brake forwards [Or, fell on, broke thross] upon Gibeah: yea the ambush drew right thross, [Or, drew, viz. the people, that were hard by to them, to press thross into the city. Compare above chap. 4. on v. 6.] Otherwise, in a drawing, [i. e. a blow with a long bow, drawing, viz. with the trumpet, see Exod. 10. 13. Job. 6. 5.] and smote all the cities, i. e. all that were found in the city, with the edge of the sword, [Heb. in the mouth of the sword.]

38 And the men of Israel had an appointed time with the Amshites when they should cause a great rising up of snail to rise up out of the city. [Heb. should multiply a lifting up of snail to cause it to rise up from the city: That then those of Israel should wheel about, and fall upon the Benjamites, for it should be a token that the city was taken.]

39 So the men of Israel turned themselves about in the barrel: [As fleeing men, or fugitives, to draw those of Benjamin off from the city: as was related above ver. 21.] and Benjamin had begun to smite, (and) to stab [Heb. stabbed] as v. 31. of the men of Israel, about thirty men, for they [viz. those of Benjamin] said; Indeed be [to wit, Israel] is certainly smitten [Heb. being smitten, he is smitten] before our face, as in the former barrel.

40 Then the lifting up [Whereof above v. 38.] began to rise up out of the city, (as) a pillar of snail: now when Benjamin had begun to smite, behold the burning of the city. [Heb. The whole consumption, i. e. the burning, whereby the whole city was consumed.] ascended up to heaven. [i. e. into the air, or sky.]

41 And the men of Israel turned themselves about, and the men of Benjamin were amazed: for they saw that the evil would hit them. [as above v. 34.]

42 Therefore they turned themselves before the face of the men of Israel toward the way of the Wilderness: but the sight [i. e. the sighters] clave unto them, [i. e. nevertheless overlook them, hit them, as v. 45.] and those out of the cities, destroyed them in the midst of them. [Heb. spotted them in their middle: i. e. then round about on all sides, they smote them, as followeth.]

43 They beset Benjamin [i. e. The men of Benjamin; or the Benjamites] round about, they pursued him, they too down easily. [Heb. (in)or, with) rest: i. e. without much trouble or pains. Some take it for the name of a place, called Menon, or Menucha] until before Gibeon toward the Sun-rising. [Hence some do gather, that there was yet another Gibeon, lying Eastward from Gibeon, or Gaba, continually mentioned in this history; as the Maps also do place both these cities, calling the one Gibeon, or Gaba, and the other (which is also called Gibeon) Gibeath, or Gabaath.]

44 And there fell of Benjamin eighteen thousand men: all the six were men of war.

45 Then they turned themselves, and fled toward the wilderness, unto the rock of Rimmon; [A city lying upon a rock between Bethel and Gibeon, on the Southern borders of Benjamin] but they met a gleaming among them on the streets, [Heb. they gleaned him, (i. e. Benjamin) in the streets: i. e. they inquired them here and there by parties, as they are wont to glean the remaining grapes in the vintage, and at last to cut them off that nothing might remain: see above chap. 8. 2.] of five thousand men: besides, they let close to them behind, [i. e. they followed or pursued them close upon the heels, gave them no breathing time, no rest, or time to escape or flee away] unto Gidon, and smote of them two thousand men.

46 So all that fell that day of Benjamin, were five and twenty thousand men, [In this number, etc (according to the custom of the Scripture) left out the hundred (whereof above v. 35.) because of the wardness or completeness of the number. Compare above chap. 11. on ver. 26.] that drew sword, all those were men of war.

47 But six hundred men turned themselves, and fled toward the wilderness, unto the rock of Rimmon, and abode in the rock of Rimmon four months.

48 And the men of Israel turned again unto the children of Benjamin, [viz. Which remained in the cities] and smote them with the edge of the sword, [Heb. at the mouth of the sword:] those of the whole city [Heb. of the city of wholeness: compare Psal. 38. 4.] even to the beasts; [Other-

wise, from the men of the city, to the very beasts] yet all that was found; also they [Heb. sent: as above chap. 1. 8.] all the cities that were found on fire.

C H A P. XXI.

The children of Israel mourn for the destruction of the tribe of Benjamin, v. 1. &c. Find out a way to help the refugee that remained unto wives, without breach of their oath; The Inhabitants of Jabes in Gilead, not coming up to this barrel, are all destroyed, excepting four hundred damsels, whom the children of Israel beset on a part of the remaining Benjamites, 8. For the others, they find goods to grant them leave, to seize upon the dancing maidens at the feast in Silo, and to carry them away, as many as they have need of, 10. Beholding themselves, with what kind of answer they might pacify their lamenting friends, 22.

NOW the men of Israel had sworn at Mizpa, [See above chap. 20. on v. 1.] saying: None of us shall give unto the Benjamites his daughter to wife.

1 So the people came unto the house of God, [Or, Beth-el,] and they continued there until the evening, before the face of God: [See above chap. 20. on v. 23.] and they lift up their voice, and wept with great weeping.

2 And said; O LORD, God of Israel, why is this come to pass in Israel, that this day there is a tribulation in Israel? Had they considered this before, and used their victory more moderately, they might easily have avoided all these troubles and grievances.

3 And it came to pass the next day, that the people rose up early, and built there an altar: [Understand, an extraordinary Altar, besides the ordinary one, which was in the Tent of the Congregation: and this was done by reason of the great number of sacrifices of all the people. Compare v. King. 8. 64.] and they offered burnt-offerings and thank-offerings.

4 And the children of Israel said; Who is there out of all the tribes of Israel, that came not up into the congregation unto the LORD? [See above chap. 20. on v. 1.] for there was a great oath made concerning him that came not up unto the LORD at Mizpa, saying; he shall certainly be put to death. [Heb. he shall dying be put to death: or, dying he shall be made to die.]

5 And it repented the children of Israel concerning their brother Benjamin: and they said, This day is one tribe cut off from Israel. [Or, should we this day cut off one tribe from Israel?]

6 What shall we do concerning wives, [i. e. That they may get wives, and that the tribe may be preserved] to those that remain? for we have sworn by the LORD, that we will give them none of our daughters to wives.

7 And they said; Is there any one of the tribes of Israel that came not up unto the LORD at Mizpa? And behold, there came none up from Jabes [Which lieth beyond the Jordan, where the same runneth thow the sea of Genezareth, toward the East. See also 1 Sam. 11. ver. 13, 9. &c. and 21. 11, &c.] in Gilead up into the camp unto the congregation.

8 For the people were mourned, and behold, there was none of the inhabitants of Jabes in Gilead.

9 Then the congregation sent thither twelve thousand men of the most warlike: [Heb. of the children or sons of warlike-ness, or of the army.] and they commanded them, saying; Go forth, and smite with the edge of the sword the inhabitants of Jabes in Gilead, with the women, and the little children.

10 But this is the thing which ye shall do: all that is male, and all women, that have known the lying with a man, shall ye ban. [i. e. Destroy, kill, see Deut. 2. on v. 34.]

12 And they found among the inhabitants of Jabes in Gilead four hundred damsels, that were virgins, which had known no man by lying with the male; and they brought them into the camp at Silo. [See Fof. 18. 1.] which [viz. Silo, or, which camp] is, or, which [viz. camp] was, &c. in the land of Canaan, [beyond the Jordan toward the West, accounting from Gilead, which lay on the other side Jordan toward the East.]

13 Then all the congregation sent forth and spake [Heb. Both verbs are put in the plural number, that is they sent some, and by them did speak with them] unto the children of Benjamin, that were in the rock of Rimmon: and they cried peace to them.

14 So the Benjamites came again at the same time; and they gave them the women which they had saved alive: [The other being all bound or killed, as was enjoined v. 10.] of the women of Jabes in Gilead, but yet so there were not enough for them. [Heb. They found not for them. See of this phrase, Num. 11. on v. 22. and Fof. 17. 16. &c.]

15 Then it repented the people concerning Benjamin: [Because there seemed no means to be left to provide wives for the rest] because the LORD had made a breach in the tribes of Israel.

16 And the Eldest of the congregation said, What shall we, touching wives, do to those that are left? [Meaning the other, which were yet two hundred in number] for the women are destroyed [Heb. the woman is destroyed] out of Benjamin.

17 They said further: The inheritance of these that are escaped, is Benjamin; [Heb. Of the escaping; that is, of those that are escaped. The meaning is, those that are escaped, must keep the whole inheritance, which was allowed to the tribe of Benjamin, in the time of Josiah: no part thereof may be given to any other tribe. Now forasmuch as those that remain are few in number, therefore they ought to be provided of wives, that the tribe being enlarged, might continue in being, and might occupy and inhabit his inheritance. Oth, those that are escaped of Benjamin, (must keep their) possession: that no tribe, &c.] and there might be no tribe destroyed out of Israel.

18 But we may not give them any wives, out of our daughters; for the children of Israel have sworn, saying: Cursed be he that giveth a wife to the Benjamites.

19 Then said they; Behold, there is a Feast of the LORD at Silo, [What kind of Feast this was, is uncertain and doubtful. Some guess that it was the Feast of Leaf-huts, or of Tabernacles] from year to year, [Heb. from days to days; that is, from year to year: the meaning is, every year, or yearly. See this signification of the word days, Lev. 25. 29. and the annotation there] which is kept toward the North (part) of the house of God, [This is by most Expofitors held to be a description of the places

where the people, coming up in great multitudes, from all quarters, were wont to spread, and recreate themselves, in regard that they had not room enough for that purpose in Silo. This description of the place was of use to the Benjamites, to make them heed the same, as followeth, of the house of God. Oth. Bethel] toward the Sun-rising, at the high-way, which goeth up from the bous of God toward Gidon, and toward the South of Lebona.

20 And they commanded the children of Benjamin, saying; Go your ways, and lie in wait in the vineyards. [And give good heed; and behold when the daughters of Silo shall be gone forth to dance with dances, [Or, to pipe with pipes, or to flute with flutes] when come ye forth out of the vineyards, and snatch [or, take, steal] unto your selves, every one his wife, out of the daughters of Silo: and go your ways into the land of Benjamin. [unto the places, which they formerly inhabited, to build them up again, see v. 23.]

21 And it shall come to pass, when their fathers, or their brethren, shall come to plead before us, that we will say unto them, Be gracious unto them for our sakes, [The meaning is, Grant as these Benjamites favourably, that we may save them at this once (according to the opinion of some) grant us these daughters for this once give, yield them to us freely, out of mere grace and favour, for the following reasons or grounds. Oth. Be gracious unto them (viz. these Benjamites) for our sakes, or, have compassion on them for our sakes, or, have compassion on us for them] because we took not a wife for every one of them in this war: [i. e. because we took no heed to relieve wives enough for all the remaining Benjamites, out of the inhabitants of the city of Jabes in Gilead. See above, v. 11. 12. So they take upon themselves the guilt of having dealt inconsiderately and imprudently] for ye gave them not, that ye should be guilty at this time. [But they took them themselves, so that ye are not in any wife guilty of the breach of the oath that ye have taken, see above ver. 1, 7, 18.]

22 And the children of Benjamin did so, and carried away according to their number, wives, of the dancing maidens, whom they took: and they went their ways, and returned to their inheritance, and built the cities again, [Which were burnt with fire, above chap. 20. 48.] and dwelt in them.

23 Also the children of Israel departed thence at that time, every man to his tribe, and to his family: so they went out from thence, every man to his inheritance.

24 In those days there was no King in Israel, [See above chap. 17. on v. 6] every one did what was right in his (own) eye. [i. e. what seemed right to him, not what was right in the eyes of the Lord.]

The End of the Book of JUDGES.



THE
B O O K
O F
R U T H.

The Argument of this Book.

This Book is called the Book of Ruth, because therein is chiefly related her History, to wit, how she, by occasion of her first marriage to the son of Elimelech, was converted from Heathenish Idolatry to the true Religion, and further being come with her mother in law Naomi, out of the land of the Moabites, to Bethlehem Juda, by a wonderful providence of God, was married to Boaz, and so (notwithstanding that she was of heathenish descent) became the great Grand-mother of David, and consequently also the mother of our Lord and Saviour JESUS CHRIST, according to the flesh, for a glass of Gods incomprehensible grace, and a type of the calling of the Gentiles to the fellowship of our Lord CHRIST, the promised seed. This History pertained to the Government of the Judges, mentioned in the foregoing Book, happening in a time of famine and dearth in Israel. Some are of opinion, that Ruth came to Bethlehem about the year of the Creation, 2730. under Judge Thola, when certain years before, Israel was brought into great distress and want of all things, by the Midianites, as is related Judg. 6.4.

CHAP.



R U T H.

CHAP. I.

Elimelech removed by reason of the famine, from Bethlehem into the land of the Moabites, and died there, v. 1. etc. His two sons marry Moabitish wives, and die likewise, 4. Naomi, widow of Elimelech, bearing that the famine ceased, travelleth with her two daughters in law, Orpa and Ruth, towards Bethlehem, 6. Naomi exhorteth both her daughters in law, to return back to their own country, 8. Orpa is persuaded, and returneth to her country, but Ruth will by no means forsake Naomi, 14. So both come to Bethlehem, 19.

It came to pass in the days when the Judges [See v. 2. on v. 16.] judged, that there was famine in the land: [viz. Canaan. Compare Judg. 6. 4. 6.] therefore a man of Bethlehem Judah, [See Judg. 12. on ver. 8.] went to sojourn in the fields of Moab, [i. e. in the land of the Moabites, who descended from Lot, Deut. 2. 9. This land lay in the East, beyond Jordan, 11. 12. many plain fields, see Deut. 34. 1. 8.] he and his wife, and his two sons.

2 Now the name of this man was Elimelech, and the name of his wife, Naomi, [see below v. 20.] and the name of his two sons, Machlon and Chilion, Ephraimites, [Bethlehem Juda was formerly called also Ephrata, Gen. 35. 10. and likewise the land wherein Bethlehem lay, Mich. 5. 2. hence they are called Ephraimites] of Bethlehem Judah: and they came into the field of Moab, and abode [Heb. were] there.

3 And Elimelech, the husband of Naomi, died: but she was left with her two sons.

4 They took then Moabitish wives; [Which was lawful to do, if these women were converted, otherwise not: for to marry Canaanitish wives was forbidden, upon this ground, lest they should seduce the people of God unto Idolatry, which reason or ground had also place in the Moabitish idolatrous women. See Ezra. 9. 1. Nehem. 13. 23. that Ruth was converted, appeareth plain, below v. 16. and chap. 2. 12.] the name of the one was Orpa, and the name of the other, Ruth: and they continued there about ten years.

5 And those two Machlon and Chilion died also: so this woman [viz. Naomi] was left, after her two sons, and after her husband.

6 Then she arose with her daughters in law, and returned out of the fields of Moab: [To go unto Bethlehem Juda, v. 19.] for she had heard in the land of Moab, that the LORD had visited [See Gen. 21. on v. 1.] his people, giving them bread, [i. e. corn, and besides all things ne-

cessary to the sustentation of mans life: so that the famine and scarcity ceased,]

7 Therefore she went forth out of the place where she had been, and her two daughters in law with her: now as they went on the way, to return unto the land of Judah. [Un-derstand this of Naomi, who had dwelt before in the Land of Juda, and returning thitherward, was accompanied with her daughters in law, who had not been, nor dwelt there, see v. 10. and chap. 2. 6.]

8 So Naomi said to her two daughters in law: Go your ways, return, each to her mothers house: [Bitter because perhaps Orpa's father was dead, or because the mothers do cunningly love the daughters most. It's said of Ruth chap. 2. 11. that she had left her father] the LORD show kinnesse unto you, as ye have done unto the dead, [meaning Machlon and Chilion, the sons of Naomi, and her daughters in law's true lawful husbands] and unto me.

9 The LORD grant unto you, that ye may find rest, [See below chap. 3. 1.] each in the house of her husband: [which ye shall happen to marry] and when she kissed them, [to take her leave of them, see Gen. 29. on v. 11.] they lift up their voice, and wept.

10 And they said unto her: We will surely return with thee unto thy people, [i. e. We will accompany thee that that returneth will go with thee.]

11 But Naomi said: Return, my daughters; why should ye go with me? have I yet sons in my bow, [Heb. bowels] that they may be husbands to you? [according to the law, Deut. 25. 5.]

12 Return my daughters, go your ways; for I am too old to have an husband: [Heb. I am grown older, then that I should become to an husband] if I should say I have hope, if I also this night should have an husband, [Heb. should become to an husband, to wit, a wife, or should this night lie with an husband] ye should also bear sons;

13 Would ye tarry for them, until they were grown big; would ye be referred for them, to take no husband? [Heb. that ye should become to no husband] no my daughters, for it is more bitter to me than to you; [viz. that I must part from you: or, because I now being old have lost my husband and children, and ye may yet enjoy comforts from future husbands and children. Other- wise, 'tis most bitter to me, for your sakes, or, because of you: because ye have lost your husbands, and now also are to loath to depart from me] but the hand of the LORD is gone out against me. [As if he had said: Forasmuch as it is Gods blow, plague, and work, that I am bereft of my husband, and both my sons, and now also must lose

your

your company, therefore I must wholly cast my self upon God, rest satisfied in his will, and so ought you also to do.]

14 Then they lift up their voice, and wept again, and Orpa kissed her mother in law, [To wit, Naomi, taking therewith her leave, and returning to her dwelling place, or place of abode. See the following verse, and above on v. 9.] but Ruth clazve unto her [That is, she would not part from Naomi; but tarried with her, and went on with her, as in the following verses is declared.]

15 Therefore for [viz.] Naomi I said; Behold, thy sister in law [Heb. thy brothers wife, that is here, the girl that had thy husbands brother to her husband] is returned unto her people, and unto her Gods: [Or, her God, to wit the Idol of the Moabitess, called Camos. See Judg. 11. on v. 24.] return thou also after thy sister in law.

16 But Ruth said; Fall not against me, that I should leave thee, to return from after thee; for whether thou shalt go, I also go, and where thou shalt overnight, I will overnight; thy people is my people, and thy God my God. [Hereby she manifesteth her conversion to the true God, and her fellowship of his Church; wherein it seemeth that Naomi would have proved hereby the precedent arguments, drawn from the example of her sister in law. Compare Job. 34. 19.]

17 Where thou shalt die, will I die, and there will I be buried: let the LORD do to me, and so let him add thereto; i. e. Let the Lord punish me so, and let him go on in his punishment, and increase the same: if I mean otherwise, or do otherwise, than I have spoken. It's a kind of oath, wherein the evil is concealed which they thought or wished to themselves, or left to the judgment of God. Compare 1 Kings 19. on v. 2. and Genes. 14. on v. 23.] if death [alone] shall not make a separation between me, and between thee.

18 Now when she saw, that she had strongly purposed to go a long with her, she then ceased to speak to her.

19 So they both went until they came to Bethlehem: and it came to passe, when they came in Bethlehem, that all the City was troubled about them, and they, [i. e. the women at Bethlehem] said; Is this Naomi?

20 But she said unto them; call me not, Naomi, [i. e. my loveliness, delightfulness, my pleasure] call me Mara; [i. e. bitter, or, bitterness] for the Almighty [Heb. Schaddai. See Genes. 17. on v. 1.] hath inflicted great bitterness upon me; [in bereaving me of my husband and both my sons.]

21 I went away full, [Having my husband and my two sons alive, with sufficient means to live upon] but the LORD hath made me return empty; [viz. bereft of my husband, and my two sons, and means. See below chap. 2. v. 18.] why should ye call me, Naomi, whereas the LORD witnesseth against me, [i. e. hath set himself as an adversary against me, or hath by his judgments, and plagues testified his displeasure against me, and convinced me of my sins. Compare Job 10. 17. and 16. 8. Malach. 3. 5. James 5. 3.] and the Almighty hath done evil to me? [Och. hath pressed me down, or, smitten; i. e. hath sent me adversary, misery, and distress. See Gen. 39. on v. 19.]

22 So Naomi returned, and Ruth, the Moabitess her Daughter in law, with her, who returned [i. e. accompanied] Naomi in her returning: as above v. 7. and 10.] out of the fields of Moab: and they came to Bethlehem in the beginning of barley harvest,

CHAP. II.

Ruth going forth to glean ears of corn in the fields, lighteth upon the fields of Boaz, her deceased husbands near kinsman, v. 1. &c. Who she meth much kindness to her, and giveth strict charge to his servants concern-

ing her, 8. Ruth coming home telleth Naomi what had befallen her, 18. Who giveth God thanks for it, and exhorteth Ruth to continue in the field, 20.

Now Naomi had a kinsman [Heb. properly acquaintance; but this word is also taken for a near Kinsman, Cousin, or Brother in Law. See Prov. 7. 4. and 1 Kings chap. 2. 2.] of her husbands, [viz. of the deceased Elimelech's name; and his name was Boaz.]

2 And Ruth, the Moabitess said unto Naomi; Let me, I pray thee, go into the fields, and glean of the cars [Compare Levit. 19. 9. and 23. 22. Deut. 24. 19. &c.] after him, in whose eyes I shall find grace: [i. e. With whom I shall obtain this favour, that he suffer me to glean in his field some ears of corn after the reapers. See of this phrase, Gen. 18. on v. 3. also below v. 10. 13.] and she said unto her; go thy way, my Daughter.

3 So she went her way, and came, and gleaned in the field, after the reapers: and there fell to her by chance, [Heb. her meeting, or dealing, hap, accident, happen, or best, met, dealt, &c.] this is affirmed in respect of Ruth, who knew not whose field it was: but it was ordained by God, to prepare the way to that which hereafter is related [a part of the field of Boaz. [Meth. 1. 5. called Boaz.] who was of the family of Elimelech.]

4 And behold, Boaz came from Bethlehem, and said unto the reapers; The LORD be with you: and they said unto him; The LORD bless thee. [See Gen. 11. on v. 2.]

5 Afterward Boaz said unto his youth, [That is, to say here, his man-servant, as in the following verse appeareth. See of the use of the Hebrew word, Gen. 22. on v. 5.] that was set over the reapers; Whose is this young Woman?

6 And the youth, that was set over the reapers, answered, and said; This is the Moabitish young Woman, who is returned [See above chap. 1. on v. 1. and 10.] with Naomi out of the fields of Moab.

7 And she said; Let me, I pray thee, glean, and gather [cars] amongst the sheaves, after the reapers: [i. e. the same go (or continued) from the morning until noon, [Heb. from then, the morning, &c.] now her tarrying at home is a little while. [Or, her tarrying is here a little while at home. That is, this morning she was a little while at home, for the residue, her tarrying is here. Otherwise, Thus she now hath sat in the hut, or, within doors, it but a little while; Understand in the hut of Boaz, which perhaps was made in the field, to hide ones self sometimes a little rest, perhaps also to eat or take victuals in.]

8 Then said Boaz unto Ruth's servants in that, my Daughter? go not to glean in another field; altho thou shalt not go away from hence: but here shalt thou abide by my maidens. [Meaning, maid-servants, which I have in or about my work, as above youth, for man-servant, vers. 5.]

9 Thine eyes shall be upon thine fields, which thy [viz.] the reapers shall reap, and thou shalt go for them; [i. e. the maid-servants have I not charged the youth; as if he should say, I have already charged them. See Judges 4. on v. 6.] that they shall not touch thee: when thou art a thrist, then go to the wells, and drink of that which the youth shall have drawn.

10 Then she fell on her face, and bowed her self to the ground, [See Genes. 18. on v. 2.] and she said unto him; Why have I found grace in thine eyes, that thou tellest knowledge of me, [i. e. That thou talkest familiarly with me, and dealest truly with me, as if I were thine acquaintance, and kin to thee] whereas I am a stranger?

11 And Boaz answered, and said unto her; It hath been clearly told me, [Heb. being told it, was told me.] that

that thou hast done to thy mother in law, after the death of thy husband, and hath left thy father, and thy mother, and the land of thy nativity; and art gone unto a people, which thou knewest not heretofore. [Hab. yesterday, ere yesterday.]

12 The LORD recompense thee thy deed: and thy reward [Which God hath graciously promised to well doers] be perfect from the LORD, the God of Israel, under whose wings [i. e. gracious protection, defence, & cherishing, a compassion taken from the young ones of birds, who flutter or cover themselves under the wings of the old ones, or of their dams, to be cherished and protected. See Psal. 17. 8. and 36. 8. and 57. 2. and 63. 8. and 91. 4. Math. 23. 39.] thou art come to take refuge. [Or, that art come to take refuge under his wings, or, to seek protection, as to trust thy self.]

13 And she said; let me find grace in thine eyes, my Love, [Or, I shall find grace, &c.] [saying thou hast comforted me, and saying thou hast spoken according to the heart. [See Gen. 34. on v. 3. and Judg. 19. on v. 3.] of those hand-maid: although I am not, as one of thy hand-maid, [Or, shall not be, &c.] That is, I will not deem too much of my self, or carry my self to, as if I were one of thine hand-maids, but tell.]

14 Now when it was evening time, Boaz said unto her; Come hither, and eat of the bread, and dip thy morsel in the vinegar: [so he sat down at the side of the reapers, and he reaped her parcel [corns.] [Or, ground, fruitfully; ready death for soul. Compare 2 Sam. 17. 28.] and he did eat, and was satisfied, and left. [Compare below vers. 18.]

15 Now when she rose up, to glean, Boaz charged his youth, saying; Let her also glean amongst the sheaves, and reprob her not.

16 Tea let her now and then somewhat of the hand-fall fall for her, [Heb. robbing rob for her of the hand-falls. That is, now and then, or of purpose, or willingly rob your handiwork, letting ever and anon some ears fall or drop down from them, that to the she may gather and glean the more] and let it lie, that she may glean it, and rebuke her not.

17 So she gleaned in that field until the evening: and she beu on [See Judg. 6. on v. 11.] that she had gleaned, and it was about an Ephah [See Exod. 16. on vers. 36.] of barley.

18 And she took it up, and came into the City, and her mother in law saw what she had gleaned: she also brought forth, and gave to her that which she had reserved from her last evening. [See above v. 14.]

19 Then said her mother in law unto her; [viz.] Naomi unto Ruth? Where hast thou gleaned to day, and where hast thou wrought? [Heb. done: to wit, thy work. So Math. 20. 12. The left left have done one hour, to wit, work; i. e. laboured, wrought. So in the following verse. See further, Prov. 31. on v. 13.] Blessed be he [as v. 10.] that did take knowledge of thee: [See above on v. 10.] and she told her mother in law, with whom she had wrought, and said; The name of the man, with whom I have wrought to day, is Boaz.

20 Then said Naomi unto her Daughter in law; blessed be he unto the LORD. [That is, of the Lord. Compare Genes. 24. on v. 31. and below chap. 2. 10.] who [Name]ly Boaz, hath not omitted his kindness to the living [viz. to thee and me] and to the dead: [viz. to my deceased husband and two sons, which were of his blood, or kindred, for he now doeth unto us for their sakes] moreover, Naomi said unto her; That man is near of kin unto us, he is one of our redeemers: [i. e. who hath right, by reason of his next kinship, to redeem our inheritance and persons (which were aliened and sold) and to buy them back again, and to set them at liberty, and also to make or take a march for thee, according to the Laws, Levit. 25.]

vers. 25, &c. and 47, &c. Deut. 25 5, &c. Math. 22. 24, &c.]

21 And Ruth the Moabitess said; Also, [Understand, my life be blessed] from the former verse. Or, also [that thou know] that he, &c.] because he said unto me; I will be as one of thy youth, that I have, until they shall have eaten all the harvest, that I have.

22 Naomi said unto her Daughter in law Ruth; 'Tis good, my Daughter, that thou goest with my maids, that they fall not empty thee in another field: [As if he should say; continue still there, where thou art so well dealt withal, and go not into another field, where thou mayest be ill dealt withal.]

23 So he kept her self of the maidens of Boaz, to glean; and she barley-harvest and wheat-harvest were eaten: and she abode with her mother in law.

CHAP. III.

By Naomies advice v. 1, &c. Ruth goeth to the threshing-floor of Boaz, and lieth down at his feet, 6. Who asking, dealeth kindly with her, and acknowledgeth the right of redemption, 8. But forasmuch as there was another nearer kinsman then himself, he is minded first to discourse with him, 12. scilicet Ruth becometh in the morning bone with a large present, 14.

And Naomi, her mother in law, said unto her; My Daughter; should I not seek rest for thee, that it might be well with thee? [i. e. endeavour to provide a good match for thee? intimating that it was wholly her duty to do it. See such questions above chap. 2. on v. 9. So in the following verse.]

2 Now then, is not Boaz with whose maidens thou hast been, [viz.] to glean ears: above chap. 2. 8. 22, 23.] (O) my kindred? [Heb. properly, is not Boaz our acquaintance? See above chap. 2. on vers. 3. and v. 20. 17.] Behold, he will this night winnow in the threshing-floor. [Heb. the threshing-floor of barley; i. e. the barley, that is in the threshing-floor.]

3 Therefore go thee thy self, and anoint thy self [With sweet-smelling oil, as was in the East countries. See 2 Sam. 12. 20. and 14. 2. 2 Chr. 28. 15. Psal. 104. 15 Math. 6. 17.] and put on [Heb. on thee, on over thee] thy garments, [to wit, the best, that thou hast] and go down to the threshing-floor: [Or, make not thy self known unto the man, until he shall have made an end of eating and drinking.]

4 And it shall come to passe, when he lieth down, [To sleep] that thou shalt mark the place, where he shall be laid down, go thou in, [with this advice and counsel according to the outward appearance, seemeth not to be honest; but Naomi knowing the piety and honesty of Boaz and Ruth, as also confiding Boaz his age, doubted not, but that Boaz would deal honestly and wisely in this business, as he also did: so that Naomi was not deceived or mistaken in her confidence. Concerning the scandal, Naomi knew patiently to avoid that by the circumstance of time and place, as also Boaz himself. See his foot coverlet v. 14.] and turn up and lay thee down. [Or, uncover thy feet. The Hebrew word is also found below v. 7. 8. 14. Item Dan. 10. 6.] so shall he tell thee what thou shalt do.

5 And she [That is, Ruth] said unto her; Whatsoever thou sayest (O me) I will do.

6 So she went down to the threshing-floor, and did according to all that her mother in law had commanded her.

7 Now when Boaz had eaten and drank, and his breasts

wasstry, [Heb. good. As Judg. 10. 25. See there] then he came to lie down at the uttermost (part) of a (corn-)heap: afterwards she came in softly, and turned up his foot-coverlet, and laid her (down)

8 And it came to pass at midnight, that that man was afraid, and caught hold about him; [Or, turned hisself hither and back again, or, hither and thither] and behold, a woman lay at his foot-coverlet.

9 And he said, who art thou? and she said, I am Ruth, thine hand-maid: spread therefore thy wing out over thine hand-maid; [i. e. Take me under thy protection, as an hand-maid to his wife. Compare above chap. 2. on v. 12. Or, thy lea, border skirt, to wit, of thy garment] for thou art the redeemer. [See above chap. 2. on v. 10.]

10 And he said, blessed be thou into the LORD, my Daughter: Thou hast made this thy left kindness better than the first; [The meaning is, that which thou doest now, is yet better than the former, which thou didst to thy deceased husband, and thy mother in law Naomi. See above chap. 1. 8. and chap. 2. 17.] forasmuch as thou hast not gone after young men, whether poor or rich.

11 And now my Daughter, fear not; whatsoever thou hast said, will I do unto thee: for all the City [Heb. gate. See Gen. 1. 22. on v. 17.] of my people doth know that thou art a virtuous [Or, courageous] woman.

12 Now then, it is no indeed, that I am a redeemer: but there is yet one redeemer, nearer than I.

13 Tarry this night over; further in the morning it shall come to pass, if he redeemeth thee, good, let him redeem; but if he hath no mind to redeem thee, thou wilt I redeem thee, (as true as) the LORD liveth: lay thyself down until the morning.

14 So she lay down at his foot-coverlet until the morning, and rose up before the one could know the other: [Heb. the man his neighbour,] for he said, Let it not be known, that a woman hath come into the threshing-floor. [As Boaz had a good conscience before God, so would he also keep a good name and repute among men.]

15 Fisherers he said; bring the seas; [Or, apron wherewith the women cover the fore-part of their body] that is upon thee, and hold it, and she held it: and he measured six (measures) of barley, and laid them upon her; afterwards he went into the City.

16 Now she came unto her mother in law, who said, Who art thou, my Daughter? [It was yet so dark, that the one could not well know the other, as is said, v. 14. although Naomi might have perceived by the burden that she carried, that she was but young, so that she (after the custome of old folks) called her Daughters,] and she told her all, that that man had done to her.

17 Also she said; he gave me these six (measures) of barley: for he said (unto me;) Come not empty unto thy mother in law.

18 Then she said; sit (still) my Daughter, until thou know how the matter will fall out: for that man will not rest until he have finished this thing to day.

CHAP. IV.

Boaz treateth in the place of judicature with the other kinsman, that was nearer than himself, whether he will make use of his right of redemption, and marry Ruth, or no, ver. 1. &c. When he refused it, and resigned his right, Boaz calleth the Court and the people to bear witness, and with congratulation of all the standers by, marryeth Ruth, 6. Who beareth him Obad, Davids grand-father, 13. The Genealogie of Perez unto David, 18.

And Boaz went up to the gate, [Where they kept Court, & the people assembled together] and sat him

(down) there: and behold, the redeemer, of whom Boaz had spoken, [See chap. 1. 12. 3. passed by,] so he [viz. Boaz] said: Turn in hither, sit (down) thou, such an one, [Heb. Selon Almoni. A phrase used by the Hebrews, when they mean any one, whose name they know not, or it may be] have for gotten or intend not to name, in that wherewith we use to say N. N. or, thou man, whosoever thy name be. See also 2 Kings 6. 8.] sit I (e) (down) here: and be turned in thither, and sat him (down).

2 And he, [viz. Boaz] took ten men of the eldest of the City, [See 2 Kings 21. on v. 8.] and sat (down) here, and they sat there (down).

3 Then said he unto that redeemer; Naomi that is come again out of the Land of the Moabites, hath sold [viz. through need and want. See Leuit. 25. 25.] the parcel of Land, which was our brother [i. e. kinsman] Elimelech's.

4 And I said; [Oth, thought. See Gen. 20. on v. 11.] I will reveal it (before) thine ear, [Heb. I will discover it before thine ear: i. e. I will make thee hear it; I will reveal to thee, or make known to thee that which thou art ignorant of, that thou, as being the nearest of kin, mayst declare thy self, what thou meanest to do. When the ears are covered, a man can hardly hear, on the contrary, when they are uncovered, and free, or open, a man heareth well. See the like phrase, 1 Sam. 9. 15. and the answer, there. Item 2 Sam. 7. 27. Job 33. 16.] saying, Take I (Boz, Purchase, and so in the following verses) in the sense of the inhabitants; so so in the presence of the eldest of my people, if thou wilt redeem it, redeem it; and if it also shall not be redeemed, tell me, that I may know it: for there is none, besides thee, that can redeem it, and I after thee: [i. e. I am the next after thee] thine said, I will redeem it.

5 But Boaz said; That the day, when thou shalt be I and of the hand of Naomi, then thou shalt also take it of Ruth the Moabitess, the wife of the dead, [viz. Machlon, the son of Elimelech,] to raise up the name of the dead upon his inheritance. [That is, as being sold and alienated not only by Naomi, but also by Ruth; and in that respect thou must also marry Ruth, to raise up seed unto her deceased husband, (whose next kinsman thou art) according to the Law, Deut. 25. 5.]

6 Then said that redeemer; I shall not be able to redeem it for my self, lest peradventure I mar mine inheritance. [That is, loie it, and likewise my name die. For if he should beget but one son by Ruth, the same should be held and accounted as the son of the party deceased, and bear his name according to the Law, Deut. 25. 6. so that this redeemers name should thereby be as it were dead.] I do thou redeem my redemption, [i. e. that wherunto I have the right of redeeming] for thy self, for I shall not be able to redeem it.

7 Now this was concerning all resignation; [Or, heretofore, in times past] (a custome) in Israel, concerning the redeeming, and concerning the changing, or publick alienation, to confirm the whole matter, the man plucked off his shoe, [Compare Deut. 25. on v. 9.] and gave it to his neighbour. [To whom he resigned up his right, and was thereof himself for the future debarred] and this was a testimony in Israel. [That a man resigned up his right of any land or inheritance to another, to be enjoyed and possessed by him as his own.]

8 Therefore this kinsman said unto Boaz; Take thou it for thy self; and he plucked off his shoe. [Forasmuch as here is no mention made of Ruth, and Naomi had commandeth her to keep herself quiet, and to let Boaz alone with the business, chap. 3. 18. therefore from thence may be gathered, that Ruth was not here present; neither did manage this business before the Court, but Boaz; therefore this man delivered his shoe unto Boaz. Otherwise the Law, Deut. 25. 9. would doubtless have been prosecuted, unless the same had been mitigated by many

9 Then said Boaz unto the eldest, and (unto) all the people, Ye are witnesses this day, that I have taken or purchased all that was Elimelech's, and all that was Chilion's and Machlon's, of the hand of Naomi: [i. e. being aliened or sold by Naomi, as above v. 5.]

10 Moreover, I purchase (Heb. buy, get, obtain) also Ruth the Moabitess the wife of Machlon, for a wife unto me, to raise up the name of the dead upon his inheritance, that the name of the dead be not rooted out from his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, together with the eldest, [say] we are witnesses: the LORD make this woman that cometh into thine house, as Rachel, and as Lea, who both did build the house of Israel; [i. e. increased the house of Jacob by bringing forth Children. See Genes. 16. on vers. 2.] and deal courageously; [Or, make, get riches, attain mighty, grow powerful, mighty,] in Ephraim, and make (thy) name famous [Heb. proclaim the name] in Bethlehem.

12 And let thy house be as the house of Perez. (whom Thamar bare unto Juda) [Here, and in the following verses is discovered the main cause, wherelove the Holy Ghost is pleased to infer this whole History of Ruth into the Canonical books of the Holy Scripture, and to preserve the fame: to wit; that the truth of Gods promise might appear; that the Messiah should spring forth from Juda; Gen. 49. 10. whose genealogie (according to the flesh) is related in the following verses, unto David, and so from David unto Christ, Math. chap. 1. and Luke chap. 3.] of the seed, which the LORD shall give thee, by thy young woman.

13 So Boaz took Ruth, and she became a wife unto him, and he went in unto her: [See Genes. 6. on vers. 4.] And

the LORD gave her, that she conceived, [Heb. conceived on] and bare a son.

14 Then said the women unto Naomi, praised [Heb. blessed] be the LORD, who hath not omitted to give thee this day [Heb. whohath not caused to cease unto thee this day] a redeemer: [Meaning the son of Ruth, who as heir did enter into his fathers [viz. Machlon, who was Naomies son] feed, as from the loquid may be gathered, Others understand this of Boaz, and let his name be famous [Heb. proclaimed, or, named. Compare above v. 11.] in Israel.

15 He shall be unto thee a cherisher of the sow. [Heb. a restorer, of the soul: i. e. he shall restore thy life and vigour, and make thee as it were young again. Compare Psal. 119. on vers. 8. and 23. 3. Lament. 1. 11, 19.] and to maintain [Or, feed, support. See the like use of the Hebrew word, Genes. 45. 11. and 47. 13. 1 Kings 18. 4. Pal. 55. 23.] thine old age: for thy Daughter in Law, which loveth thee, hath born him, which [viz. Daughter in Law Ruth] is better to thee than seven sons; [i. e. that is, then many sons. See Genes. 4. on v. 15.]

16 And Naomi took that child, and set it upon her lap, and became his Nurse.

17 And the neighbour women gave him a name, saying; Unto Naomi is a son born: and they called his name Obed; this is the father of Isai, [Heb. Isehai] the father of Davids.

18 Now these are the births [i. e. offspring, posterity, who were born and descended from Perez] of Perez; Perez begat Hezron. [Heb. Chetron]

19 And Hezron begat Ram, and Ram begat Aminadab,

20 And Aminadab begat Naheffon, [Heb. Nahsheon] and Naheffon begat Almon,

21 And Almon begat Baza, and Boaz begat Obad.

22 And Obad begat Isai, and Isai begat David.

The end of the Book of Ruth.



THE FIRST
B O O K
 OF
S A M U E L.

The Argument of this BOOK.

First, in this Book is related and described the birth of Samuel, and how his Mother dedicated him to the Ministry of God: likewise the hymn or song of praise made by his Mother: as also the obstinate and willful wickedness of the sons of Eli, who is reproved for it by a man of God, and foretold of the ruine of his house: which is also declared unto him by Samuel, who is ordained of God to be a Prophet, and acknowledged and taken for such by the people. Afterward in this Book is declared, how Israel was plagued by the Philistines, and how the Ark of God was taken, and carried away by the Philistines, which Eli hearing, falleth down backwards, and breaketh his neck. The Philistines bring the Ark of the Lord into the Temple of their Idol Dagon, who falleth down before the Ark, and is broken to pieces, and the Philistines are grievously plagued of God in their privities. Wherefore they send back the Ark of the Covenant with Presents: It cometh to Beth-Semes in the Land of Juda: from thence it is carried unto Kiriatih-Jearim, where Samuel setteth up a Reformation of Worship, and service of God: And he assemblith the people together at Mizpa, where the Philistines intended to fall upon them, but God affrighted them by a great and mighty thunder, and they were beaten of the Israelites. Samuels sons, being made Judges by him in his old age, follow not the foot steps of their Father, with the Israelites, desire a King for to rule over them, which displeaseth the Lord, who sacrificeth them by Samuel, how they should be dealt withall by the King: But the people notwithstanding persevering in this request, at length the same is condescended unto both by God, and Samuel: and he telleth Saul, who was come unto him at Mizpa, that he was the man that should be created King over Israel: and he anointeth him for that very purpose: who in the beginning of his reign smiteth the Ammonites. Samuel teacheth his office of Judge, and having declared how sincerely and uncorruptly he had behaved himself therein, is dismissed and thanked with a glorious testimony and applause of all the people. Saul and Jonathan make war against the Philistines, and others, and smite them. Samuel telleth Saul that the Lord would take away the Kingdom from him, and he anointeth David King over Israel. Who encountereth with the Giant Goliath, and conquered him. Saul waxing jealous

The ARGUMENT.

jealous against David, because of the honour and reverence shewed to him, seeketh his life: Who thereupon fleeth from the Court, and cometh unto Samuel at Najoth, and he maketh a League of Amity with Jonathan, the Son of Saul. He fleeth and cometh for shelter unto Achis King of the Philistines, where he behaveth himself like a mad-dog: and Saul causeth Achimelech the High-Priest, and all his Fathers house to be put to death, as also fourscore and five Priests, and the Citizens of Nob, because they had entertained and nourished David and his men. David fleeth into the Wilderness of Siph, from thence into the Wilderness of Maon, whither he pursueth close after him, until now was brought him, that the Philistines had invaded the Land: Whom having quelled, he proceedeth in his pursuit after David. But at length, acknowledging his offence unto him, entreateth David to favour his Posterity, when he should come to the Crown. Afterwards is related the death of Samuel, and Davids dealing with Nabal, and with Abigail: Item, how Saul persecuted in pursuing after David: inso-much that he at length fled unto Achis, King of Gath, who gave him the City Ziglag, from whence marching forth with his men of war, he plundereth and slayeth certain of the neighbouring people thereabouts. And when the Philistines went forth with great strength, to battle against Israel, Saul asketh counsel of the Lord: but when he answered him not, he addresseth himself unto a witch for counsel. David being willing and ready to go forth with King Achis to battle against Saul, is sent back in his absence, Ziglag is plundered by the Amalekites, but he pursueth after them, and recovereth the prey. Lastly, in this book is described the death and ruine of Saul, and his sons.

In this first Book of Samuel are described the Histories of four score years; namely, forty years under the government of Eli the Priest, chap. 4. 18. And other forty years under the government of Samuel and Saul, Act. 13. 21.

This Book (as also the next following) is called the Book of Samuel, because therein are described and mentioned, the Parents, Birth, and Education; also the Youth, Life, and Government of Samuel, as Judge over Israel: Likewise the Life of two Kings, who, by the command of God, were by him anointed Kings over Israel. The Greek and ancient Latine Translators have joyned the two Books of Samuel, and the two next following Books together, and have called all four the Bookes of the Kings, because in these four Bookes are recorded the Lives, and the special Acts or Deeds of all the Kings, that have reigned over the people of God, from the first to the last, untill the Kingly Government, by the just judgment of God, received a period and determination among them.

I. SAMUEL



I. SAMUEL.

CHAP. I.

Elkana goeth yearly up into the Feast at Silo, with both his wives, ver. 1, 2, &c. Whereof the one, named Hanna, was barren, 5. The other, namely Peninna, upbraideth Hanna with her barrenness, 6. Wherefore Hannah prayeth fervently unto the Lord for a Son, whom she promiseth to give unto the Lord to minister unto him 10. Eli the Priest, thinking that she was drunk, rebuketh her, 12. But being better informed by her, 15. comforteth her, 17. She returneth homeward with Elkana, 18. She conceiveth, 19. and beareth Samuel, 20. When she had bred him up, she dedicateth him wholly unto the ministry of the Lord, as she had promised, 24.

There was a man of Ramathaim [This word in the Hebrew is put in the dual number, as if one should say, twofold Rama, because this city (as it is thought) was divided into two parts, Matth 27.27. it is called *Arimathæa*] Zophim, [i.e. of the Zophites, or of the inhabitants of the land of Zaph, whereof mention is made below, chap.9.5.] of the mountain of Ephraim, [hereby this city is distinguished from Rama in Benjamin, and from Rama in the tribe of Naphthali, and other cities more, that are called Rama] whose name was Elkana, a son of Jeroham, the son of Elihu, the son of Tochi, the son of Zuph, an Ephraimite, [Otherwise, an Ephraimite, as Judg. 12.5. i. e. one that is born in the land of Ephraim : but he was of descent of the tribe of Levi, 1 Chron. 6.27.]

2 And he had two wives, the name of the one was Hanna, and the name of the other was Peninna, but Hanna had no children.

3 Now this man went up out of his city from year to year [Heb. From days to days. The Hebrew word *famin* is often used in the holy Scripture for years : and here is mention made of the three Annual Feasts of the Jews : see Levit. 25.29.] to worship, and to offer unto the LORD of Hosts at Silo, [where the Tabernacle was, Jos. 18.1.] and there were the two sons of Eli, Hophni and Phineas, the Priests of the LORD [viz. under their Father Eli, who was the High-Priest.]

4 And it came to pass on that day when Elkana offered, [viz. Thank-offering, whereof he that offered, had his part or portion, which he might eat with his family] that he gave to Peninna his wife, and all her sons, and all her daughters, portions. [viz. of the offering or sacrifice : see Deut. 11.12. & 16.11.]

5 But unto Hanna he gave an honourable portion, [i.e. Which was glorious to behold. Heb. a piece of two faces. This courtesie Elkana shewed to his wife Hanna, to recreate her therewith] for he loved Hanna [i. e. he loved her exceedingly more than he did Peninna : see the like example, Gen. 29.30.] but the LORD had shut up her womb. [See Gen. 29.18.]

6 And her adversary [viz. Peninna, who envied her, or grudged her : see i. cuit. 18.18.] vexed her also with exiling, to incense her, [otherwife, while she thundered, i. e. brake out into words of passion] because the LORD had shut up her womb.

7 And so [viz. As ver. 4.5. is mentioned] he [viz. Elkana] did year by year, from that time [viz. Hanna] went up to the house of the LORD, she vexed her so : [The meaning of these words is, that Peninna vexed, disquieted, and provoked Elkana to wrath] therefore she wept, and did not eat. [i. e. she did eat very little.]

8 Then said Elkana her husband, Hanna, why weepest thou ? Why eatest thou not ? [oth. why is thy heart ill-disposed [or, grieved]] and not I better than ten sons ?

9 Then Hanna arose after that (he) [i. e. Elkana, for it seemeth that he did eat either nothing at all, or but very little] had eaten, and after that (he) had drunk at Silo ; (and Eli the Priest sat upon a stool by a post of the Temple [i. e. of the Tabernacle, for at this time the Temple was not yet built] of the LORD).

10 She then being bitterly grieved in soul, [Heb. Bitter of soul. Compare Judg. 18. on v. 25.] prayeth unto the LORD, and she wept sore. [Heb. she wept weeping.]

11 And she vowed a vow, [i. e. With the privacy and consent of her husband : for otherwise the womans vow was of no force : see Num. 30.8.] and said ; LORD of hosts, if thou once lookest on [Heb. if thou seeing] the misery of thine hand-maid, [i. e. thus she calleth her barrenness, see Gen. 29.32.] and rememberest me, and forgettest not thine hand-maid, but givest unto thine hand-maid a male-seed : [Heb. a seed of men ; i. e. a son] then will I give it into the LORD [i. e. dedicate it unto thy ministry] all the days of his life, and no razor shall come upon his head, [i. e. he shall be a Nazarite, see Num. 6.5.]

12 Now it came to pass, when she continued praying very much [Heb. multiplied to pray] before the face of the LORD, that Eli heeded her mouth.

13 For Hanna spake in her heart, her lips only moved, but her voice was not heard : therefore Eli held her to be drunk.

14 And Eli said unto her : how long wilt thou demean thyself as drunk ? Put away thy wine from thee. [i. e. lay thyself to sleep, that thou mayest digest, and sleep away thy wine.]

15 But Hanna answered and said ; No, my Lord, I am a woman grieved in spirit [Heb. hard of spirit, or, mind] I have neither drunk wine nor strong drink ; but I have poured out my soul [i. e. the trouble and anguish of my heart] before the face of the LORD.

16 Count not, I pray thee, thine hand-maid for a daughter of Belial : [See Deut. 12. ver. 13. Heb. Put not thine hand-maid for a daughter of Belial] for I have hitherto spoken out of the abundance of my thoughts, and of my grief.

17 Then Eli answered and said ; Go thy ways in peace : and the God of Israel will grant thy petition, [Or, grant thee thy petition] that thou hast petitioned of him.

18 And she said, Let thine hand-maid find favour in thine eyes : [In these words she requesteth, that Eli henceforward would pray unto the Lord for her] so thine woman went her way, and she did eat, [for Elies words had cheered her] and her countenance was not (now) to be any more, [Heb. her countenance was not any more to her, i. e. that she had countenance, which she had had before.]

19 And they rose up early in the morning, and they worshipped [See Gen. 24. on v. 26. to below v. 28.] before the face of the LORD, and they returned, and came to their respective houses : [ver. 1. at Ramathaim] and Elkana knew his wife Hanna, [i. e. lay with her, as Gen. 4. 1.] and the LORD remembered her. [That is, he made it appear indeed that he had heard her prayer.]

20 And it came to pass after the expiration of days, that Hanna conceived, and bare a son, and she called his name Samuel : for (she said) I have petitioned him of the LORD.

21 And that man Elkana went up [viz. unto Silo, as above ver. 3.] with all his household, to offer unto the LORD, [viz. that which he had vowed to offer unto the Lord, for a token of thankfulness, that the Lord had given him a son by his wife Hanna, or to perform both his, and his wives Vow, concerning the child] the yearly offering, [Heb. the offering of days ; i. e. which was every year offered on the Feast-days,] and his Vow.

22 But Hanna went not up [The women were not enjoined to go up every year (although they might do so, and sometimes did use to do it) but only the men, Exod. 23. 17.] but she laid unto her husband, when the boy was weaned, then will I bring him, that he may appear before the face of the LORD, and there to continue for ever. [i. e. his life-time : see above v. 11. and below v. 28.]

23 And Elkana her husband laid unto her, Do that which is good in thine eyes, tarry until thou shalt have weaned him : only the LORD establish his Word : so the woman tarried, and gave her son suck, until she weaned him.

24 Afterward when she had weaned him, she brought him up with her, with three Bullocks, and one Ephah, [See Exod. 16.36. & Lev. 5. 11.] of meal, and a bottle of wine, and she brought him unto the house of the LORD at Silo : and the boy was (very) young.

25 And they slew a bullock : so they brought the child unto Eli.

26 And she said, O my Lord, (as true as) thy soul liveth, [i. e. As true as thou livest] my Lord, I am that woman, that stood here by thee to pray unto the LORD.

27 I prayed for this child, and the LORD hath granted me my petition, which I have petitioned of him.

28 Therefore I have also given him over, [Othervise, Lent, viz. to minister in the Tabernacle] unto the LORD all the days that he shall be, [oth. All the days that he shall be, he shall be given to the LORD] he is begotten of the LORD : and he [viz. Samuel, or Eli, or also Elkana and Hanna] worshipped the LORD there.

CHAP. II.

Hanna's Song of Praise, wherein she proclaimeth the bounty and goodness of the Lord, both in general, and in speciall, ver. 1, 2, &c. Threatning the proud with utter ruine and destruction, 3. The obstinate wickedness of Elies sons is declared, 12. And on the contrary is shewed, how well Samuel behaved himself in his Ministry, 18. Hanna beareth more children, 21. Eli rebuketh indeed his sons for their wicked deeds, but not with that severity, as he ought, 22. The Lord telleth Eli, by a Prophet, that he and all his house should miserably perish, 21.

Then Hanna prayed, and said : Mine heart leapeth up for joy in the LORD, [To wit, forasmuch as he hath shewed me this great mercy, that he hath given me this son] mine horn is exalted in the LORD [i. e. I have as it were received new strength from the Lord, I am now courageous and undaunted. It is a simile taken from horned beasts, who have their greatest strength, and likewise their ornament in their horns : see Ps. 132. 11.] my mouth is opened against mine enemies, [as if he had said, Seeing the Lord hath given me this son, now I dare speak with open mouth against mine enemies, especially against Peninna, her children and friends, that upbraided me with my barrenness] for I rejoice in thy salvation. [that is, in the happinss which thou hast conferred upon me, O Lord. Oth. for thou hast made me joyful with thy salvation.]

2 There is none truly like the LORD, for there is none beside thee, and there is no rock [The strong God is also called a Rock, Deut. 32. 15. and elsewhere] like our God, [i. e. there is none that a man may rely upon, but only thou, O Lord God, Deut. 32. 4.]

3 Make it not too much, that thou shouldst speak loftily, softly, [Hanna speaketh here unto Peninna (see above chap. 1. ver. 6.7.) likewise unto all proud presumptuous persons] that any had thing [or, that which is old ; that is, as heretofore ye were wont to do] should go forth out of your mouth : for the Lord is a God of knowledge, [i. e. of all, or great knowledge. Compare v. 1. 20. with the annotat.] and his deeds are rightly done [compare chap. 18. 25. Oth. the deeds, or, works, are ordered, or, weighed by him. Others thus, are (not) his works made right?]

4 The bowe of the strong is broken : [Heb. the bowes are broken. See the like change of number, Job 29. 10. Oth. the strong (with) the bowe are broken,] and they that stumbled [to wit, as well out of weakness of body, as out of pusillanimity] are girt about with strength.

5 They that were satisfied, have hired out themselves for bread, [i. e. They are grown so poor, that they have been fain to hire out themselves, to get victuals] and they that were hungry [compare Job 18. on ver. 12.] are not so more, [Heb. have ceased ; viz. to be, or to be hungry] until the burden hath born seven [i. e. many, as Ruth: 4. 1. see below v. 21.] and she that had many children is waxen feeble, [viz. to conceive and bear children.]

6 The LORD killeth, [i. e. He sendeth people great troubles and afflictions, which may be remembered to death] and maketh alive : [i. e. he delivereth again the afflicted and sorrowful out of their trouble and distress]

be caused to descend into hell, [i. e. he bringeth into the uttermost of shame and disgrace, see Gen. 3, on v. 7.] and he as fish to a rock [v. 21.]

7 The LORD visiteth you, and maketh rich, he himself be also exalted. 8 He lifteth up the mean (one) out of the dust, (and) him that is in need he exalteth from the mire, (O S.) from the dunghill to make (them) sit among the Princes, that he may make them inherit the seat of honour for the foundations of the earth are the LORD'S, and he hath set the world upon them.

9 He will keep the feet of his favourites, but the wicked shall be silent in darkness: [Or, shall be destroyed, (and) cast into darkness:] for a man prevalents not by strength.

10 They that contend with the LORD, shall be broken to pieces: he shall thunder in heaven upon them: the LORD shall judge the ends of the earth, [i. e. Even those that are in the uttermost ends of the world] and shall give strength unto his King, [viz. unto Christ, whom he hath ordained, and whom at the time appointed he will defend, and exalt to be born of his anointed, [i. e. Christ, see Psa. 2. 2.]]

11 Afterward Elkanah went unto Ramah into his house, but the youth did minister unto the LORD before the face of Eli the Priest.

12 But the sons of Eli were children of Belial: [See Deut. 13, v. 13.] they knew not the LORD.

13 For the manner [Heb. Mishpat, the right, which word signifies sometimes a custom or use, not only a good and laudable, but also a bad and blameable use or custom] of those Priests with the people was that (when) any man offered [i. e. brought to be offered or sacrificed, See ver. 15.] an offering, the Priests bore away, while the flesh was a broiling, with a three-toothed flesh-hook in his hand.

14 And thou stood into the dish, or into the Lentil, or into thepan, or into the pot, that the flesh-hook drew up, [God had given the Priests for their food certain pieces, or parts of the beasts that were offered: viz. the breast and the right shoulder, Exod. 29. 27, 28. and Levit. 7. 21, 32, 33, but they might not take what they pleased, or what the folk gave them: also the portion that belonged to the Priest must first be heaved up and waved before the Lord, Lev. 7. 34.] that the Priest took for himself: [Or, thereunto, viz. with the flesh-hook] so they did at Silo unto all the Israelites [Heb. all Israel] that came thither.

15 Also before they burnt the fat, [See Levit. 3. 3. &c.] came the Priests boy, and said unto the man, that offered, give that flesh to your Priest: for he will take no foddren flesh of thee, [yet the Priest took also foddren flesh, as appeareth, ver. 13.] but raw. [Heb. alive, here is intimated that he rather had raw flesh, than boiled or foddren.]

16 When now that man said unto him, They will as to day wholly burn [Heb. burning burn] that fat; therefore take for thyself, as thy soul shall desire: then he said unto him, Now shalt thou surely give it, and if not, I will take it by force.

17 So the sin of these young men [viz. of the sons of Eli] was very great before the face of the LORD: for the people despised the meat-offering of the LORD. [Intimating that when the people saw how seriously the sins of Eli abused the Sacrifices to their own pleasure, and vouperfulness, they thereby got a leathing of the worship and service of God, so that they caught no more meat-offerings unto the Lord.]

18 But Samuel ministered before the face of the LORD, being a young man, girt about with a linnen upper garment. [Heb. Ephod, Compare 2 Sam. 6. 14.]

19 And his mother made him a little coat, and brought him from year to year [Heb. from dayes to dayes] when

she came up with her husband, to offer the yearly offering, [Heb. the offering of] dayes.]

20 And Eli blessed Elkanah, and his wife [that is, He as High Priest wished them much joy] saying, The LORD give thee [i. e. children] of this woman, for the portion [i. e. for the portioned son, who is now also dedicated and given unto God] which he [Heb. he. See the like change of the feminine and masculine gender, Genes. 6. 1. Exod. 31. 14. Levit. 2. 8. 1 Sam. 25. 27. 2 Kings. 26. Hof. 14. 7. 1 Job 1. 8. 9, 11, 19, 22.] hath portioned of the LORD: [Oth. which hath been portioned of the LORD, viz. which hath been asked, or desired before the LORD. It is as if he had said, She hath not begged or asked this son of the Lord for her self, or for her own benefit; but that she might dedicate him unto the Lord, his ministry] and they went unto his place, [viz. unto Elkanah's place.]

21 For the LORD visited Hannah, [Confirming the blessing of Eli, which they confided, that the Lord would accomplish] and she conceived, and bare three sons, and two daughters. [The meaning is, at several births] and the last Samuel waxed great. [Understand this of the increase or growth of the body in bigness and stature, and of the soul in wisdom and knowledge. See Luke 1. 80, and 2. 40, 52.] by the LORD. [Oth. before, or, with the Lord.]

22 But Eli was very old, and heard all that his sons did unto all Israel, and that they lay with the women, thus assembled in beery, [See the annot. on Exod. 38. 8.] at the door of the Tent [i. e. before the Tent, for unto the Tent they might not come] of the congregation.

23 And he said unto them, why do ye such things, that I hear (of) these your wicked deeds by all this people?

24 Not my sons: [i. e. It becometh you not to deal so] for this is no good report, that I hear, ye make the LORDS people to transgress, [viz. ye command concerning facinore. See above ver. 17.]

25 When a man fighteth against a man, then the gods [Oth. the Magist. are the judges. See Exod. 21. 6. and the annotat. there] shall judge him, but when a man fighteth [viz. willfully and presumptuously] against the LORD, who shall pray for him? but they hearkened not unto the voice of their father, for the LORD would slay them. [Therefore the Lord gave them not grace toward, but he did more and more forsake them, and gave them in his justice over to a reprobate mind to their own ruin and destruction.]

26 And the lad Samuel increased, [Heb. men. Compare Genes. 26. 12. with the annotat.] and grew great and acceptable [Heb. good] both with the LORD, and also with men.

27 And there came a man of God [i. e. a Prophet of the Lord, as 2 Per. 1. 21. 1 Tim. 6. 11. and 2 Tim. 3. 17. Who this Prophet was is unknown unto us. See the annot. Judg. 13, on ver. 6.] unto Eli, and said unto him, thus saith the Lord [have I not clearly revealed my self] O am I not, &c. Heb. revealing revealed] unto the house of thy father, [viz. Aaron, of whom Eli descended by Ithamar] when they [viz. the children of Israel] were in Egypt, in the house of Pharaoh, [i. e. when they were yet under the Dominion and Tyranny of Pharaoh.]

28 And I did chuse him [viz. Aaron] one of all the tribes of Israel to (be) Priest unto me, to offer upon mine Altar, to burn incense, to wear the Ephod before my face, and did give unto the house of thy father all the fire-offering. [Meaning all the parts of the beasts, which in the Sacrifices were not to be burnt upon the Altar. See Levit. 7. 34. and Num. 18. 18.] of the children of Israel.

29 Why kick ye [viz. thou Eli, and thy sons] against the LORD, offering, and my meat-offering, which I commanded

manded in the habitation? [i. e. the Tabernacle, which was Gods habitation] and honourst thy sons more than me, [bearing more respect unto them, than unto me] for thou durst not provoke them, nor soundly reprove them, much lest punish them as thou oughtest to do, or to remove them from the Priest-hood, as their wicked practices have justly deserved] that ye [viz. thou Eli, as well as thy sons] fallen your selves with the chiefest of all the meat-offerings of my people Israel.

30 Therefore speaketh the LORD the God of Israel, I had [To wit, when I instituted the Priestly office in thy fathers house] indeed clearly said, [Heb. I had saying said] thy house and thy fathers house should walk before my face [i. e. execute the Priestly office,] for ever: [viz. if they should walk in my commandments] but now speaketh the LORD, Be far from me [viz. by reason of your disobedience] for they that honour me, will I honour, and they that despise me, shall lightly be esteemed. [Heb. shall become light.]

31 Behold the dayes come, that I will cut off thine arm, [That is, I will deprive thee of thy strength: to wit of thy children and the Priestly office: for when the High-Priest-hood was taken away from Eli, and his, they had no strength or power at all. See below ver. 36. The word Arm is also used for strength, Job 22. 9. Psa. 37. 17, and in other places more.] and the Arm of thy fathers house: that there shall not be an old man in thine house.

32 And thou shalt behold the distress of the habitation (of God) [i. e. of the carrying away of the Ark out of the Tabernacle, or habitation, the slaughter of the Isaacites, and the captivity of the Ark. See below chap. 4. ver. 11. Oth. Thou shalt see an adversary in the habitation. Thou, that is, thy posterity (for Eli continued Priest all his life-time) but afterward shall another (thine, as being excluded) be placed in their stead. See 1 Kings 2. 27.] in stead of all the good that he should have done unto Israel: [Oth. in all things wherein he should have done good unto Israel] and there shall as no day be an old man in thine house.

33 But the man [viz. he that shall continue in the service or ministry at the Altar] whom I shall not cut off unto thee [i. e. of thine] from mine Altar, should be to consume thine eyes, [i. e. if thou shouldst not yet live, and shouldst see all these things, thou wouldst weep out thine eyes. This may be understood of the miserable murthering of the Priests at Nob, 1 Sam. 22. 18. or also of the shameful deposing of Abiathar, 1 Kings 2. 26. whereunto the first words of this verse do well agree] and to give thy soul: [and all [i. e. almost all] the multitude of thine house shall die, being grown men, [i. e. in the flower of their age.]

34 Now this shall be a token unto thee, which shall come upon both thy sons, upon Hophni and Phinehas: they shall both die in one day. [See the accomplishment hereof below chap. 4. 11.]

35 And I will raise me up a faithful Priest, [viz. Zadok, who was of the family of Eleazar. See the accomplishment, 1 Chron. 29. 22.] who shall do according to that which shall be in mine heart, and in my soul: [i. e. as it pleaseth me] him will I build a steadfast-house, [Heb. a faithful house. In Zadoks family did the High-Priest-hood continue a long while, according to that which God promised unto Pinchas the son of Eleazar, Num. 25. 13.] and he [Meaning he, and his posterity] shall always [Heb. all the dayes, to wit, of his life] walk [i. e. administer; or execute the Priestly office, as ver. 30.] before the face of mine anointed. [i. e. before the King, whom I shall chuse, who also shall be a type of Christ, whom I have anointed King over Zion my mine holy mountain.]

36 And it shall come to passe, that all that shall be left

of thine house, shall come, [See the fulfilling 1 Kings 1. 26. and 2 Kings 23. 9. See also tokens or evidences hereof, Ezech. 44. 14.] to bow down before him [viz. before Zadok, and his posterity] for a piece of money, and a loaf of bread, and shall say, Assure me, I pray thee, into a Priestly function, that I may eat a morsel of bread.

CHAP. III.

Samuel was called thrice in one night by the Lord, and though it was Eli that called him, ver. 1, &c. but being called the fourth time, he answered the Lord, 10. Who revealeth to him, that he will destroy the house of Eli, 11. Which Samuel in the morning discovereth to him, at his request, 14. Eli submitte himself to the will of the Lord, 18. Samuel is acknowledged for a Prophet by all Israel, in regard the Lord often revealed himself unto him, 19.

And the young man Samuel ministered unto the LORD, before the face of Eli: [See the annot. on chap. 2. 11.] and the word of the LORD was precious in those dayes, [Intimating, that at that time there were but few Prophets and faithful Teachers in Israel: so that when there came a man of God, it was a more rare thing] there was no publick [Heb. broken thron, broken out. Oth. many fold] vision.

2 And it came to passe that day, [viz. when the word of the Lord was so precious] when Eli lay down in his place (and his eyes began to grow dark, that he could not see:) [i. e. he not very well, See Genes. 48. 10. it's said of Jacob, that he did not see; i. e. he did not see very well; for ver. 8. it's said, that he saw the sons of Joseph.]

3 And Samuel likewise had laid him down, before the Lamp of God was put out, [He speaketh of the Lamp that stood on the golden Candlestick, which was to burn all night long from the evening until the morning, and then it was put out, Exod. 27. 21. Levit. 24. 3. and 2 Chron. 13. 21.] in the Temple of the LORD, [i. e. in one of the rooms or chambers near or about the Tabernacle, for the Temple was not yet built] where the Ark of God was:

4 That the LORD called Samuels and he said, Lo, (here) am I.

5 And he ran unto Eli, and said; Behold, (here) am I, for thou callest me: but he said, I called not, return, ly thee down: and he went his way, and laid him down.

6 Then the LORD called Samuel again, and Samuel rose up, and went unto Eli, and said, Behold, (here) am I, for thou callest me: he then said, I called not, my son, return, ly thee down.

7 But Samuel did not yet know the LORDS, [i. e. he did not know the calling voice of the Lord, as being not accustomed to hear it: Or, he had as yet no apprehension of such kind of Revelations, whereby the Lord did appear unto men in a discoustive way,] and the word of the LORD was not yet revealed unto him.

8 Then the LORD called Samuel again, the third time, and he rose up, and went unto Eli, and said, Behold, (here) am I, for thou callest me: then Eli understood, that the LORD called the young man.

9 Therefore Eli said unto Samuel, go thy wayes, ly thee down, and it shall be, if he call thee, that thou shalt say, speak LORD, for thy servants heareth: then Samuel went his way, and lay him down in his place. [See above on v. 2.]

10 Then came the LORD, and let himself there [Oth. and he continued standing, i. e. he went not again away, as he had done before,] and called as at other times, [Heb. as turn upon turn,] Samuel, Samuel, and Samuels, speak LORD, for thy servant beareth.

11 And the LORD said unto Samuel, Behold, I do a thing [Meaning the discomfiture of the Israelites, whereof mention is made below, chap. 4. vers. 2. and 10,] in Israel, that whosoever shall hear it (unto him) both his ears shall tingle. [Intimating, that those that should hear of the great discomfiture of the Israelites, they should as it were lose their senses through amazement or astonishment.]

12 The same day I will bring upon Eli all that I have spoken [unto] by the man of God, chap. 2. 27, 28.] against his house, I will begin it, and make an end.

13 For I have told him that I will judge his house [i. e. that I will execute my just judgment and vengeance upon him and his house,] for ever: for the iniquity, which he hath known, for when his sons made themselves accused [Oth. light, and contemptible: i. e. when by their wicked life and ungodly practices they made themselves to be cursed and despised, and to be counted vain light fellows, that were worthy no honour or esteem] he took it not once for upon them [The Hebrew word signifieth properly to get wrinkles in the face, which is done by those, that being displeased do frown or look sour. Understand hereby also, much leſſe did he punish them according to their demerit, which he ought to have done, as Father, as high Priest, and as Judge, who was ordered to stop and hinder wickedness, and to punish it, being committed.]

14 Therefore when I have sworn unto the house of Eli; If the iniquity of the house of Eli, [Of this kind of oath, see Gen. 1. 4. vers. 22, 23.] shall be expiated by my offering, or meat-offering for ever. [To wit, so, as that I should keep book, and not execute the temporal judgments which I have pronounced against the house of Eli.]

15 Now Samuel lay upon the morning, then opened he the doors of the house of the LORD: but Samuel feared to declare this vision [i. e. those things, with the Lord had revealed to him in a vision, although this was not only a vision, but also an appearance: Samuel waking heard these words, and not in a trance, as visions were wont to be made. See Gen. 1. 5. 1.] unto Eli.

16 Then Eli called Samuel, and said, Samuel my son: then he said, Behold, (here) am I.

17 And he said, What is the word that he spake unto thee? conceal it not, I pray thee from me: Let God do so to thee, and so let him add thereto, [See of this phrase, Ruth 1. 17.] If thou conceal one word from me of all the words that he hath spoken unto thee.

18 Then Samuel told him all those words, and concealed (them) not from him: and he said, he is the LORD, let him do what is good in his eyes.

19 Now Samuel waxed great, and the LORD was with him, and let not one of all his words fall to the ground [i. e. the Lord performed effectually, whatsoever he had foretold by Samuel. To fall to the ground, is as much to say as to come to nothing, or, to come to shame, as Math. 10. vers. 29. Compare 1 Kings 8. 56.]

20 And all Israel from Dan to Berseba, acknowledged, that Samuel was established [Oth. was esteemed, or, found faithful] to (be) a Prophet of the LORD.

21 And the LORD proceeded to appear unto Samuel at Silo, for the LORD revealed himself unto Samuel at Silo by the word of the LORD. [Intimating, that the Lord revealed his word unto Samuel by dreams, visions, and disclosing or communicating with him, which was seldom done before. See above v. 1.]

CHAP. IV.

The Israelites are smitten by the Philistines, v. 1, &c. Therefore they cause the Ark of the covenant to be brought from Silo into the camp, which is received with great shouting of the people, 5. Which assigneth the Philistines, 6. Yet they take courage again, 9. The Philistines smite the Israelites the second time, 10. The Ark is taken, and the two sons of Eli are slain, 11. When this was told Eli, 12. the whole city was grieved, 13. And Eli hearing all, falleth backward from his seat, and breaketh his neck, and dieth, 14. And his daughter in law dieth in travel, 19. having named her son Icabod, 21.

And the word of Samuel came to all Israel: [i. e. The Prophecy which was revealed unto Samuel by the Lord, he revealed unto the people, and was fulfilled. See chap. 3. 11, 21.] and Israel went out to meet the Philistines to battle, and camped themselves by Eben-haezer, [i. e. the stone of help, help-stone. This place got first afterward this name. See below chap. 7. 12. So is Laz, Gen. 12. called Bethel, which name Jacob a long while after gave unto this place, Gen. 28. 19.] but the Philistines camped themselves by Aphek: [A city lying in the tribe of Judah, Jof. chap. 15. 53. but there is another Aphek in the tribe of Issachar, 1 Sam. 29. also one in the tribe of Acher, Jof. 19. 30. Judg. 1. vers. 31.]

2 And the Philistines put themselves in battle-array to meet Israel: and when the battle [i. e. the foulness that fought] great it set out, [Intimating, that when all the bands and companies were met together to fight, they more, &c.] then was Israel smitten before the face of the Philistines: for they [to wit, the Philistines] flew in the battle-array in the field, [intimating, while the battle lasted, when both the camps yet stood in their battle-array] about four thousand man.

3 When the people were (again) come into the camp, then the eldest of Israel said, Wherefore hath the LORD to day smitten us before the face of the Philistines? for they take unto us out of Silo the Ark of the covenant of the LORD, and let it come into the midst of us, so that it may deliver us from our enemies. [This they did without asking counsel of God, thinking that this outward ceremony was able to protect and deliver them from the hands of their enemies.]

4 Therefore the people sent to Silo, and they brought from thence the Ark of the covenant of the LORD of hosts, who dwelleth between the Cherubims: [From between which God spake with Moſes, and others, Exod. 25. 22. Numb. 7. 89.] and the two sons of Eli, Hophni and Pinebas, were there [viz. in the camp] with the Ark of the covenant of God.

5 And it came to pass when the Ark of the covenant of the LORD came into the camp, that all Israel shouted with a great shout, so that the earth shook.

6 Now when the Philistines heard the voice of the shout, then they said, what is [i. e. meaneth] the voice of this great shouting in the camp of the Hebrews: then they understood that the Ark of the LORD was come into the camp.

7 Therefore the Philistines feared; for they said, God is come into the camp: and said, you unto us, for the like hath not been done yesterday (nor) ere yesterday.

8 Wo unto us, who shall deliver us out of the hand of these glorious Gods? [Or, of this glorious God] these are the same Gods, which plagued the Egyptians with all plagues by the wilderness. [i. e. in the Red Sea, which leech by the wilderness of Etham; see Exod. 13. 20. and chap. 14.]

9 Be strong, and be men, the Philistines, lest ye perhaps serve the Hebrews, according as they have served you, therefore be men, and fight.

10 Then the Philistines fought, and Israel was smitten, and every one fled into his tent, [i. e. into his house, as below chap. 13. 2. and 1 Kings 12. 16, &c.] and there was made a very great slaughter, [Heb. blow] so that there fell of Israel thirty thousand footmen.

11 And the Ark of God was taken: and the two sons of Eli, Hophni and Pinebas died.

12 Then there ran a Benjamite out of the battle-array, and came to Silo the same day: and his clothes were rent, [as token of grief, and that he brought bad tidings. Of this phrase, see the annotat. in Gen. 37. 29. and Jof. 7. 6, &c. and 2 Sam. 1. 2, 11.] and there was carn upon his head. [See the like example, Jof. 7. 6. and 2 Sam. 1. 2.]

13 And when he came, to, Eli sat upon a stool by the ways side, looking out: for his heart trembled because of the Ark of God: when that man came, to tell (it) in the city, then all the city cried out. [i. e. the inhabitants of the city called and cried loud out for grief, when they heard that the Ark of the covenant was taken.]

14 And when Eli heard the voice of the cry, he said, what is the voice of this tumult? then the man made haste, and he came and told it Eli.

15 Now Eli was a man of four score and eighteen years, and his eyes stood stiff, [Heb. stood] (so he could not see).

16 And that man said unto Eli: I am he, that come out of the battle-array, and I am fled to day out of the battle-array: then he said, what is there done, my son?

17 Then answered he, that brought the message, [Oth. the messenger] and said, Israel is fled before the face of the Philistines, and there is likewise a great slaughter made among the people: besides thy two sons Hophni and Pinebas are dead, and the Ark of God is taken.

18 And it came to pass, when he made mention of the Ark of God, that he fell backward from off the seat, at the side of the gate, [Understand this of the city-gate] and brake his neck, and died, for the man was old and heavy: and he judged Israel forty years.

19 And his daughter in law, Pinebas wife, was with child, ready to travel, when this (woman) heard the tidings, that the Ark of God was taken, and her father in law was dead, and her husband, then she bowed her self [viz. through pain and anguish which she felt] and travailed, for her woes [Pains, sorrows, anxieties, need] fell upon her, [Heb. her necks turned themselves upon her.]

20 And about the time of her lying, the woman that stood by her, [Oth. ever her] spake, fear not, for thou shalt have a son: but she answered not, and took it not to heart. [Heb. I set not her heart upon it: i. e. she was not at all moved at such sayings. They comforted or revived not her heart.]

21 And she named the child Icabod, [i. e. where is the glory? Oth. there is no honour] saying, The glory is carried away from Israel, because the Ark of God was carried away captive, [As if he had said, All the glory and excellency of Israel is now taken away from us, for as much as the Ark is taken away from us, which brought great glory and renowne unto Israel: for it was a token of Gods gracious presence with his people. This phrase is also used, Pſ. 26. 8. and 78. 61.] and because of her father in law, and her husband.

22 And she said, The glory is carried away captive from Israel, for the Ark of God is taken. [This woman lamenteth more, and is more grieved for the common damage, then for her own private losse. See also above vers. 18.]

CHAP. V.

The Philistines place the Ark of God at Asdod in the house of their Idol Dagon, v. 1, &c. The Ark falleth down before the same, 3. This is done again the next day, and his head and hands are broken off from his body, 4: The Philistines are grievously plagued with emerods in all the Cities, whether they brought the Ark, 6. So that they take counsel together, how they may be rid of the Ark, 7. They fend it unto Ekron, 10. At which those of Ekron were much troubled, 10. At length they resolved to send it home again to the Israelites, 11.

Now the Philistines took the Ark of God, and they brought it from Eben-haezer [See above chap. 4. vers. 1.] into Asdod. [This City is, Ath. 8. 40. called Azotus. It was one of the chiefest Cities of the Philistines, in which there dwelt giants in Josua's time, Jof. 11. 22.]

2 And the Philistines took the Ark of God, and they brought it into the house of Dagon, [i. e. into the Temple of the Idol Dagon, See Judg. 16. 23.] The Philistines did for a token of victory, which they thought they had obtained by the help of this their God.

3 But when those of Asdod arose early the next day, behold, Dagon was fallen upon his face to the earth before the Ark of the LORD: And they took Dagon, and set him in his place again.

4 Now when they arose early in the morning the next day, behold, Dagon lay fallen upon his face to the earth, before the Ark of the LORD: but the head of Dagon, and both the palms of his hands were cut off, at the threshold, only Dagon [i. e. the stump, whereas the head with the hands were off] was left thereon.

5 Therefore the Priests of Dagon, nor all that come into the house of Dagon, tread not upon the threshold of Dagon [i. e. on the threshold of the Temple of Dagon] so it is said, the Key of David; i. e. of the house of David [i. e. Asdod] unto this day. [Wherefore did they not tread on the threshold? It seemeth that they accounted it holy, because Dagon had layen upon it.]

6 But the hand of the LORD was heavy upon those of Asdod, [i. e. the Lord visited them of Asdod with grievous plagues] and made them desolate: [viz. by the mice, as is mentioned, 1 Sam. 6. 4.] and he smote them with emerods; [The Hebrew word properly signifieth an hill, and also the fundament, because this part of mans body is exalted, or lifted up. That this part of the body of the Philistines was plagued, is clearly expressed, Pſ. 78. 66.] Asdod and her borders.

7 Now when the men at Asdod saw, that it so (happened), they said, Let not the Ark of the God of Israel abide with us, for his hand is hard, upon us, and upon Dagon our God.

8 Therefore they sent their wayes, and gathered into them all the Princes of the Philistines, and they said, what shall we do with the Ark of the God of Israel? and they [viz. the Princes of the Philistines] said, Let the Ark of the God of Israel go round about Gath. [This was also one of the chiefest Cities of the Philistines, lying upon a hill, or mountain called Amma, not far from the Sea. David took this City, 2 Sam. 8. 1. compared with 1 Chron. 18. 1. See further concerning this City, 2 Kings 12. vers. 17. and 2 Chron. 11. 8. and 26. 6.] So they carried the Ark of the God of Israel round about.

9 And it came to pass after they had carried it round about,

about, that the hand of the LORD was against that city with a very great vexation, [Or, disturbance] for he smote the men of the city from the small to the great, and they had emeralds in the hidden places. [Heb. wore hidden to them: that is, the swellings were not outward, but inward in the internals, so that a man could not come at them, to let them bleed when they festered, which is the painful sort of emerald.]

10 Then they sent the Ark of God unto Ekron: [This was also one of the chiefest cities of the Philistines, and fell to the tribe of Juda for parcel of their inheritance, Jos. 1.5.45. Judg. 1.18. See further concerning this city, Judg. 3.3. & 2 King. 1.2. Jer. 1.5. 20. & Amos 1.8. Zeph. 2.41. & Zach. 9.5,7.] but it came to pass when the Ark of God came to Ekron, that they of Ekron cried, saying, They have brought the Ark of the God of Israel round about unto me, to slay me and my people, [The Ekronites having heard and seen the heavy plagues, wherewith the Lord had plagued their neighbours, because of the Ark, were exceedingly afraid, when they heard that they would be bringing the Ark unto them.]

11 And they sent their wives, and gathered together all the Princes of the Philistines, [Viz. The Governours of the city, for there follows, to slay me and my people] and said: Send away the Ark of the God of Israel, that it may return to its place, lest it slay me and my people: [Thus spake every one of the Princes of the Philistines] for there was a deadly vexation in all the city, [and] the hand of God was very heavy there, [Some are of opinion, that besides the emeralds, there reigned yet another deadly disease amongst the Philistines: see the following verse.]

12 And the men which died not, [viz. Of the deadly vexation, whereof mention is immediately before, ver. 11.] were smitten with emeralds: so that the cry of the city [i.e. of the inhabitants of the city] went up to heaven.

CHAP. VI.

After that the Ark had been seven months with the Philistines, ver. 1, &c. they consult with the Priests, how they shall send it back, 2. They advise not to send it back empty, but with some Present, 3. Namely, with five golden Emeralds and six, 4. Or a new Cart, 7. The Philistines did so, 10. The Kine that were tied to the Carts, went the straight way to Beth-Semes, 12. Where the Levites offer sacrifice for it, 14. What Princes and Cities offered golden emeralds and mice, 17. The Beth-Semites are grievously smitten of the Lord, for their curiosity in looking into the Ark, 19. They request them of Kiriah-Jearim, to fetch away the Ark from thence, and to bring it into their own city, 20.

Now when the Ark of the LORD had been seven months in the Land of the Philistines,

2 Then the Philistines called the Princes and the Soothsayers, saying, What shall we do with the Ark of the LORD? for we know wherewith [Oth. How] we shall send it to its place. [Viz. into the land of Israel.]

3 Then they said, If ye send away the Ark of the God of Israel, [and it not away empty, i.e. Without a Present or Gratuity] but in any wise render unto [Heb. rendering render unto] him [viz. the God of Israel] a trespass-offering: then shall ye be healed, and it shall be known to you why his hand [i.e. the plague or punishment, which onely cometh from the power and providence of God] departed not from you.

4 Then said they, What is that trespass-offering which we shall render unto him? and they said, five golden emeralds, and five golden mice, [Of the mice no mention is made before] according to the number of the Princes of

the Philistines: [See concerning these five Princes, ver. 17.] for its one kind of plague [i.e. intimating, that the Princes, Rulers, and Commonalty of Ekron were plagued of God with out and the same plague or punishment] (that is) on you all [Heb. on them all, see above chap. 5. ver. 1.] and on your Princes.

5 Therefore make images of your emeralds, and images of your mice, [i.e. Of the mice that have plagued and tormented you: as the emeralds plagued and tormented the body of the Philistines, to the mice hurt and endangered them in their land that was sown; by gnawing and eating the seed] that may the land, and give honour to the God of Israel: [by confessing, that ye are justly punished of God, for your trespass against the Ark of the Lord: so also speaketh Josua unto Achaz, Jos. chap. 7. ver. 19.] peradventure he will lighten his hand from off you, and send from off your God [viz. Dagon] and from off your land.

6 Wherefore now should ye make your heart heavy, as the Egyptians, and Pharois made their heart heavy? [This kind of phrase, viz. that something is affirmed in general, and afterward the one or the other in particular, is often used in the holy Scripture: see Jos. 2.1. & Kin. 11.1. & 2 Sam. 2.1. & Psal. 18 1. Mark 1.6,7.] And they not, when he had dealt [wonderfully] with them, [viz. the Egyptians. Others, when he was doing with them, or when he exercised himself on them, or after he had smitten them.] let them [viz. the Israelites] go, that they departed? [viz. out of Egypt.]

7 Now then, take and make a new cart, [The Heathenish Priests accounted it an unseemly thing, that the Ark of the Lord should be put and carried in a cart, that had been formerly used to husbandry, or other fervile labour or work: see the like, 2 Sam. 6.3. Others, make and take a new cart] and two milch Kine, on which there hath come no yoke, tie the Kine to the cart, and taking their calves [Heb. their sons, or children] so also ver. 10.] from after them again home, [This increaseth the miracle, that the Kine turned not back after their sucking calves.]

8 Therefore take the Ark of the LORD, and put it on the cart, and lay the golden jewels [Heb. vessels, furniture, to wit, the golden emeralds and mice] which ye shall return unto him, [viz. unto the God of Israel] for a trespass-offering, in a coffer by the side thereof: and send it away, that it may go away.

9 Then consider, if it go up by the way of its own border unto Beth-Semes, then he hath done us this great evil: [i.e. We shall thereby know, that the God of Israel hath sent us this plague; but if not, then we shall know, that his hand hath not touched us: it was a chance unto us, i.e. somewhat whereof the natural, or the governing cause cannot be known.]

10 And those men did so, and took two milch Kine that gave suck, and tied them to the cart, and flung up their calves, [Heb. their children, or sons] in [the] house.

11 And they laid the Ark of the LORD upon the cart, and the coffer with the golden mice, and the images of their emeralds.

12 Now the Kine went straight in that way, upon the way toward Beth-Semes [See of this city Jos. 15.10. in the annotat. and Jos. 21.16.] in a street, they went still on, [Heb. they went going] lowing, [viz. because they were deprived of their calves, for even the heards do love their young ones] and turned neither to the right hand, nor to the left: [From hence may be gathered, that there were divers streets, or by-ways, but their Kine by the providence of God, went the right way to Beth-Semes] and the Princes of the Philistines went after the same unto the border of Beth-Semes.

13 And they of Beth-Semes reaped the wheat-harvest [This was wont to be done in the land of Judca, about Pentecost, or Whitsuntide, Levit. 23. 39. & 15. in the month

month of May, or shortly after: Therefore the Ark was taken from the Philistines about the beginning of November, for it was seven months in their country, ver. 1.] in the valley, and when they lifted up their eyes, they saw the Ark, and rejoiced when they saw [it].

14 And the cart came into the field of Jisui, the Beth-Semite, and stood there still, and there was a great fone: and they [viz. The Levitical Priests that dwelt at Beth-Semes, as appeareth ver. 15.] for this city, was given to the Levites for an habitation, or dwelling place, see Jos. 21. 16, 17. at which office to touch the ark, and to carry it, Num. 4.5, &c. [I.e. the wood of the cart, and offered the Kine unto the LORD for a burnt-offering.]

15 And the Levites took down the Ark of the LORD, and the coffer that was by it, wherein the golden jewels were, and put them upon the great fone: and the men of Beth-Semes offered burnt-offerings [i.e. They brought or presented unto the Priests beards for burnt offerings, &c.] and slew stey-offerings unto the LORD, the same day.

16 And when the five Princes of the Philistines had seen it, then they returned unto Ekron the same day.

17 Now these are the golden emeralds which the Philistines rendered unto the LORD for a trespass-offering: for Ashdod ones, for Gaza one, for Ashkelon ones, for Gath one, for Ekron one.

18 Also golden mice, according to the number of all the cities of the Philistines, under the five Princes, from the fenced cities, unto the country villages: and unto Abel, [that is, complain] the great [stone] [see of this stone above, 14, and 15. Why it was so called, see verse 19. Compare Gen. 50. 11.] on which they had set down the Ark of the LORD, which [some do here understand] the Ark; but others the stone, which is more credible] in the field of Jisui the Beth-Semite unto this day.

19 And the LORD smote among these men of Beth-Semes, because they had looked into the Ark of the LORD; [Against the command of God, Num. 4.5, 20. It seemeth indeed that the Beth-Semites were too curious, to see if the Philistines had taken any thing out of the Ark, or had put any thing into it, and it seemeth that likewise some bold contempt or presumption was mixed therewith] yet he smote of the people [viz. of the Israelites, that lay there to keep watch that their borders might not be endangered] also of all those that were come thither out of all the tribes to see the Ark, upon the report they had heard, that the same was come home again [see cetera] men, [and] fifty thousand men: then the people mourned, because the LORD had smitten a great blow among the people.

20 Then said the men of Beth-Semes, Who shall be able to stand before the face of the LORD, this holy God? [That is, before the LORD, who revealed himself above the Ark] and to whom shall he go up from us?

21 Therefore they sent messengers to the inhabitants of Kiriah-Jearim, saying: The Philistines have brought again the Ark of the LORD, come down, fetch it up to you.

CHAP. VII.

The Ark is carried and placed in Kiriah-Jearim, ver. 1, &c. Samuel exhorteth the people to repentance, and putting away of Idols, 3. The Israelites obey him, 4. A fast or day of Humiliation, 6. The Philistines intend to set upon the Israelites: the Israelites are afraid, 7. Samuel offereth and prayeth unto the Lord for Israel: he, and the people are heard, 9. The Lord terrifieth the Philistines with thunders, and they are smitten, 10. Samuel stretch up a stone at Mizpa,

for a memorial of the victory, 12. The hand of the Lord was against the Philistines, as long as Samuel lived, 13. The Israelites recover those cities, which the Philistines had taken from them, 14. Samuel passeth thorow, and visiteth all the cities of the Land, 16. and returneth to Ramath, 17.

Then came the men of Kiriah-Jearim [See concerning this city the annotat. on Judg. 18. 12.] and fetched up the Ark of the LORD, and they brought it into the house of Abinadab on the hill; [Oth. at Gibeon] and they hollowed him for Eleazar, [i.e. consecrated, or ordained him to an holy ministry] that he might keep the Ark of the LORD.

2 And it came to pass, from that day, that the Ark [of the LORD] abode at Kiriah-Jearim, and the days were multiplied, and they were twenty years: and all the house of Israel lamented after the LORD. [Others, fetched unto the Lord, viz. When they were grievously oppressed by the Philistines: see below v. 3.]

3 Then spake Samuel unto all the house of Israel, saying: If ye do turn unto the LORD with all your heart, then put away the strange gods [Heb. the gods of strangers: he meaneth the idols of the strange or outlandish nations, that lay round about them] out of the midst of you, also the Ashshoroth, [see Judg. 2.13.] and compose your heart unto the LORD, and serve him only, then he will deliver you out of the hand of the Philistines.

4 Now the children of Israel did put away the Baalim, [see Judg. chap. 2. 11.] and the Ashshoroth, [Baalim is a masculine name, but Ashshoroth is a feminine name: so that here is spoken of the Idols or Idollises, or he-and-the-idols of the heathen] and they served the LORD onely.

5 Moreover Samuel said, Gather all Israel to Mizpa: [Here the Israelites were wont to keep their land-meetings: see Judg. 20. v. 1. Samuel thought good to gather the people here together, that he might pray unto the Lord for them, and they likewise might join with him in prayer unto the Lord] and I will pray unto the LORD for you.

6 And they were gathered together at Mizpa, and they drew water, and poured it out before the face of the LORD, [Which was a token that they poured out their hearts [being washed and cleansed from sinne] before the Lord, see the like 1 Sam. 11. 15. The meaning is, they cried unto the Lord heartily for deliverance: whereunto likewise their falling apartained.] and they fasted on that day, and said there, We have sinned against the LORD: so Samuel judged the children of Israel at Mizpa. [i.e. he governed them, and he brought them by his good counsel and exhortation unto repentance. See the Annotat. on Judg. 2. 15.]

7 When the Philistines heard, that the children of Israel had gathered themselves together at Mizpa, then the Princes of the Philistines came up [viz. With armies, military forces, as appeareth ver. 10.] against Israel: when the children of Israel heard [it], they feared before the face [i.e. by reason of the coming. See the annotat. on Gen. 36.6.] of the Philistines.

8 And the children of Israel said unto Samuel, Be not silent in our behalf, [Or, cease not, be not quiet from us, from crying, &c. See Job 12. on verse 13.] that thou shouldst not cry unto the LORD our God, that he may deliver us from the hand of the Philistines.

9 Then took Samuel a milk-lamb, [i.e. A young lamb, that yet sucketh its mothers or dams milk] and he [viz. himself, or by a Priest] offered it whole unto the LORD for a burnt-offering: and Samuel cried unto the LORD for Israel, and the LORD heard him. [Or, answered him.]

10 And it came to pass, when Samuel offered that burnt-offering, that the Philistines came on to battle against Israel, and the LORD thundered with a great thunder [Heb. voice] on that day upon the Philistines, and he afflicted them, so that they were smitten before the face of Israel.

11 And the men of Israel went out from Mizpa: and pursued the Philistines: and they smote them till under Bebbac.

12 Now Samuel took a stone, and set (it) between Mizpa, and between Beth, [i.e. The Beth, and by similitude] a Rock, which lieth out sharp like a Tooth, as 1 Sam. 14. 4, 5.] and he called the name thereof Eben-ezer: [i.e. help-stone, or stone of help] and he said, hitherto hath the LORD helped us.

13 So the Philistines were humbled, and came no more [Oth. Not again, Heb. They went on no more to come, etc.] with Armies, to take any cities from Israel; but they had and kept fill their garriſons and ſouldiers upon the frontiers, to keep and preserve the fame, as may be ſeen, 1 Sam. 10. 5. Or, no more, ſignifieth here in a long time not again. Or, no more, for, not so often, as Gen. 3. 28. & 2 King. 6. 23, 24.] under the borders of Israel: [i.e. into the land of the Gadites] for the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel, were restored to Israel, from Ekron unto Gath, also [i.e. from] the border thereof out of the hand of the Philistines; and there was peace between Israel and the Amorites; [Understand under the name of Amorites, also other nations of the land of Canaan, or of the Philistines. The meaning is, they made no publick War one against another.]

15 Now Samuel judge [i.e. See above verse 6.] all the days of his life. [i.e. from that day that he was made a Judge, until the day of his death, for although Saul reigned as King, yet Samuel continued likewise in the government, and they ruled both together 40 years, as appears Act. 13. 21.]

16 And he went from year to year, and went about to Bethel, [This may be understood of the City Bethel, or of the house of God (for that signifieth Bethel), and so should here be understood Kirjath-Jearim, where at that time the Ark of the Covenant was] and Gilgal, and at Mizpa: and he judge Israel in all these places.

17 But he returned to Ramah, [This city is called, 1 Sam. 1. 1. Ramathaim; see the annotat. there. Heb. and biberen was to Ramah.] there was his house, and there he judge Israel [i.e. he had there his ordinary habitation: when he had gone round about, or walked thoroughout the land; he came thither again] and he built there an Altar unto the LORD.

CHAP. VIII.

Samuel meeketh his sons Judges over Israel, verse 1, &c. their names, 2. They are not sincere in the administration of their office, 3. Wherefore the people require a King, 4. This displeaseth Samuel, who nevertheless obeys unto the Lord, 6. It likewise displeaseth the Lord, that he commandeth that he shall hearken to the people, 7. And that he shall present before them the hard and tyrannical government of Kings, 9. Which Samuel doth, 10, 11, &c. But the people continue firm and steadfast in their former request, 19. God commandeth Samuel to consent to the peoples request, 22.

Now it came to pass, when Samuel was grown old, that he made his sons Judges over Israel. [Understand this to, that notwithstanding he himself yet continued to

be the supreme Judge, or Lord chief Justice, as the sequel doth demonstrate.]

2 Now the name of his first-born son was Joel, [Oth. Jotham, 1 Chron. 6. 28. whose son was a chief singer, or singing-master, Heman by name, 1 Chron. 6. 33.] and the name of his second was Abiath, they were Judges at Bethel, [i.e. having their habitation at Bethel, and there exercising the office of a Judge.]

3 But his sons walked not in his wayes, but they inclined themselves unto [Heb. after, or toward] covetousness, and took bribes, and wrestled [otherwise, perverted] judgment.

4 Then all the Elders of Israel gathered themselves, and they came unto Samuel at Ramah:

5 And they said unto him, Behold, thou art grown old, and therefore canst not travel thorow the lands and cities as thou hast done hitherto: and thy sons walk not in thy wayes: therefore now constitute a King over us, to judge us, [i.e. to govern us, with Kingly authority] as all the nations [i.e. almost all, for there were also some among the heathen nations that had no Kings, but Princes, or Rulers] have.

6 But this word was evil in the eyes of Samuel, [For it pertained only to God, to constitute or appoint such a sort of government over his people, as pleased him: But it became not the people to do this out of pride, ambition, or dissidence, or other respects, without asking counsel of the Lord: see ver. 7.] when they said, Give us a King, to judge us, and Samuel prayed unto the LORD. [To know how he should behave himself in this matter, and whether he should consent unto the peoples request, or not.]

7 But the LORD said unto Samuel, Hearken unto the voice of this people in all that they say [i.e. unto thee]. [This the Lord said in his anger, as Holois witteth, chap. 13. 11.] for they have not rejected thee, [i. e. not thee only: for they also rejected Samuel, as may appear also verse 8. See the like phrase, Gen. 32. 28. They have rejected me, [partly because they would acknowledge me no longer to be their only King, but would have another to be under, or with me: see below, chap. 11. 12. & 19. partly, because they did not leave it to my divine providence what form of government was best suitable for them] but I shall not be King over them, [Heb. From reigning over them.]

8 According to all the workes which they have done, from that day when I led them out of Egypt unto this day, and have forsaken me, and served other gods; so do they also thee.

9 Now therefore hearken unto their voice: yet when thou shalt in the highest [i.e. degree] have protested unto them, [Heb. Protisting, shall have protested] [i.e. that thou shalt show them the way of the King [Or, manner, as above chap. 2. 13. also below chap. 27. 11. 1 King, 17. 33. 24. &c. that is, how the King that shall reign over them, shall entreat them: how Kings commonly use to deal with their subjects. The word Assaphat doth not here signifie right: for if Kings might do all this that here followeth, then Achab sinned not, when he took away Naboths land by violence. Note this also on ver. 11. God giveth unto Kings another right than here is mentioned, Deut. 13. 17. Samuel did afterwarde relate and declare the true rights of the King, 1 Sam. 10. 26.] that shall reign over them.

10 Now Samuel told all the workes of the LORD unto the people, that asked a King of him.

11 And said, This shall be the way of the King, that shall reign over you: he shall take [i.e. Violently] your sons, that he may appoint them for himself for his chariots, and for his horsemen, that they run along before his chariot.

12 And that he may appoint them Chiefstains of thousands, and Chiefstains of fifties: and that they may plow

his field. [Heb. properly his plowing] and that they may hurt his harvest, and that they may make his warlike weapons, and also the instruments of his chariots.

13 And he will take your daughters for Apothecaries, and for Kiriebin-maids, [Heb. She-flayers] and for Jobbers.

14 And he will take your fields, and your vineyards, and your olive-yards, which are the best, and give them unto his servants. [Meaning Counsellours, Officers, &c. not such servants as did servile workes, as verse 16, 17.]

15 And he will take the tenth of your seed, [Heb. of your seeds; that is, all your seed] and of your vineyards, and he will give the 10 into his Courtiours, [See the signification of this word in the annotat. on Gen. 27. v. 36.] and unto his servants.

16 And he will take your men-servants, and your maid-servants, and your best young-men, and your asses, and he will do his work with them.

17 He will take the tenth of your flock, and ye shall be his servants.

18 Ye shall indeed cry [Out] in that day, because of your King, whom ye shall have chosen you: but the LORD will not hear you in that day.

19 But the people refused to hear the voice of Samuel: and they said, Nay, there shall be a King over us. [As if they would say, your exhortation or admonition, shall not make us change our minde and purpose.]

20 And he also shall be like all the Nations: and our King shall judge us, and he shall go out before our faces, and he shall manage our wars.

21 When Samuel had heard all the words of the people, then he uttered the same before the cars of the LORD.

22 Now the LORD said unto Samuel, Hearken unto their voice, and appoint them a King: then said Samuel unto the men of Israel, Go your wayes, every one unto his city. [As if he had said, Depart hence for this time, I will take it into further consideration, and enquire of God, whom he will appoint to be your King.]

CHAP. IX.

The Genealogie of Kis is related, verse 1, &c. Sauts person is described, 2. Kis sendeth Saul to seek the she-afers, 3. He travelleth thorow the country, but findeth not the she-afers, 4. By the advice of his servants he goeth unto Samuel, 6. Samuel goeth to meet Saul, 14. God revealeth unto Samuel that Saul would come to him, 15. And commandeth him to make him King, 16. Samuel inviteth Saul to a Feast, 19. He telleth him that the she-afes were found, and that he should be King, 20. Which seemeth most strange unto Saul, 21. Samuel placeth him in the highest room at the Feast, 22. And graceth him with a speciall dish of meat, 23. Samuel talketh with Saul alone upon the roof, 25. And he revealeth to him that he should be King, 26.

Now there was a man of Benjamin, whose name was Kis [son of Abiel, Oth. Ner, 2 Chron. 8. 33. and 9. 39.] the son of Zecor, the son of Bechorath, the son of Aphiah, the son of a man of Jemini, [Oth. a man that was a Benjamite] a mighty man of power.

2 The same had a son whose name was Saul, a young man, and beautiful [Heb. Good] so also, Gen. 6. 2.] Then there was not a more beautiful man then he among the children of

Israel: from his shoulders and upwards, he was taller then all the people.

3 Now the she-afes of Kis Sauts father were lost [This came not to pals by chance, but by the providence of God, to bring Saul unto Samuel, and to cause him to be appointed King:] therefore [said Kis unto his son Saul; Take now one of the Lads with thee, and get thee up, go thy wayes, seek the she-afes.]

4 He then went thorow the mountain of Ephraim; and he went thorow the Land of Saisa, [This is a plain country, as may be seen 2 King. 4. 42.] but they found them not: therefore they passed thorow the Land of Sathaim, [In this land, lying in the tribe of Benjamin, lay the City of Salan, whereof mention is made, Job. 3. 23. not far from Gilgal by the Jordan] but they were not there: moreover he passed thorow the Land of Jemini, [Or, thorow the land of the Benjamites;] but they found them not.

5 Then they came into the Land of Zuph, [See above chap. 1. 1.] Saul said unto his lad that was with him, Come, and let us return: lest perhaps my father cease [thinking] of the she-afes, and be careful for us.

6 He on the contrary said unto him, Behold now, there is a man of God [i.e. a Prophet, viz. Samuel: see the annotat. Judg. 13. on verse 6.] in this city, and he is an honourable man, all that he speaketh shall cometh surely [to pass]: [Heb. it cometh coming] Now let us go thither, peradventure he will show us our way that we should go, [i. e. which way we must go, to find our the-afes, for which cause we have undertaken this journey.]

7 Then said Saul unto his lad, But behold, if we go, what shall we bring unto that man: [As if he had said, We know not this man of God, neither doth he know us:] we shall be troublesome to him; and it is both suitable to honesty and decency, that we should grace him with some Present or other: see the like example, 1 King. 1. 3. and 2 King. 4. 42.] for the bread [i.e. our store, or provision] is gone [i.e. all our provision is spent;] so that we have nothing to present the man of God with: out of our ourselves, [i.e. out of our knapicks or budgets] and we have no man of gift [see the annotations on Judg. 13. 17. and 1 King. 14. 3:] to bring unto the man of God, whom he have we?

8 And the Lad answered Saul further, and said, Behold, there is found in mine hand [i. e. I have in mine hand: so 1 Pet. 2. 22. it's said, There was no guile found in his mouth; i. e. there was no guile in his mouth;] see Isa. 53. 9.] the fourth part of a shekel of silver. [Of the value of the shekel, see the annotat. on Gen. 30. 16. The fourth part of a shekel of silver was not much more thert three flyvers, that is about three pence half penny of our English money: so that in this Present, more was looked on the thankful mind, then on the worth or value of the gift:] that will I give to the man of God, that he may shew us our way.

9 (Before time every one spake thus in Israel, [The words of this verse are the words of the writer or Penman of this book, and hence some will conclude, that not Samuel, but Ezra, or some other man, wrote this book:] when he went to enquire of God's [to wit, by a Prophet] Come, and let us go to the Seer: for he that this day, [is called] a Prophet, was beforetime called a Seer.) [So were the Prophets called, because God revealed that unto them in visions, which they made known unto the people, see Num. 1. 2. 6. and 24. 4.]

10 Then said Saul unto his lad, Thy word is good, [i. e. I Thou hast spoken well, or right] Come let us go: and they went unto the City, [viz. unto Ramah] where the man of God was.

11 As they went up by the ascent of the City, they found maidens that were forth to draw water; and they said unto them, Is the Seer here? [O otherwise, Is here a Seer?]

12 Then answered they them, and said, Behold, he is before your face. [This doth not intimate, that Saul and his servant did at that very instant, see Samuel, or with the lifting up of their eyes could see him: They saw him not, till they came at him in the City. So that the works, before your face, signifies, hard by, or near at hand.] make haste now, for he came to day into the City, forasmuch as the people have to day a sacrifice [Heb. a slaughtering. Oth. a feast, or banquet, as Genes. 31. 54 and 1 Sam. 28. 24, 1 Kings 19. 21.] on the high place.

13 When ye come into the City, so shall ye find him, before he go up to the high place to eat, for the people will not eat till he come, for he blesteth [viz. by prayer:] and with thanksgiving, Deut. 8. 10.] the offering, [i. e. the flesh that is offered, wherewith the feast or banquet is to be made] afterwards they eat that be bidden: therefore now go up, for him, as to day ye shall find him.

14 So they went up into the City: when they came into the midst of the City, behold, Samuel went out to meet them, [For he knew full well, that they should come to him at that time, as appeareth from verse 15. and 16.] so to go up to the high place.

15 For the LORD had revealed it (before) Samuels ear, [i. e. the Lord had plainly told Samuel. See the like plural, Ruth. 4. 4. and 1 Sam. 20. 12, 13, and 2 Sam. 7. 27. Job 33. 16. Hsa. 22. 14. and chap 48. 8.] a day before Saul came, saying, [I here the cause is shewed, wherfore Samuel went forth to meet Saul, for whose sake he had caused that impudens feast to be made.]

16 To morrow about this time I will send unto thee [viz. by a secret motion or instinct, for Saul thought not of this, but he was gone forth to seek the she-afes] a man out of the Land of Benjamin, him shalt thou anoint to be a Leader over my people Israel, and he shall deliver my people out of the hand of the Philistines, [for I have looked upon my people, because their cry is come unto me.]

17 When Samuel beheld Saul, then the LORD answered him, [viz. by a secret discourse, as below chap 16. ver. 8. 12.] Behold, this is the man, of whom I said unto thee, this (same) shall reign [Heb. keep back. 'Tis as much to lay, as, he shall by his authority, command, and punishment keep back, bridle, restrain wicked men from sinning, or from doing what they would] over my people.

18 And Saul drew near to Samuel in the midst of the gate [i. e. In the midst of the City. See above ver. 14.] and said, How me, I pray thee, where is here the Secret house?

19 And Samuel answered Saul, and said, I am the Secret, go up before my face unto the high place, that ye may eat with me to day: and to morrow besides I will let thee go, and I will tell thee all that is in thine heart, [i. e. all that thou art troubled about, and in that thou wilt ask me.]

20 For as touching the she-afes, to day (being) the third day, thou didst lose them, [set not thy heart thereon, [i. e. take it not to heart] for they are found: and whose shall be all the desirable that is in Israel? [i. e. the best and choicest that is in Israel. See above chap. 8. ver. 11. Others, unto whom is all the desire of Israel? That is, whom do all the people of Israel desire for their King rather than thee? Others take it in this sense, as if he had said, upon whom shall the choice of a King, which all Israel desireth, light, but upon thee?] is it not wine, and of all thy fathers house?]

21 Then answered Saul, and said, Am I not a son of Jesse, [i. e. of a Benjaminite] of the tribe of the tribes of Israel? [i. e. this tribe, to wit, the tribe of Benjamin, was almost quite destroyed, by reason of the Levites wife, so that but six hundred men were left, Judg. 20. 47.] and my family (is it not) the least of all the families of the tribe of Benjamin? wherfore then speakest thou

to me with such words? [Heb. speakest thou to me according to this word.]

22 Then Samuel took Saul, and his servant, and he brought them into the chamber: and he gave them place in the uppermost (seat) of them that were bidden: [i. e. he placed them in the chiefest or uppermost seat of all. Hereby did Samuel, in some measure, intimate unto the guests that were there present, the dignity and excellency of the office, wherunto God had ordained Saul: As he likewise did so, by setting the choicest and daintiest dish of meat before Saul. See the like, Gen. 43. 34. Yea for Sauls sake he also honoured his servant, and let him likewise at the upper end of the table] who were now about thirty man.

23 Then said Samuel unto the Cook, bring that piece, which I gave thee; wherof I said unto thee, set it away by thee. [From hence it appeareth sufficiently, that Samuel had caused this feast or banquet to be made chiefly for Sauls sake, whom he knew was coming up that way.]

24 Now the Cook brought up a shoulder, [The Hebrew word signifieth that was a fore-joynt of meat, as on bindeed joynt] with that that was on it, and set them before Saul, and he [viz. Samuel] said, Behold, this is that which I left, [set it before thee, eat, for it was kept in due time for thee, [As if he had said, when I caused this feast to be made for thy honourable entertainment, I gave charge that this choicest dish, or portion of meat should be reserved for thee] when I said [viz. unto the Cook, or, Steward, or, to the servants, ministers, folks that waited] I have invited the people: so Saul did eat with Samuel that day.

25 Afterward they went down from the high place into the City: and he spake with Saul [i. e. he told him of the command of God, that he should be King] upon the roof [viz. upon his, to wit Samuels-roof. Heretofore among the Jews the roofs or house-tops were built flat, so that a man could go and walk upon them. See Deut. 22. 8.]

26 And they rose up early: and it came to passe about the rising of the morning, that Samuel called Saul up into the roof, [viz. there to commune with him alone about his calling to the Kingdom] saying, a rise, that I may let thee go: then Saul arose, and they both went out, he and Samuel abroad.

27 When they were gone down to the end of the City, Samuel said unto Saul, say to the servant, that he passe on before our faces: [viz. that he may not hear what we speak] then he passed on: but stand thou now still, [Heb. as this day: i. e. at this time] and I will cause thee to hear the word of God, [Samuel indeed told Saul (when they were both together alone upon the house-top) of the will of the Lord concerning his election to the Kingly office; but afterward, at their parting, he did more fully inform him concerning the same, fore-calling him with all the signs, and tokens that he should meet with for his confirmation and assurance therein, wherof further mention is made in chapter 10.]

C H A P. X.

Samuel anointeth Saul King over Israel, verse 1, &c. And he fore-telleth him, what should befall him in the way, 2. Saul prophesieth among the Prophets, 10. He cometh to his Uncle, 14. Whom he rebelleth what Samuel had said concerning the she-afes, but concealth the matter of the Kingdom, 16. Samuel assembleth the people at Mizpa, 17. There he sees their ingratitude before their eyes, 18. Saul by lot is chosen King over Israel, but he hideth himself, 21. His Nature, 23. Saul is preferred before all the people, who receive him with shouting, 24. Samuel writeth the right of a King

in a book, 25. All this being accomplished, Saul goeth by his own house at Gibea, 26. Some vilifie and despise Saul, which be mindeth not, 27.

Then Samuel took a vial [Or, bottle, vessell] of oil [below chap. 16. 13. where is spoken of Davids anointing, there is mentioned a horn of oil. Saul, and Joly, (2 Kings 9. 1, 3.) were anointed out of a vial of oil, but David out of an horn] and poured it out upon his head, [in the Old Testament three sorts of persons were anointed into their offices by anointing, high Priests, Kings, and Prophets] and kissed him [in token of subjection, thereby acknowledging him to be his Lord, forasmuch as God had called him to the Kingly office. See the like example, 1 Kings 19. 18. and compare Psal. 2. 12.] and said, Is it not (so) that the LORD hath anointed thee to be a Leader over his own inheritance? [i. e. over his people of Israel, whom the Lord hath chosen out of all nations for his own inheritance.]

2 When thou departest from me to day, then thou shalt find two men by Richards sepulchre, [This sepulchre was near unto Bethlehem Juda, as appeareth, Gen. 35. 19, 20. but that border reached there to the border of the tribe of Benjamin] on the border of Benjamin at Zetab: [This is the name of a place, to where else found but here, and signifieth as much as a fair shadow] they will say unto thee, The she-afes are found, which thou wentest to seek, and behold, thy father hath set the matters of the she-afes, and he is judicious for you saying, What shall I do for my son?

3 When thou goest on forward from thence, and shalt come unto Elos-Thabor, [Oth. the plain field of Thabor, or, at the Oak of Thabor; there be divers places called Thabor] there three men shall find thee, going up to God in Bethel: [Some translate it, unto the house of God, to wit, at Kiriah-Jearim, as above chap. 7. 1, 2, 16. where the Ark was at that time] one carrying three Kids and one carrying three loaves of bread, and one carrying a bottle of wine.

4 And they will ask thee of (thy) welfare; [See Gen. 43. 27.] and they shall give thee two (loaves) of bread, them thou shalt receive of their hand.

5 After that thou shalt come to the hill of God, [This was an high place near the City of Gibea, where there was a school of young Prophets. In the City it self, the Philistines had their garrison. In the City it self, the Philistines had their garrison, as immediately followeth, Oth. to Gibea of God] where are the forces of the Philistines: [i. e. Gatonim, keeping watch, as below chap. 13. 3.] and it shall come to passe, when thou comest there into the City, that thou shalt meet an heap, [Heb. accord, or, ring; that is, a company of men, that march in rank and order, and as it were draw one line, or, cord: and to ver. 10.] of Prophets coming down from the high place, and before their faces Lutes, and Tabrets, and Pipes, and Harps; [With these Musical Instruments they received themselves, and roused up their Spirit to Prophetic. See the like example, 2 Kings 3. 15. In the Hebrew these words are put in the singular number] and they shall Prophesie. [i. e. Speak and sing of heavenly, Divine, holy edifying things.]

6 And the Spirit of the LORD shall be ready upon thee, and thou shalt Prophesie with them, [i. e. thou shalt for some space of time have the gift of Prophetic. See Numb. 11. 25.] and thou shalt be changed into another man, [i. e. thou shalt get a bold, courageous, wise, and undaunting heart, fit for government and for managing warlike affairs, as it becometh a King to have.]

7 And it shall come to passe, when these signs shall come unto thee, do thou what thine hand shall find, [i. e. whatever the necessity and occasion require to be done for the good of the Land, do it as a wife and courageous King

This did Saul do, when he went forth to fight against the Ammonites, chap. 11. and against the Philistines; chap. 13. Concerning the phrase, see Judg. 9. on ver. 33.] for God will be with thee.

8 Now thou shalt go down before my face to Gilgal; [Yea understand full to Mizpa, as appeareth ver. 17. and chap. 11. 14. Saul was by lot chosen King at Mizpa, but intailed at Gilgal] and behold, I will come down to thee, to offer burnt-offerings, to offer sacrifice of thanksgiving: [See below chap. 13. 8.] seven days yet I will tarry (there,) till I come unto thee, and tell thee what thou shalt do.

9 Now it came to passe, when he turned his shoulder, [i. e. back] to go from Samuel (that) God changed his heart (unto) another: and all the tokens came (to passe) the same day.

10 When they [viz. Saul and his servant] came thither to the hill, there (came) an heap of Prophets [Understand here by the word Prop ets, the Disciples, or, Scholars of the Prophets, that exercised themselves in, and studied the Hebr. Scripture] to meet him: and the Spirit of the LORD waxed ready upon him, and he Prophesied in the midst of them.

11 And it came to passe, when every one that had known him before of old time, [Heb. from yesterday, ere yesterday] saw, that he, beheld, prophesied with the Prophets, that the people said, every one to his fellow, [i. e. the one to the other] what is this, that hath happened to the son of Kis? Is Saul also among the Prophets?

12 Then answered a man of that place, [Perhaps one out of the number of those Prophets] and said, But who is our father? [As if he had said, even the same God and Father, who hath given to the rest the Spirit of Prophetic, he is also able to give the same unto Saul. Some do here take the word Father, for Teacher: as the Disciples, or, Scholars of the Prophets, are called sons of the Prophets. Some take it thus: who is their Father? i. e. the others have as their fathers as Saul, but this is a special work of God] they mean it: become a Proverb, Is Saul also among the Prophets? [This Proverb is commonly used, when we speak of any one, that doeth act some great or special matter unawares, and unexpectedly.]

13 Now when he had made an end of Prophesying, he came unto the high place, viz. into the School or Synagogue, which was upon the Hill of God, ver. 6.]

14 And Sauls Uncle said unto him, and unto his servant, Whither went ye? now he said, To seek the she-afes: when we saw that they were not there, then we came to Samuel.

15 Then said Sauls Uncle; Tell me I pray thee, what Samuel said unto you?

16 Now Saul said unto his Uncle, he told us certainly, [Heb. telling told] that the she-afes were found: but the master of the Kingdom, wherof Samuel had said, he told him not. [It seemeth that Samuel had forbidden him to do it: And that it might be kept the more close, Samuel had spoken to Saul, to bid his servant remove, or go out of the way; when they two communed together, chap. 9. 27.]

17 But Samuel called the people together unto the LORD at Mizpa. [viz. To appear, as before the LORD, in the assembly of Gods people, to the chusing and installing of a King: Or, according to the opinion of some, before the Ark of the Covenant, from whence the Lord gave answer. For this cause might the Ark be brought thither, but hereafter at Gilgal, as may be gathered below, chap. 11. 15.]

18 And he said unto the Children of Israel, Thus hath the LORD the God of Israel spoken, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all Kingdoms, that oppressed you.

19 But ye have this day rejected your God, who hath delivered you out of all your miseries, [Heb. evils] and your necessities, and have said unto him, [i. e. unto me, who am his Prophet; See above chap. 8. 19. and below chap. 12. 12.] Set a King over us: now then present your selves before the face of the LORD, according to your tribes, and according to your thousands. [The tribes of the Israelites were divided into certain companies; each company consisting of a thousand men, as Mich. 5. 2. and elsewhere appeareth.]

20 Now when Samuel had caused all the tribes of Israel to come near, [viz. to call the lot. See the like example, Job. 7. 14. Before they call the lot, they prayed unto the Lord, ver. 12. Ad. 1. 24.] the tribe of Benjamin was touched, [viz. with the lot. Heb. his, caught, taken: i. e. the lot fell upon the tribe of Benjamin, whereby the Lord would signify, that it was one among the families of the tribes, whom he would appoint to be King.]

21 When he made the tribe of Benjamin to come on according to their families, the family of Matri was touched, and Saul the son of Kish was touched, and they sought him, but he was not found.

22 Then they further enquired of the LORD, whether that man would yet come thither? then the LORD said, Behold, he hath hid himself among the vessels. [i. e. among the fluff, or, baggage of the people.]

23 Now they ran, and took him from thence, and he set himself in the midst of the people: and he was taller than all the people, from his shoulder and upward.

24 Then said Samue unto all the people: Do ye see, whom the LORD hath chosen? for there is none like him among all the people: then all the people [i. e. the greatest part of the people: for there were some that despised him, as appeareth ver. 27.] shouted, and said, Let the King live. [See 1 Kings 1. on v. 25.]

25 Now Samuel told the people the right of the Kingdom, [Understand this, nor of the way, manner, or custom of acting, which Kings sometimes take up contrary to Law, (as the Hebrew word is taken above chap. 8. verse 9. 11.) but of the Laws which Samuel by Gods inflamed mind or enuaged, concerning the Government of Kings; see Deut. 17. 18. or of the Ordinances, for to instruct as well the King as the subjects: how they ought to carry, and demand themselves toward each other] and wrote it in a book, [This Book is not now extant] and laid it before the face of the LORD: [i. e. before the LORD, who manifested his presence above the Ark.] Then Samuel let all the people go, every man to his house.

26 And Saul went also to his (own) house at Gibeah, and of the army went with him, whose heart God had touched.

27 But the Children of Belial [See Deut. 13. 13.] said, What should this man deliver us? and they despised him, and brought him no present; [As subjects were wont to do to their Prince, in token of homage and fealty, and that they acknowledge him to be their King; see 2 Chron. 17. 5. and Math. 23. 1.] but he was as deaf, [Or, as dumb, as silent.]

CHAP. XI.

Nabab besiegeth Jabes in Gilead, v. 1. &c. He will not make peace with the besieged, but upon hard and grievous conditions. 2. The besieged require seven days respite to consult thereof. 3. Which having obtained, they crave the assistance of their brethren. 4. Saul hearing of the unreasonable terms, is extremely provoked. 5. He advieth with himself how to raise the siege. 6. With an army of three hundred and thirty thousand men. 8. He sendeth word to the men of

Jabes, that he intended to raise their siege, 9. Who declare their besiegers, 10. How Saul raised the siege at Jabes, 11. The people are ready to fly thofe, that refused to embrace Saul for their King, 12. But Saul will not suffer it, 13. He is invested in the Kingdom at Gilgal, 14.

Then Nabab the Ammonite went up, and besieged Jabes in Gilead: [See Judg. 21. 8.] and all the men of Jabes said unto Nabab, make a covenant with us, [or, we will serve thee.]

2 But Nabab the Ammonite said unto them, On this condition [Heb. therein] will I make (a covenant) with you, that I may put out into all (of) you the right eye, and thus I may lay this shame [Oth. reproach] upon all Israel.

3 Then said the Eldest of Jabes, [i. e. the Governors of the City of Jabes] unto him, cease from us seven days, [Or, let us be quiet (seven days)] that we may send messengers into all the borders of Israel: if then there be found that delivereth us, we will go out unto thee. [viz. to deliver up our selves into thy hands.]

4 When the messengers came to Gibeab of Saul, [This City was first called Gibeab of Benjamin, because it lay in the inheritance of the tribe of Benjamin. It was then first called Gibeab of Saul, after that Saul (who was born there) was made King of Israel] they spake these words before the ears of the people: then all that people lifted up their voice and wept.

5 And behold, Saul came after the Oxen out of the field, [For when he was in private anointed King over Israel, and Samuel, and accepted of the greatest part of the people, he did not as yet begin to execute that office in publick, but lived a retired life, until he was publicly intalked by all the people] and said, What aileth the people, that they weep? then they told him the words of the men of Jabes.

6 Then the Spirit of the LORD mixed already upon Saul, [i. e. God immediately by the power of his Spirit gave unto Saul the gifts of strength and courage to oppose the Ammonites] when he heard these words: and his anger kindled exceedingly. [viz. against Nabab, because he had propounded such reproachful terms of peace to the inhabitants of Jabes.]

7 And he took a couple of Oxen, and hewed them in pieces, and he sent them [viz. the pieces of the Oxen, that the Israelites seeing them, might remember what damage would befall them, if they refused to follow Saul in this expedition] into all the borders of Israel by the hand of the messengers, [Either of the messengers of the Jobsites, or of others, whom he had chosen for the purpose,] saying, he that eateth not out in person after Saul, and after Samuel, [Samuel is here adjoined, because he as Judge and Prophet went along with Saul, to raise this siege, as appeareth ver. 12. Especially because Saul was not as yet publicly invested into the Kingdom] so shall it be done unto his Oxen: then the fear of the LORD [i. e. a fear, which the Lord sent upon them] fell on the people, and they went out as one man.

8 And he numbered them [Or, mustered them] at Bezek: [i. e. in the border near or about the City of Bezek, whereof mention is made, Judg. 1. 5.] and of the Children of Israel were three hundred thousand, and of the men of Juda thirty thousand.

9 Then they [viz. Samuel and Saul] said unto the messengers, that were come, Thus shall ye say unto the men at Jabes in Gilead, To morrow shall deliverance happen to you, when the Sun shall wax hot: When the messengers came, and told [that] unto the men at Jabes, they were glad.

10 And the men of Jabes said, [viz. unto the Ammonites,

monites, that besieged them] to morrow we will go out unto you: and ye shall do to us according to all that is good in your eyes, [meaning, if no relief come, see ver. 3. They conceal the relief that was promised them, that they might not be upon his guard, but might be surprised and set upon unawares.]

11 Now it came to pass the next day, [It seemeth that this was the next day after that the messengers of Jabes were returned to the city, and it was the eighth day after the promise of furnishing the city, in case they were not relieved within seven days] that Saul put the people in three heaps, [Heb. heads: to allo Judg. 16. 20.] and they came into the midst of the camp, [viz. of the Ammonites] in the morning watch [viz. when they were wont to break upon the Courts of Guard, and to dissolve the Centinels] and they slew Ammon, until the day grew hot: and it came to pass that they which remained were so scattered, that among them there continued not two together.

12 Then the people said unto Samuel, If he is he that said, Should Saul reign over us? give him these men, that we may put them to death.

13 But Saul said, There shall not a man be put to death this day: [See the like example, 2 Sam. 19. 22.] for the LORD hath to day wrought a deliverance in Israel.

14 Moreover, Samuel said unto the people, [viz. in the camp by Jabes; after they had smitten the Ammonites, and relieved Jabes:] Come, and let us return to Gilgal, and renew the Kingdom there. [i. e. settle, or invest Saul there in the Kingdom. There were certain men that would not accept of Saul for their King, chap. 10. 27. Samuel doubted not whether the malevolent or ill-willers would not accept of him, seeing they had seen his courage and fortitude in the battel, and that others would have put them to death, but that Saul hindered it.]

15 Then all the people went to Gilgal, and made Saul there King before the face of the LORD at Gilgal, [See above chap. 10. 17. and below, chap. 14. 18.] and they offered their thank-offerings before the face of the LORD: and Saul rejoined there exceedingly with all the men of Israel.

CII A. P. XII.

After that Samuel had appointed a King unto the people, 1. How he rebaseth how he himself had reigned, 2. and requirith witness thereof, 3. which the people do give him, 4. Samuel stretcheth before the eyes of the people the fence they had committed in rejecting the Lord, and asking a Kings. 5. But he comforteth them again if they should obey the Lord, 14. and threateneth them, if they obey him not, 15. By an unexpected token he so terrifieth them, 16. that they acknowledging and confessing their offence, desire to be reconciled to the Lord, 19. Samuel comforteth the people, 20. Promising likewise to pray for them, 23. Exhorting them again to fear and serve the Lord, 24.

Then Samuel said unto all Israel, [viz. At Gilgal, where he had installed the King] Behold, I have heard, and I have heard, in all that ye said unto me, and I have set a King over you, 2. And now, behold, here the King goeth along before your face [i. e. He is invested in his office to go before you into the battel, and to govern you] and I am grown old and grey, and behold, my sons are with you; [i. e. They dwell and converse among you, no more as Governors, but as citizens and private persons, out of all of-

fice and place of the Government, make use of their further service if pleasech you] and I have walked before your faces from my youth unto this day.

3 Behold, (before) I am witness against me before the LORD, and before his Anointed, [viz. King Saul, whom I by the command of the Lord have anointed to be King over you; so also below ver. 5. and below chap. 24. 7.] whose ox I have taken, and whose ass I have taken, and whom I have wronged, whom I have oppressed, [viz. by false and slanderous speeches, or by ill managing of affairs] and of whose hand I have taken a bribe [Heb. An expiation] that is a gift, whereby the offender recolleth himself to the angry Judge, and purchaseth his favour: that I should have been his offence, and purchaseth his favour: that I should not have been his offence, to punish the same according to his demerit: Or, in this sense, that I must needs have blushed, and durst not look him in the face, when he should have witnessed me in the teeth, that I took bribes of him. Oth. Thou, I have hid mine eyes before, or, against it, or, therefore shouldst have hid den, and I will restore it unto you.

4 Then they said: Thou hast not wronged us, neither hast thou oppressed us, nor hast thou taken any thing of any mans hand.

5 Then he said unto them, The LORD be a witness against you, and his Anointed be witness this day, that ye have not found (ought) in mine hand, [viz. That I have taken to sell or pervert the law, or judgment; or which might be reputed to me for shame and disgrace] and the people said, he be witness.

6 Furthermore, Samuel said unto the people, It is the LORD that made Meib and Aaron, [i. e. That made them great and honourable; viz. the one to be a Leader and Governour of his people, and the other to be a High Priest] and that brought up your Fathers out of the land of Egypt.

7 And now set your selves (here), that I may reason with you before the face of the LORD, about all the righteousnesses [Understand by this word as well promises and mercies, as threatenings and judgments. He is intimating unto the people, that the Lord had in all his works manifested and declared himself to be a righteous God, as well in bestowing his mercies, as in inflicting judgments upon them, when they departed from him. Compare Judg. 5. 11. Mich. 6. 5. with the annexed] of the LORD, which he did to you, and to your Fathers.

8 After that Jacob was come into Egypt: your Fathers cried unto the LORD, [Samuel conjuncth here together, that which happened or followed many yeares after. For the Israelites did not cry nor complain unto the Lord, when at first came with Jacob into Egypt, but a good while after, when there arose a King that imposed hard and grievous bondage upon them: see Exo. 1. ver. 13. 14. & 2. 23. 24. &c.] and the LORD sent Meib and Aaron, and they led your Fathers out of Egypt, and made them dwell in this place. [viz. on this and the other side of Jordan, in the land of Canaan: Meib placed them in the Kingdom of the Amorites, but Joshua in the land of Canaan.]

9 But they forgot the LORD their God: so he sold them into the hand of Sifera, the Captain of the Host of Huzor, and into the hand of the Philistines, and into the hand of the King of the Moabites [Called Eglon, Judg. 3. 12.] who fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and served the Baelmim, and the Ashtarots: and now rescue us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, [i. e. Gideon] why he was named Jerubbaal, see Judg. 6. verse 32. and Bedan, [to wit] Heleth Jair, as some conceive, a Gileadite, Judg. 10. 3. It may be that Judge Jair was also called Bedan, to distinguish him from another Jair, that lived in the time of Moab, of whom we read, *Amos* 3. 2. ver. 4. 1. The rather, because 1 *Chron.* 7. 17. mention is made of one Bedan among the children of Manasse, the father of Gilead. Others take Bedan for Simion, because he was of the tribe of Dan. Others for Abdon, because the names seem to agree, *Judg.* 1. 1. 3. and *Psalm* 128. and *Samuel*, and he refused you out of the hand of your enemies round about, so that ye dwelled safe.

12 Now when ye saw that Nabab, the King of the children of Ammon came against you, ye said unto me, Nay, but a King shall reign over us: when as the LORD your God was your King.

13 And now behold there the King whom ye have chosen, [i. e. After that the lot was drawn before the Lord above chap. 10.] whom ye desired: and behold, the LORD hath set a King over you. [To wit, when he granted you your desire, although it was evil, and mixed with great unthankfulness.]

14 If ye shall fear the LORD, and serve him, and hearken to his voice, and rebel not against the mouth of the LORD: to him shall ye, as well ye, as the King that shall reign over you, be after the LORD your God. [As if he should say, the Lord shall go before you, he shall lead and direct you, defend and protect you. Oth. ye shall follow him.]

15 But if ye shall not hearken to the voice of the LORD, but rebel against the mouth of the LORD: then shall the hand of the LORD be against you, as against your Fathers. [Oth. and against your Fathers, i. e. Kings, or factiously houses.]

16 Now also (to your eyes (here), [i. e. Pause a while, have a little patience, that ye may see and hear what the Lord will do] and [see the great thing which the LORD will do before your eyes.]

17 Is it not wheat harvest to day? [As if he should say, Is it not now a fair and bright day, as the days are wont to be in (wheat harvest) at which times no rain was wont to fall, *Prov.* 26. 1. Ye see now no sign of any approaching tempest, yet ye shall see me obtain both rain and thunders of God by my prayer.] I will call unto the LORD, and he shall give thunder and rain: therefore know ye, and see that your wickedness is great, which ye have done before the eyes of the LORD, (in) that ye have asked for you a King.

18 When Samuel called on the LORD, the LORD gave thunder and rain that day: therefore all the people feared the LORD greatly, and Samuel.

19 And all the people said unto Samuel, Pray for thy servants [i. e. For us] unto the LORD thy God, that we die not: for above all our sins, we have added therunto this evil, that we have asked for you a King.

20 Then said Samuel unto the people, Fear not, ye have done all this wickedness; yet depart not from after the LORD, [i. e. From following after him; as if he should say, Although ye have committed so much wickedness, yet notwithstanding he will be gracious unto you, if ye cease from sinning.] but serve the LORD with all your heart.

21 And heark, Heed not: [To wit, from the Lord] for then ye shall (follow) after vanities, [i. e. Idols, which are called vanities, because the idol is nothing in the world; i. e. they have nothing divine in them, as Paul saith, 1 *Cor.* 8. 4. or because they are not profitable, as Samuel here saith, or because they are nothing else but the work of mens hands, *Lev.* 19. 4. *Plal.* 115. 4. or because they stir up and incite men to vanities and lies] which are not profitable, neither do deliver, for they are vanities.

22 For the LORD will not forsake his people, for his great Names sake: because it hath pleased the LORD to make you a people unto him.

23 Also what concerneth me, sir, be it to me, that I should since against the LORD, that I should cease to pray for you: but I will reach you the good and right way. [To wit, as becometh a Prophet and Teacher called of God; see 1 *Cor.* 9. 16.]

24 Only fear the LORD, and serve him faithfully with all your heart: for consider what great things he hath done among you.

25 But if ye hence forward do evil, [Heb. doing evil do evil:] ye shall perish, ye also your King.

CHAP. XIII.

Saul chose three thousand soldiers to be with him, and Jonathan, *1 *Sam.* 13. 2.* Jonathan [i. e. the grandson of the Philistines at Gibeon, 3. Saul Junimoth all the people together, 4. The Philistines come with great strength to fight against Israel, 5. The Israelites fear, hide themselves in caves, 6. Saul offers to proceed by Samuel, 11. Who fore-tell him that his King, some should not last long, 13. Saul and his people stay at Gibeon, 16. The Philistines invade the land of Israel with three companies, 17. Where armies are waiting, 19. Only Saul and Jonathan have arms, 22.

Saul had been one year in his government [Heb. Saul being the son of one year in his governing] and the second year [Heb. two years; i. e. the second year: see *Judg.* 14. on ver. 17.] he reigned over Israel.

2. Then Saul chose him three thousand men out of Israel, [These three thousand men waited always upon Saul's service, where-ever or wherunto he would take them] and there were two thousand men with Saul at Michmas, [understand this, not of a city so called, but of a corner of the land in the border of Benjamin, by the mountain of Bethel: for as it is here said, that Saul was with his people at Michmas; so it is said below ver. 5. that the Philistines also camped themselves at Michmas] and on the mountain of Bethel, and there were a thousand with Jonathan at Gibeon of Benjamin, [see *Judg.* 19. 12.] and he let the rest of the people go, every one to his tent.

3. But Jonathan (saw) the garison of the Philistines, [i. e. By Saul's command, as appeareth ver. 4.] which was at Geth, [Oth. on the hill; see above chap. 10. 5.] which the Philistines heard: [understand withal, and they prepared themselves to fight against the Israelites] wherefore Saul went with the trumpet in all the land, [saying: Let the Hebrews hear it,] [i. e. that they may beware they are not surprised by the Philistines, but arm themselves against them, or prepare to give the Philistines battle.]

4. Then all Israel heard (say), Saul hath smitten the garison of the Philistines, [Not Saul, but Jonathan by Saul's command, or they thought that Saul had done it] and also Israel it became thinking among the Philistines: see *Gen.* 24. 20. it when the people were called together, after Saul to Geth.

5. And the Philistines were gathered together to fight against Israel, thirty thousand chariots, [i. e. Thirty thousand men, who being in chariots, fought out of them] and six thousand horsemen, and people in multitude, as the land is on the sea shore, [Heb. lip] and they marched up, and camped themselves at Michmas, [see above ver. 2.] toward the

east of Beth-Aven [There was a city so called, and also a wilderness, *Jos.* 18. 12.]

6. When the men of Israel saw that they were in need [for the people were distressed], then the people [i. e. The soldiers of the Israelites, that were with Saul] hid themselves in caves, and in thorn-bushes, and in rocks, and in strong holds, and in pits.

7. Now the Hebrews [Understand here the common people, which were not soldiers, or military men] went over the Jordan into the land of Gad, and Gilead: when Saul himself was yet at Geth, then all the people came trembling after him. [Heb. Then all the people trembled after him.] This seemeth to be understood of the people that had hid themselves, v. 6.]

8. And he tarried seven days, [1 *Sam.* 10. 8.] till the seventh day Samuel had appointed: [See above chap. 10. ver. 10. to what end and purpose this day was appointed] when Samuel came not up to Geth, the people were scattered from him, [i. e. The soldiers, or warlike people, that had been with him: they ran hither and thither, leaving Saul.]

9. Then Saul said, [To wit, being vexed and wearied with tarrying any longer, and fearing the danger that was near hand;] (see ver. 11, 12.) bring me hither a burnt-offering, and a thank-offering, and a heffer, and offer-offering, [i. e. by a Priest; and understand withal, that Saul likewise prayed unto the Lord, as appeareth below ver. 12. If Saul himself in his own person, had offered (as some conceive) then his sinne was yet so much the greater.]

10. And it came to pass when he had made an end of offering the burnt-offering, behold, then Samuel came, and Saul went out to meet him, to bless him. [i. e. To salute him, and to bid him welcome: see the annotat. on *Gen.* 31. 55.]

11. Then Samuel said, What hast thou done? [This is no question of one that was ignorant, but rather a severe reproof; as *Gen.* 3. 12.] Now Samuel said, Because I saw that the people were scattered from me, and thou wast not at the appointed time of days, [Samuel came certainly on the seventh day to Saul, although he was not there at the very hour that Saul looked for him] and the Philistines were gathered together at Michmas:

12. Therefore said I, [i. e. To myself,] (I thought) now will the Philistines come down to me at Geth, and I have offerings prayers were made unto God: [With the Israelites, Or, I offered violence to myself; i. e. I did it myself, as it were, being through need compelled therunto, and offered burnt-offering.]

13. Then Samuel said unto Saul, Thou hast done foolishly. [To wit, in that thou hadst not waited out the appointed time,] which hath kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy Kingdom, [i. e. The Kingdom over which he hath set thee, to reign as King] over upon thy self, [i. e. a long time, all thy life time, either thou hadst obeyed me: Yet according to the overruling came to the tribe of Judah; see *Deuteronomy* 15. 17. in the annotat.]

14. But now thy Kingdom shall not stand, the LORD hath sought him [Samuel could not know this but by the inward and inspiration of God] a man according to his heart, [i. e. David, of whom farther mention is made this below ver. 16. But at this time Samuel himself knew not this; as appeareth below chap. 16.] and the Lord hath commanded him to be a leader over his people, [from that very time that David was chosen of God to be King, and Saul gone illegally because thou hast not kept that which

the LORD had commanded thee.

15. Then Samuel gat him up, and he went up from Geth, to Gibeon of Benjamin: and Saul numbered the people that were found with him, about five hundred men. [Whereas he was wont to have two thousand, v. 2. It seemeth that the rest were run away for fear: see above v. 6. and 8.]

16. And Saul and his son Jonathan, and the people that were found with them, abode at Geth of Benjamin, [Oth. Gibeon of Benjamin, ver. 15. and below, Gibeon of Saul] but the Philistines were camped at Michmas.

17. And the destroyer, [Heb. The destroyer; i. e. the Philistines that were sent forth to fire and burn the country, and other ways to enlame it] went out of the camp of the Philistines in three heaps, [or companies] one heap turned unto the way toward Opva, [a city of the Benjaminites, whereof also mention is made, *Jos.* 18. 23.] toward the land of Saul.

18. And one heap turned toward the way of Bethoron: [Lying in the tribe of Ephraim, on the border of Benjamin, *Jos.* 16. 3. and 18. 13.] and one heap turned toward the way of the border that looketh toward the valley of Zebaim, lying in the tribe of Benjamin, by the wilderness of Jordan; whereof also mention is made, *Neh.* 11. 34.] toward the wilderness.

19. And there was no smit found in all the land of Israel for the Philistines had said, Let the Hebrews make either sword or spear, [Understand withal, it becometh us to look to it; see *Gen.* 3. 22.]

20. Therefore all Israel were fain to go down to the Philistines, every man to cause his plough share, or his spade, or his axe, or his mattock to be sharpened.

21. But they had teethe files, [Heb. Files (with) mouths; i. e. which had sharp teeth for their mattocks, and for their spades, and for the three toothy forks (Or, hoes) and for the axes, and to let the goats.] [The Hebrew word significeth the sharp edge in a plough-till, whereby they use to prick the oxen that are plowing, to drive them on the faller.]

22. And it came to pass in the day of battle, that there was neither sword, nor spear found in the hand of all the people, that were with Saul, and with Jonathan: [In regard of the heavy and cruel domination of the Philistines, v. 19.] but with Saul and with Jonathan his son they were found.

23. And the Philistines camp, [Oth. Garrison] marched toward the passage of Michmas. [Which when once they had got, they had a free passage into the land of the Benjaminites.]

CHAP. XIV.

Jonathan with his Armour-bearer (saith) twenty men in the Philistines Army, ver. 1, &c. whereat the noble camp is dismayed, 15. Saul perceiving this, pursueth them, but the Philistines slay one another, 20. The Israelites that were with the Philistines, aligned themselves to Saul, 21. As also all the Israelites that had hid themselves on the mount, 22. Saul adjured the people, that no man should eat any thing before evening, 24. So that no man durst eat any thing before evening, 25. Jonathan eateth a little honey, and is thereby revived, 27. The people being hungry, eat the flesh with the blood, 28. which Saul forbiddeth them, 34. He builteth an altar, 35. He pursueth his enemies, 36. Saul enquireth of the LORD, but obtaineth no answer, 37. Saul enquireth of the Lord to be cast, to know who had transgressed, 40. The Levitehiteh Jonathan 43. Saul will put him to death, but he is hindered by the people, 44. Sauls sons, daughters, wives, Generations, father &c. 47.

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over unto the Garrison of the Philistines, which is on the other side: but he told it not to his Father. [Perhaps because he feared his father would not have consented hereunto.]

2 Now S and sat [i.e. Had pitched his tent] in the uttermost part of Gibeon under the pomegranate-tree; that was at Mizron: [Of Mizron is likewise spoken, Isa. 10. 28. It's a portion of Land lying on the one side of the Strait towards Gibeon; here Saul with his six hundred men lay in the caves, watching to see what the Philistines would do, below ver. 11.] and the people that were with him, they were about six hundred men.

3 And Abia the son of Achib, the brother of Icabod, [See above chap. 4. 21.] the son of Pinchas, the son of Eli, was the LORDS Priest at Silo, [Or, pertained to the Lords Priests at Silo] wearing [Or, wore] the Ephod: [Understand withal likewise the Breast-plate, and the Urim and Thummim, which the high Priest put on, when he asked counsel of the Lord.] but the people knew not that Jonathan was gone away, [yea, neither did Saul nor the Priest know it.]

4 Now between the passages where Jonathan sought to go over unto the garrison of the Philistines, there was a sharpness [Heb. tooth, and so in the following words] of a rock on this side, and a sharpness of a rock on the other side: [So that the way lay between two rocks] and the name of the one was Boreg, and the name of the other [Heb. of the one] Sene.

5 The one tooth lay toward the south, over against Michmas: and the other toward the north, over against Giba.

6 Now Jonathan said to the young man, that bare his armour, Come, and let us go over unto the garrison of the Philistines, [As if he should say, These Philistines are strangers from the covenant of God, and therefore hateful in his eyes: but we are circumcised, and bear the token of Gods covenant in our bodies; it may be [Jonathan speaketh thus, because he had no promise of victory from God] the LORD will work for us: Or, do [somewhat] for us: for there is no hindrance when the LORD do deliver by many, or by few. [See an example hereof, Judg. 7. 7. and 2 Chron. 14. See also Jsf 14. 12.]

7 Then his armour-bearer said unto him, Do all that is in thine heart, [i.e. all that seemeth good unto thee] turn thee, behold, I am with thee, according to thine heart. [i.e. so as it pleaseth thee, or seemeth good unto thee.]

8 Now Jonathan said, behold, we will pass over unto these men, and we will discover our selves unto them. [i.e. we will let our selves be seen of them, or, show our selves to them.]

9 If they say to us thus, [See the like, Genef. 24. 14.] stand still, [Heb. be silent. See Jf. 1. 10. 12. 13.] till we come to you, then we will tarry in our place, and not go up unto them.

10 But [if] they say thus, Come up to us, then we will go up, for the LORD hath delivered them into our hand: and this shall be a token to us. [Compare Genef. 24. 14. with the annotor.]

11 When they both discovered themselves unto the garrison of the Philistines: then the Philistines said, Behold, the Hebrews are gone forth out of the holes, where they had hid themselves.

12 Moreover the men of the garrison answered, [i.e. said, or spake] for there goeth no question before Jonathan, and his armour-bearer, and said, Come up to us, and we will show it you. [As if they had said this, we will teach you, and make you feel it, what it is for a man to jeopard himself rashly.] And Jonathan said unto his ar-

mour-bearer, Come up after me, for the LORD hath delivered them into the hand of Israel.

13 Then Jonathan climbed upon his hand, and upon his feet, and his armour-bearer after him: and they [viz. his enemies, whom he flew] fell before Jonathan face, and his armour-bearer [viz. having no gotten a sword, and arms of one of them that were slain: yet before only Saul and Jonathan had swords, as appeareth chap. 13. 22.] flew them after him.

14 Now this first slaughter, wherewith Jonathan and his armour-bearer flew about twenty men, was made within about half an acre, being a yoke of Oxen of Land, [i.e. as much as a yoke of Oxen going under the yoke are able to plow in one day. By these words is intimated, that this slaughter was made in a small plot or compass of ground, so that Jonathan might easily have been surrounded and set upon by his enemies, had not God wonderfully assisted him.]

15 And there was a trembling in the camp, [viz. in the camp of the Philistines] on the field, and among all the people: the garrison and the spoilers [viz. those Souldiers that were gone forth to spoil and destroy the Land, wherof mention is made chap. 13. 17.] themselves also trembled: yea the Land was troubled, for it was a trembling of God. [See the annotor, on Gen. 30. 8. Intimating that it was a tremour, that God sent upon them: or a trembling of God; i.e. a very great trembling.]

16 Now when the war-buena of Saul at Gibeon of Benjamin saw, that, behold the multitude [viz. of the Philistines] melted away, and went on, and were beaten:

17 Then said Saul unto the people that were with him, Number now, and see, who is gone away from us: and they numbered, and behold, Jonathan and his armour-bearer were not there.

18 Then said Saul unto Abia, [See above ver. 3.] Bring hither the Ark of God, [viz. to inquire of God by the Arks, whether I shall pursue the Philistines] for by the Ark of God was on that day with the Children of Israel [viz. in the camp, whereas it was at other times, (as it's thought) at Silo]

19 And it came to pass while Saul yet talked unto the Priest, that the noise, that was in the Philistines camp, greatly increased, and multiplied: [Heb. going west, and multiplied] then Saul said unto the Priest, Put in thine hand, [i.e. Let that alone, which I commanded thee ere-while concerning the Ark. Saul would not tarry so long, till he received answer from God.]

20 Now Saul, and all the people that were with him, were called together, and they came to battel: and behold, the sword of the one was against the other, [Heb. the sword of the man against his neighbour: i.e. the Philistines flew one another. See the like example, Jsf. 7. 22. and 2 Chron. 20. 23.] there was a very great noise.

21 There were also Hebrews with the Philistines [viz. that ministered to them as servants, or, were taken away from their colours to them, who upon this occasion joined themselves to the Israelites] as formerly, [Heb. as yesterday ere-yesterday] which went up with them into the camp round about: now these also joined themselves with the Israelites, [Heb. they (were) to be with Israel] that were with Saul and Jonathan.

22 When all the men of Israel, that had hid themselves [See above chap. 13. ver. 6.] in mount Ephraim, heard that the Philistines fled, even they also came unto them behind in the battel, [i.e. they likewise helped to pursue and slay the Philistines.]

23 So the LORD delivered Israel that day: and the camp [Heb. the war, or, battel; i.e. the men of war, or Souldiers] understood it of the men of war, that pursued the Philistines: [marched over into Bethaven. Lying not far from Michmas, as appeareth above chap. 13. v. 2. 5.]

24 And the men of Israel were tired [Or, distressed, pressed, oppressed, viz. by the famine, as followeth] that day: for Saul had afflicted the people: [Saul forbade the people to eat, that he might the specialer pursue an advantage his enemies, fearing they might escape his hands, if the people should give themselves to eating; but he sought ill means to accomplish his design] saying, cursed [and consequently worthy to lose his life. See ver. 39.] be the man, that eateth meat [Heb. bread, for in the following words here, it appeareth, that bread is taken for all manner of food, for even honey is comprehended under that name; so also below ver. 28. and Genef. 43. 21.] until evening, that I may avenge me on mine enemies: therefore all that people tasted no food.

25 And all the Land [i.e. All the people, of the land; so also above ver. 15. and below ver. 29. and Genef. 41. 57.] came into a wood: and there was honey in the field.

26 When the people came unto the wood, behold, there was a honey-flood: but no man touched his mouth with his hand, [viz. after that he had dip't it into the honey, so to put thence into his mouth, and to eat; that is, no man did eat thereof] for the people feared the adjuration.

27 But Jonathan had not heard it: [For he had not been in the camp after that he had smitten the Philistines when his father had afflicted the people, and he kept forth the end of his staff: now was in his hand, and he dip't the same in an honey-comb: now when he turned his hand to his mouth, [Understand withal, after that he had eaten of the honey, which might be perceived by his eyes] then his eyes were enlightened, [Or, then his eyes saw, viz. clearly; i.e. he got as it were new strength and vigour.]

28 Then answered [i.e. spake, or, said] one of the people, and said, Thy father hath firstly afflicted [Heb. afflicting and said] the people, saying, Cursed be the man, that eateth bread this day: [viz. until evening, as ver. 24. for among the Hebrews the day endeth at Sun-setting] therefore the people fainteth. [Or, is wearied, or, weary.]

29 Then said Jonathan, My father hath troubled the Land: [i.e. the inhabitants of the Land, or, the Souldiers that are in the camp] for I pray, how mine eyes are enlightened, because I have tasted a little of this honey.

30 How much more, [viz. would the people have been strong and lusty to pursue the enemy, if, &c.] if the people to day might have freely eaten. [Heb. eating eaten] of the prey [viz. of the cattel, and other provision of food] of their enemies, which they found: but now that defect of the Philistines was not great.

31 For they [saw] the Philistines that day from Michmas to Ajalon. [There was an Ajalon in the tribe of Dan, Jsf. 19. 41. given to the Priests, Jsf. 21. 24. and 2 Chron. 6. 69. But here mention is made of another in the tribe of Juda, Rehabeam strengthened or fenced the fame, and it is accounted among the strongest or best fenced Cities of the Kingdom of Juda, and 2 Chron. 11. 10.] and the people was very weary.

32 Then the people got them to the prey, [Oth, the people turned themselves to the prey] and they took sheep, and oxen, and calves, [Heb. the sons of oxen] and they slew them on the ground: and the people did eat them with the blood. [viz. Before the blood was quite severed from the flesh. Thus the people did by reason of the great hunger they sustained, being not able to tarry till the beasts had left blessing. See Levit. 3. 17. and 17. 10. Deut. 12. 16. and 13.]

33 And it was told Saul, saying, Behold, the people sin against the LORD, eating with the blood: and he said, ye have dealt treacherously, [viz. against God] roll a great stone [viz. to slay the beasts thenceon, that the blood may

the sooner and in greater quantity run, or issue out of them. Some conceive that the Altar, wherof mention is made ver. 35. was made of that great stone] unto me this day. [i.e. forth with, before it grow late.]

34 Moreover, Saul spake, Dispart your selves among the people, an' say unto them, Bring unto me every man his Ox, and every man his sheep, and slay them here, and eat, and sin not against the LORD, eating them with the blood: then all the people brought every man his Ox with his hand, by night, and slew them there.

35 Then Saul built an Altar unto the LORD: that was the first Altar, which he built unto the LORD. [Heb. he began to build that Altar, who the LORD.]

36 Afterward, Saul said, Let us go down after the Philistines by night: and let us stir up upon them their morning light, and let us that lead a man of them: they now let us draw near hither unto God, [i.e. unto the Ark of God; viz. to inquire of him, whether it be his will, that we should do this.]

37 Then Saul enquired of God: [viz. by the high Priest] shall I go down after the Philistines? will thou deliver them into the hand of Israel? But he answered him not that day. [This was a token that God was displeased with him: see the like example, 1 Sam. 28. 6. The Lord was angry, not with Jonathan, but with Saul, because he had made such a foolish and imprudent oath, and had charged the people therewith.]

38 Then said Saul, Come hither [out of] all the corners of the people: [See Jsf. 20. on ver. 2.] and enquire, [Oth, know, acknowledge] and see wherein this sin hath been done this day.

39 For as true as the LORD liveth, who delivereth Israel, though it were in my Jonathan, he shall die the death: [Heb. he shall dying die,] and not a man among all the people answered him.

40 Moreover, he said unto all Israel, Do ye shall lie on the one side, and I and my son Jonathan will lie on the other side: then said the people unto Saul, Do that which is good in thine eyes.

41 Now Saul spake unto the LORD the God of Israel, Show the guiltless [person:] [Heb. give the passeth, or, upright one. Oth. Give an upright [or,] when Jonathan and Saul were bit, and the people escaped.] [Heb. To be bit by the vor, and to escape or go [or free are here opposed to each other.]

42 Then said Saul, Cuff [the to] between me, and between my Jonathan: then Jonathan was bit. [Saul prayeth, ver. 47. Show the guiltless [person:] he would lay, the guilty [person] but God sheweth here him, which indeed and in truth was innocent, or guiltless, as Sauls words do import.]

43 Then said Saul unto Jonathan, Tell me what thou hast done: then Jonathan told him, and said, I tasted but [Heb. tasting tasted, &c.] a little honey with the uttermost part of the staff, which I had in mine hand, behold, [here] I am, must I die?

44 And Saul said, God do [so] to [me] and let him so add thereto, [Of this manner of swearing, see Ruth. 1. 17. In that Saul here and elsewhere so often sweareth, it appeareth plainly, that he was bent and accustomed to cursing and swearing.] Jonathan thou must die the death.

45 But the people said unto Saul, Should Jonathan die, hath done this great deliverance in Israel? serve he, [as true as] the LORD liveth, if there shall fall one hair of his head to the ground: [Understand withal, then let God punish us, or, somewhat the like. It is an abrupt kind of oath in use among the Hebrews, and see further hereof, 2 Sam. 14. on ver. 11.] for he hath done [this] with God [i.e. by the help and guidance of God; see above ver. 6.] this day: Thus the people delivered Jonathan, that he died not.

46 Now Saul went up from after the Philistines, [i. e. he ceased from pursuing the Philistines, partly because the night was past, partly because God had not answered him, ver. 37.] and the Philistines went to their place;

47 Then Saul took the Kingdom over Israel, and he fought against all his enemies round about, against Moab, [i. e. the Moabites] and against the Children of Ammon, and against Edom, [i. e. the Edomites] and against the Kings of Zeba, [Their Land lay from Baneane unto the River Euphrates. See further on 2 Sam. 10. ver. 6.] and against the Philistines, and whosoever he turned himself, he exercised punishment. [i. e. God used him as an instrument to punish the enemies of his Church. Oth. he made it ill, or, he did hurt, he troubled them, he plagued them, viz. in hurting, or, indamaging the enemies.]

48 And he dealt valiantly, [Oth. he made, or, gathered an host.] and [he] smote the Amalekites: [Of this is spoken more at large below chap. 15.] and he delivered Israel out of the hand of him that spoiled him.

49 Now the sons of Saul were Jonathan, and Ishai, [He is also called Abinadab, below chap. 31. 2. likewise 1 Chron. 8. 33. and 10. 2.] and Malchishua, and the names of his two Daughters were (these), the name of the first-born was Merab, and the name of the least [Oth. youngest] Michal.

50 And the name of Sauls wife was Abinoam, a Daughter of Abinazir; and the name of his Captain General was Abner, [Oth. Abner] a son of Ner, Sauls Uncle.

51 And Kis was Sauls father, and Ner Abners father, was a son of Abiel. [He is called Ner, 1 Chron. 8. 33. See above cap. 9. 1.]

52 And there was a strong war against the Philistines all the days of Saul: wherefore all Champions and all valiant men [Heb. every son of valour, or strength] thus Saul saw, them he gathered unto him.

CHAP. XV.

Samuel commanded Saul to destroy the Amalekites, ver. 2, &c. Saul mustereth his men, which are two hundred thousand, and ten thousand strong, 4. He commanded the Kenites to depart from Amalek, 6. Saul slayeth the Amalekites, but spareth the King, and the best of the goods, 7. This displeaseth the Lord exceedingly, 11. Samuel reprovethe Saul, and telleth him, (notwithstanding his excuses and acknowledgement of guilt) that God had taken away the Kingdom from him, for his unthankfulness and disobedience, 14. The rent of Samuels mantle, signifieth that the Kingdom was rent from Saul, 27. God cannot lie, 29. Samuel beweich Agag the King of the Amalekites in pieces, 33. Goe to home, and mourneth for Saul, 34.

Then said Samuel unto Saul, The LORD sent me to anoint thee King over his people, over Israel; now therefore hear the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I have visited [i. e. examined, considered, observed.] Oth. I will certainly visito. As if God spoke of the future, as of that which was past] that which Amalek did unto Israel, how he set himself against him on the way, when he came up out of Egypt.

3 Now go thy way, and smite Amalek, and ban all that he hath, [i. e. destroy utterly, and slay all that hath life, or every living thing] and spare him not: but slay

from the man to the woman, from the children to the sucklings, from the Oxen to the Sheep, from the Camels to the Asses.

4 This Saul told to the people, and numbered them at Telaim, [i. e. in the field by the City Telaim, lying in the tribe of Juda, which Jof. 15. 24. is called Telaim] two hundred thousand fourmen: and ten thousand men of Juda.

5 When Saul came to the City of Amalek, [Understand this either of the first City of the Amalekites; before with Saul came; or of the metropolis or chief City of the Amalekites; where peradventure the King dwelt, and kept his Souldiers: Or City may be taken for Cities, for the Amalekites inhabited more Cities then one] then he laid an ambush in the valley.

6 And Saul sent word to the Kenites, (saying) Go away, depart, go down out of the midst of the Amalekites, [This short abrupt manner of speaking, signifieth that they were to make haste in breaking up. See the like phrase, Genes. 18. 6.] lest I convey you away with them: [i. e. lest I deal by you, as I intend to deal by them] for ye showed mercy unto all the children of Israel, when they came up out of Egypt: [This is properly to be understood of Jethro the Kenite, Melch his father in Law, from whom the Kenites descended] so the Kenites departed out of the midst of the Amalekites.

7 Then smote Saul the Amalekites from Havila [A Land lying in Arabia. See Genes. chap. 2. ver. 11.] until where thou comest to Sur; [this is the border of Arabia toward Egypt. See Genes. 16. 17. and 25. 18.] There is likewise mention made, Exod. 15. 22. of the wilderness of Sur] which is over against Egypt.

8 And he took Agag [It is thought that this was a name common to all the Kings of the Amalekites, as Pharo to the Kings of Egypt, and Adinetho to the Kings at Gerar] the King of the Amalekites alive, but he banned all the people by the edge of the sword.

9 But Saul and all the people spared Agag, and the best Sheep, and Oxen, and the next (to the best) [i. e. the middle sort. Oth. the fatted, or; fatlings] and the Lambs, [Oth. Leaders of the cattle, Oth. Bell-weather] and all that was best, [this God had forbidden, ver. 3.] and they would not ban them: but every thing that was despicable, and that was perishing, [Heb. that melted; i. e. that in itself perished, and as it were melted away] that they banned.

10 Then came the word of the LORD unto Samuels saying,

11 It repenteth me [This is spoken after the manner of men. See the annotat. on Genes. 6. 6. also below chap. 16. 1. So that that which is said below ver. 9. is no way contrary or repugnant to this] that I have made Saul King, because he hath turned himself back away from after me, and hath not established my words: [i. e. he hath not suffered my command to prevail with him, that he should have faithfully executed the same. Compare Deut. 27. 26.] then Samuel kindled, [viz. with grief and wrath. He kindled against Saul, because he had not performed Gods command] and he cried unto the LORD all night. [Samuel prayed unto the Lord for Saul, that he would not depose him from the Kingdom, but God heard not this prayer of Samuel, as may appear below ver. 23. 26. and 28.]

12 Afterward Samuel got him up early in the morning, to meet Saul: and it was told Samuel, [Oth; notice was given, &c.] saying, Saul is come to Carmel, [a City and hill in the tribe of Juda, which lay on the way, as they pass out of the Amalekites Countrey into Juda, Jof. 15. 55. very fruitful in pasture and other fruits. There is another Carmel in the tribe of Issachars Kings 18. 19.] and behold, he hath fed him (up) a pillar, [Heb. a hand; i. e. a memorial, perhaps in the fashion of a hand, in remembrance that he smote and consumed the

enemies with the hand. See the like, 2 Sam. 18. 18. Oth. and had appointed a place, viz. to refresh and view his army, and to divide the prey] afterward he is gone about, and passed throw, and come down to Gilgal.

13 Now Samuel came unto Saul, and Saul [said unto him,] blessed art thou unto the LORD, I have established the word of the LORD. [See above v. 11.]

14 Then said Samuel, what meaneth then the voice of the sheep in mine ears; and the voice of the oxen that I hear?

15 Now Saul said, They have brought them from the Amalekites, for the people have spared the best sheep and oxen, [See above ver. 9.] to offer unto the LORD thy God: but the rest we have banned. [See above veric 8.]

16 Then said Samuel unto Saul, Cease, so will I tell thee, what the LORD spake to me this night: then he said, speak on.

17 And Samuel said, Is it not (thus), when thou wast little in thine eyes, [i. e. When thou esteemedst thy self little and mean: see above chap. 9. 21.] that thou art become the head of the tribes of Israel? and that the LORD hath anointed thee [viz. by me] to be King over Israel?

18 And the LORD hath set thee on the way, [i. e. upon this design and expectation against the Amalekites, to also ver. 20.] and said, Go thy way, and ban the sinners: [i. e. the great sinners, overtopping others in sinnes and wickednes. Compare Gen. 13. 13. Psal. 1. 1. Math. 9. 10. & 11. 19. Jof. 9. 24. 31.] the Amalekites, and fight against them, until thou bring them to nothing.

19 Wherefore now dost thou not hearken to the voice of the LORD, but dost fly to the prey, [See the annotat. on 1 Sam. 25. 14.] and dost that which was evil in the eyes of the LORD?

20 Then said Saul unto Samuel, yet, I have hearkened to the voice of the LORD, and have walked on the way on which the LORD sent me: and I have brought (with me) Agag the King of the Amalekites, but I have banned the Amalekites.

21 Now the people took of the spoil, [As if he had said, not I, but the people, whom I feared, veric 24. took of the prey] sheep and oxen the chiefest, [Heb. the firstlings] of the banned (things) to offer unto the LORD thy God at Gilgal.

22 But Samuel said, Hath the Lord delight in burnt-offerings, and slay-offerings, as in obeying the voice of the LORD? behold, to obey is better then slay-offering, to attend then the fat of ram.

23 For rebellion is a sinne of witchcraft, [i. e. Its as great a sinne as witchcraft is] and to oppose is Idolatry, [the Hebrew word signifieth Vanity, iniquity, and sometimes labour, pain, travel; also an idol, and idol-worship, or idolatry, so called, because Idolaters bestow much labour and pains in the performance of their idolatrous superstitions, which are all meer vanities, and have nothing of reality in them] and image-worship: [Heb. Teraphim. See the annotat. on Gen. 31. 19.] because thou hast rejected the word of the LORD, therefore he hath rejected thee, that thou shalt not be King.

24 Then said Saul unto Samuel, I have sinned, because I have transgressed the LORDS command [Heb. words is c.] That which God by thy mouth hath spoken [and thy words; for I feared the people, and hearkened to their voices.

25 Now therefore, I pray thee, pardon my sinne: and turn again with me, that I may worship the LORD.

26 But Samuel said unto Saul, I will not return with thee; because thou hast rejected the word of the LORD, therefore the LORD hath rejected thee, that thou shalt not be King over Israel.

27 Then Samuel turned himself about to go away: then he [viz. Saul] took hold of a skirt [Heb. a wing; i. e.

skirt, or, gird, by which Saul would hold the Prophet Samuel fast] of his mantle, and it rent.

28 Then said Samuel unto him, The LORD hath this day rent off the Kingdom of Israel from thee, and hath given it: to thy neighbour, that is better then thee.

29 And also be that is the victory of Israel [i. e. The Lord who fighteth for Israel, and conquereth his enemy. Oth. the eternity of Israel; i. e. the eternal unchangeable God. Oth. the strength of Israel] lieth not, and repenteth him not: [See the annotat. on Gen. 6. 6.] for he is not a man, that he should repent [of any thing].

30 Then he said, I have sinned, honour me now, I pray thee, before the Eldest [Oth. in the presence of the Eldest] of my people; and before Israel: and yet turn again with me, that ye may worship the LORD thy God.

31 Then Samuel turned again for Saul: [viz. To honour the Kingly Dignity in the presence and repute of the people] and Saul worshipped the LORD.

32 Then said Samuel, Bring hither to me Agag the King of the Amalekites: now Agag went unto him delicately, [Oth. stately, delicately, tenderly. This may be understood of his soft and costly garments, which (it may be) he put on, to come thus before the Prophet with a stately countenance] and Agag, [i. e. he thought with himself, for, he said this to his servants, or those that stood about him] Verily the bitterness of death is past. [As if he had said, I perceive now plainly that I shall not be put to death, as I hitherto feared, because I am brought before a Prophet, having escaped the hands of an armed King.]

33 But Samuel said, According as thy sword hath bereft women of their children, so shall thy mother be bereaved of her children among women: Then Samuel bowed Agag in pieces before the face of the LORD at Gilgal. [See the like example in the Prophet Elias, 1 King. 18. 40. & 2 King. 1. 10, 11. These Prophets were moved hereto by an inward motion and instinct of God; so that this may not be followed by every one, whose calling properly is not to use the sword of Justice.]

34 Afterward Samuel went to Rama, and Saul went up to his house at Gibeah of Saul.

35 And Samuel saw Saul no more [Oth. Visited Saul no more. viz. to instruct him concerning the government of the Kingdom, or to ask counsel of God for him: otherwise Samuel saw Saul unawares at Najoth in Rama, below chap. 19. 24. Seeing for visiting, is likewise used 2 King. 8. 29. and in other places more] until the day of his death, [the same being likewise counted in with the rest; intimating that he never visited him again, or after that time] nevertheless Samuel mourned for Saul: [Samuel mourned not for Saul all his life-time, but for long, until he was forbidden by God to do it, and he was commanded by God to anoint David King over Israel; as appeareth below chap. 16. 1.] and if repented the LORD, that he had made Saul King over Israel.

CHAP. XVI.

The Lord sendeth Samuel to Bethlechem unto Isai, to anoint one of his sons King: Samuel fearing King, is instructed how to manage the business with safety, ver. 2, &c. Samuel was inclined to anoint Eliab, Isais eldest son King, 6. But the Lord telleth him, that he had chosen David, Isais youngest son to be King, 12. Him Samuel anointeth, and the spirit of God cometh upon him, 13. But departeth from Saul, 14. David is summoned to Court by the advice of Sauls servants, to play before Saul, 16. Davids praise, 18. Saul loveth him greatly, and maketh him his Armour-bearer, 21. David playeth before Saul when the spirit vexed and disquieted him, 23.

Then said the LORD unto Samuel, How long dost thou mourn for Saul, whom I verily have rejected, that he be no King over Israel? fill thine horn with oil. [See above chap. 10. 1.] And go thy way, I will send thee unto Isai the Bethlebemite, for I have provided me a King among his sons.

2 But Samuel said, How should I go thither? [Samuel was here possessed with humane fear, and out of anxiety, and perplexity of mind he asketh counsel of the Lord, how he might conveniently perform his command, and avoid the apparent danger] for Saul will hear it [i. e. come to know it, or be advertised of it] and kill me: then said the LORD, Take a calf of the oxen with thee [Heb. in thine hand]. As if he should say, get a calf ready, or at hand] and say, I am come to offer [Heb. to slay, viz. a thank-offering] unto the LORD.

3 And thou shalt invite [Heb. call] Isai to the offering, [i. e. to the feast, or banquet, that was made after the offering was performed, of the meat that was offered unto God.] And hence it appeareth, that this was not done in Isai's house, for no man is invited to a feast or banquet in his own house [and I will acquaint thee what thou shalt do, and thou shalt anoint me (him) whom I shall say, (or, name) into thee.

4 Now Samuel did that which the LORD had spoken, and he came to Bethlebem. Then came the Eldest of the city trembling to meet him, [Heb. trembled to meet him. Compare above chap. 12. 17. below chap. 21. 1. Hof. 11. 10.] and said, [Heb. said in the singular number, viz. one in the name of all] Is thy coming (in) peace? [Heb. Is thy coming peace? Peradventure they thought that Samuel fled from Saul, having (it may be) heard that Saul was provoked against him, because that he had told him that God had rejected him from the Kingdom; or peradventure they were afraid they had committed some great sinne, which the Prophet came to discover unto them, and to denounce Gods judgment against them for the same.]

5 He then said, In peace: I am come to offer unto the LORD, hallow your selves, [i. e. Prepare, and fit your selves for it, as it becometh you to do: see Exod. 19. ver. 10, 14, 15.] and come with me to the offering: and be hallowed Isai, and his sons, [i. e. He commanded not onely Isai, but also his sons, to hallow themselves. Doubtlesse Samuel likewise discovered to Isai, that he was sent of God to anoint one of his sons King in Sauls stead; & as appeareth from the next following verses] and be invited them to the offering.

6 And it came to pass when they came in, [viz. The sons of Isai, who successively, one after another, came to certain room or chamber] that he looked on Eliab [otherwise called Eliab, 1 Chron. 27. 18.] and thought, [Heb. said, viz. in his heart; but not by the instinct or inspiration of God, Samuel looking on his beauty and tallness, thought that, (this was the right man whom the Lord had chosen, surely (this man) is before the LORD, his anointed. [i. e. he is the man, whom I must anoint King; but he erred in this, as Nathan did, 2 Sam. 7. 3.] speaking according to his own judgment and apprehension.]

7 But the LORD said unto Samuel, [viz. In a secret, hidden manner, as below ver. 12. and above, chap. 9. 17.] Look not on his countenance, nor on the height of his stature, for I have rejected him, [i. e. not chosen him to be King; and so ver. 8, 9. &c. for there is no mention made of the election to [salvation] for it is not as man seeth, for man looketh on that which is before the eyes, but the LORD looketh on the heart.]

8 Then Isai called Abinadab, and he made him pass before the face of Samuel: but he [viz. Samuel] said, neither hath the LORD chosen [viz. to the Kings honour or dignity] this.

9 Afterward Isai made Samna [Oth. called Simeas, 2 Sam. 13. 3. & 1 Chron. 2. 23.] to pass by: But he said, neither hath the LORD chosen this.

10 Also Isai made his seven sons [Compare 1 Chron. 2. on ver. 13, 14.] to pass before the face of Samuel: but Samuel said unto Isai, the LORD hath not chosen these.

11 Moreover, Samuel said unto Isai, Are these all the young men? [Heb. Are the young men ended?] and he said, The least is yet remaining, and behold, he feedeth sheep: now Samuel said unto Isai, Send away, and let him be fetcht, for we will not sit down round about [Heb. compare about, environ, turn about] until he shall be come to us.

12 Then sent he away, and brought him in (now he was rudely withal of beautiful eyes, and of (as) beautiful countenance) and the LORD [said, viz. By a secret, or inward motion, or instinct of the Holy Ghost] Arise, anoint him, for this is he.

13 Then took Samuel the horn of oil, and he anointed him in the midst of his brethren, [viz. After he had made his father, him, and all that were there present, acquainted with the Will of the Lord touching this matter] and the spirit of the LORD was ready upon David [see the like example, Judg. 3. 25. & 1 Sam. 11. 6.] from that day, and (so) forward: afterward Samuel rose up, and he went to Ramah.

14 And the spirit of the LORD departed from Saul, and an evil spirit from the LORD [This was a certain madnelle, or trouble of minde, which Satan stirred up in Saul, by Gods permission and providence, whereby he justly punished Saul] terrified him. [On troubled him, disquieted him.]

15 Then said Sauls servants unto him: Behold now, an evil spirit of God [Sent of God, to execute his righteous judgment] terrifieth thee.

16 Let our Lord now say to thy servants, [i. e. To us] which (stand) before thy face, [i. e. who stand ready and prepared to wait upon thee, or to do thee service] that they seek out a man, that is skillful in playing on the Harp, [see Gen. 4. on v. 21.] and it shall come to pass, when the evil spirit of God [see ver. 15.] is upon thee, that he play with his hands, that it may be better with thee. [i. e. that thy heart and mind may be eased and quieted, the melancholy humour being dispelled, and allayed by the Musick.]

17 Then said Saul to his servants: Provide me now a man, that can play well, and bring him to me.

18 Then answered one of the young men, and said, Behold, I have seen a son of Isai the Bethlebemite, that is cunning in playing, and he is a valiant champion, and a man of war, and understanding in matters, [Or, words. Otherwise, an eloquent man] and a beautiful man, and the LORD is with him. [i. e. he is blessed and prosperous in all his attempts.]

19 Now Saul sent messengers unto Isai, and said, Send me David thy son, which is with the sheep.

20 Then Isai took an ass with bread, [Heb. an ass of bread; i. e. an ass laden with bread] and a tither sack with wine, and a kid of the goats, and sent them by the hand of his son David unto Saul.

21 So David came unto Saul, and he stood before his face: [i. e. He abode at Court in this Kings service: so is the word to stand also taken, ver. 22. see the annot. Deut. 1. 28.] and he loved him greatly, and he became his armour-bearer.

22 Afterward Saul sent to Isai, saying, Let David, I pray thee, stand before my face, [As ver. 21.] for he hath found grace in mine eyes. [see the annot. on Gen. 18. 3.]

23 And it came to pass when the spirit of God [Understand that evil spirit, whereof mention is made, ver. 14, 15.]

14, 15.] was upon Saul, then David took the harp, and he played with his hand: that was a refreshing unto Saul, and it was better with him, and the evil spirit departed from him. [i. e. Those terrous and troubles of the evil spirit ceased, when David played. God by his providence foreshadowed and ordered this matter, that God might be advanced in the Kings Court, so to open the door, and to prepare the way for him to the Kingdom, wherunto he had chosen, and already anointed him.]

C H A P. XVII.

The Philistines and Israelites camps lying one against another, ver. 1. &c. the giant Goliath draweth near, and affrighteth the Israelites with his huge stature, armour, and daring challenge, 4. David being sent by his father into the camp unto his brethren, and seeing this, is troubled at the proud and lofty carriage of this uncircumcised Goliath, and sheweth himself willing and ready to enter the Lists, and encounter with him, 5. For which he is secretly rebuked by his eldest brother, 8. Saul causeth David to be sent for, who abideth constant in his proffer, and sheweth the ground or reason of his courage and confidence, 31. Gath unarmed, only with his staff and a sling against the proud Philistine Goliath, 38. who despieth, curseth, and threatneth him, 41. But David, full of faith and confidence in God, telleth him down, and slayeth him, 45. Whereupon the Philistines fleeing, are smitten and plundered, 51. Saul taketh notice of David, 55.

And the Philistines gathered together their army to battle, [Here, according to the opinion of some, is related that which was done before David came to the Court, which is described at the end of the 10. Chapter; but it is here let down, to shew by what means, or upon what occasion David came into the Court of Saul] and gathered themselves together at Socoh, [a city lying in the tribe of Juda, Jos. 15. 35. Rehabeam built and fortified the same, Chron. 11. 8. But in the time of Achoz the Philistines took the same again, 2 Chron. 28. 18.] which is in Juda: and they camped themselves between Socoh, and between Azekah, [This city lay in the uttermost borders of the tribe of Juda towards the West, Jos. 15. 45. Rehabeam feared the same, 1 Chron. 11. 9. and it was besieged by Nebuchadnezzar, see Jer. 34. 7.] as the oak of Dammin. [Oth. called Ephes-Dammin, and Paul-Dammim, 1 Chron. 11. 13.]

2 And Saul and the men of Israel gathered themselves together, and camped in the Oak-valley: and set the battle in aray against the Philistines.

3 Now the Philistines stood on a mount on that (side), and the Israelites stood on a mountain on this side: and the valley was between them.

4 Then went there out a champion, [Heb. a man between two, or between both, or, a trader between both. This Giant seemeth to be called thus, because he put himself between both the camps, and challenged to fight with any man: or, a man between two; i. e. that between them two will fight a duell, or single-combat. Oth. a dueller] out of the camp of the Philistines, his name was Goliath of Gath: his height was six elts (or cubits), and 4 span. [Containing about three hundred breadths, or twelve inches]

5 And he had a copper-helmet on his head, and he had a scale coat of mail on: and the weight of the coat of mail was five thousand shekels of copper: [Four common shekels make an ounce, so that after that reckoning this harness weighed 1250 ounces; i. e. 78 pound, and two ounces.]

6 And copper leg-barnas upon his feet, and a copper target, [Or, neck-piece, breast-plate, or, shoulder-harnas] between his shoulders.

7 And the staff of his spear was as a Weavers beam, and the head of his spear was (made) of six hundred shekels of iron: and the Target-bearer went before his face.

8 Now this (man) stood, and cried to the armies of Israel, and said unto them, Why should you go forth to the battle in aray? am not I a Philistine, and the servants of Saul? why a man among you, that may come down to me, [viz. To fight singly with me alone; as if he should say, What need is there that the whole army be engaged in battle], the controversy may be divided with less trouble, viz. by chusing one man out amongst you, all that may enter the Lists with me, and fight with me hand to hand.]

9 If he be able to fight with me, and kill me, then will I be servants unto you: but if I conquer him, and I smite him, then shall ye be servants unto us, and serve us.

10 Moreover, the Philistine said, [viz. When he saw that he was come forth to fight with him] I have defied the armies of Israel this day, [viz. seeing I have challenged them, to send one man forth from among them, to fight a single combat with me, and there's none of them all that dares attempt to do it: this will lie as a perpetual shame and reproach upon them: as concerning me, I have, &c.] [saying] Give me a man, that we may fight together.

11 When Saul and all Israel heard these words of the Philistine: they were then dismayed, and feared greatly.

12 Now David was the son of the Ephraimite man of Bethlebem Judda, [Of whom mention is made above chap. 16. 19.] whose name was Isai, and (he) had eight sons: [compare 1 Chron. 2. on ver. 13, 14.] and in the days of Saul he was a man, old, decaying, among men.

13 And the three greatest sons of Isai went their way, they followed after Saul into the war: Now the names of his three sons, that went into the war, were, Eliab the first-born, and his second Abinadab, and the third Samna.

14 And David was the least: [viz. Among them, that properly are called sons: see above chap. 16. 12.] and the three greatest followed after Saul.

15 But David went his way, [Some do understand thus, that David went often to and fro, being often sent by his father into the camp, to enquire how the case stood with his sons, and to furnish them with necessaries, ver. 17. which when he had done, he then returned to the sheep] and returned from Saul, [i. e. according to the opinion of some, from his brethren, which were with Saul in the camp, for this happened before David came to the Court] to feed his fathers sheep as Bethlebem.

16 Now the Philistines drew near early in the morning, and at evening: Thus he presented himself (there) fourty dayes together.

17 And Isai said unto his son David, Take, I pray thee, [Oth. Now] for thy brethren an Ephs [i. e. of this measure, Exod. 16. 36.] of this parched corn, and these ten loaves, and carry them speedily into the camp unto thy brethren.

18 But carry these ten milk-cheeses [i. e. Fresh-cheeses, out of which the milk might be yet pressed.] unto the Captain over the thousand; & thou shalt visit thy brethren, (to know) if they be in good plight, and thou shalt take with thee (a) pledge from them, [viz. that I may thereby assuredly know that thou hast done thy message well.]

19 Now Saul, and they, and all the men of Israel were by the oak-valley fighting with the Philistines.

20 Then David gat up early in the morning, and he left the sheep with the keeper, and he took it up (chose things) and went his ways, according as Isaac had commanded him; and he came to the Waggon-Port, [i.e. To the place where the Camp with the Byssage-Waggons was as it were hemmed in, or compassed about: so also below chap. 16. 5.] when the army marched forth in battel-ary, and they called to the battel. [Oth. and they made a fell-cry to the war, or, they made a great noise in the camp, as when there is an alarm.]

21 And the Israelites and the Philistines put battel-ary against battel-ary.

22 Now David left the vessels from him, under the hand of the keeper of the vessels, [Understand here, that David left his provision, or carriage, or lack, in which he carried the cheeses and the loaves (whereof mention is made v. 17.) with the keepers of the vessels or carriage, that he might the speedier go and view the camp] and he ran to the battel-ary; and he came and asked his brethren concerning (their) welfare. [Heb. concerning the peace.]

23 When he talked with them, behold, there came up [viz. Upward toward the mountain, where the camp of the Israelites lay v. 3.] the champion: his name was Goliath, the Philistine of Gath, out of the Philistines army, [or, battel-ary] and he spake according to these words: [viz. which are mentioned v. 8.] And David heard them.

24 But all the men in Israel, when they saw that man, then they fled before his face, and they feared greatly.

25 And the men of Israel said: have ye indeed seen that man that is come up? for he is come up to deliver Israel: and it shall come to pass, that the King will enrich that man, that smiteth him, with great riches; and he will give him his daughter, and he will make his fathers house free in Israel, [i.e. He will enable him and his family, and give them those privileges and immunities, which are wont to be given to the nobility, when they have done gallant service for their country, and for their Prince.]

26 Then spake David unto the men that stood by him, saying, What shall they do to that man [Heb. What shall be done to that man?] that smiteth this Philistine, and turneth away the reproach from Israel: for who is this uncircumcised Philistine, that he should defy the Armies of the living God.

27 Again the people spake unto him according to that word, saying: Thou shalt thy do to the man that smiteth him.

28 When Eliab his greatest brother heard him speak to these men, then Eliab anger kindled against David, and he said, Why art thou now come down? and under whom hast thou left the few sheep in the wilderness? I know thy presumption, and the wickedness of thy heart well, for thou art come down, that thou mightest see the battel.

29 Then said David, What have I now done? [viz. Wherefore thou thus chiddest me, and accusest me of pride] is there not a cause? [as if he had said, my Father indeed sent me unto thee. Oth. Is it not this word or cause? i. e. according to the opinion of some, is that word which was there spake, the cause that thou art so angry with me, or do chiddest me? Oth. Is not that the thing?]

30 And he turned himself away from him: towards another, and he said according to that word: [David asked often divers persons, partly that he might fully know the certainty of the thing, partly to make known his proneness to encounter with this Philistine, that so the matter might come to the Kings ear.] and the people answered him again according to the first words.

31 When these words were heard which David had spoken, and were rehearsed in the presence of Saul, then he

sent for him. [Heb. he took him.]

32 And David said unto Saul, For no mans heart fail because of him: thy servant [i.e. I that am thy servant] is also below v. 34.] will go his ways, and he will fight with this Philistine.

33 But Saul said unto David, Thou wilt not be able to go forth against this Philistine, to fight with him. [viz. With hope or appearance of getting the victory over him] for thou art a young man, [and therefore yet unexperienced in Warlike affairs: or, a child, viz. in comparison of this Giant] and he is a man of war from his youth.

34 Then said David unto Saul, Thy servant fed his fathers sheep, [Heb. Was feeding among the sheep] and there came a lion and a bear, and took away a sheep [or, Lamb, or goat] out of the flock.

35 And I went forth after him, and I smote him, and delivered it out of his mouth: when he rose up against me, then I caught him by his beard, and smote him, and killed him.

36 Thy servant smote both the lion and the bear: so shall this uncircumcised Philistine be as one of them, [As if he should say, he shall be smitten and killed by me, as I have killed the Lion and the Bear] because he hath defied the armies of the living God.

37 Furthermore David said, The LORD, that delivered me from the hand [O. P. Paw, claw] of the lion, and out of the hand [or paw, claw] of the bear, and he will deliver me out of the hand of this Philistine: then said Saul unto David, Go thy ways, and the LORD be with thee.

38 And Saul clothed David with his clothes [Understand this of Sauls clothes; i. e. armour, or which he was wont to put on, when he went to battel, or which he took out of his armoury or magazine, which fitted David] and put a copper helmet upon his head: and he clothed him with a coat of Mail.

39 And David girded his sword upon his back, and would go, [O. And began to go] for he had never tried it; then said David unto Saul, I cannot go in these, [viz. arms, or weapons, or harnesses] for I never tried it: and David put them off him.

40 And he took his staff in his hand, and he chose him five smooth stones out of the brook, and put them in the shepherds bag, [Heb. Pouch] which he had, to wit, in the sack; and his sling was in his hand: thus he drew near to the Philistine.

41 The Philistine likewise went along, going and drawing near unto David; and his shield-bearer [Heb. The man that bare the shield] went before his face.

42 When the Philistine looked up, and saw David, then he despised him: for he was a youth, ruddy, like fair of countenance.

43 Now the Philistine said unto David, Am I a Dog that thou comest to me with sticks? [Oth. With a stick, David had but one stick, or wretched staff, ver. 40. So that here the plural number seemeth to be put for the singular: see Gen. 21. 7.] and the Philistine cursed David by his gods.

44 Afterward the Philistine said unto David: Come to me, so will I give thy flesh unto the fowls of the heaven, and to the beasts of the field.

45 On the contrary, David said unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: [i.e. Thou reliest upon thy sword, &c. See above ver. 5, and 16.] I come to thee in the name of the LORD, [see Prov. 18. 10.] of hosts, the god of the armies of Israel, [i.e. by motion or inclinet of God, and having first called upon his Name; and I rely upon his gracious help and assistance, which he hath promised to them that trust in him] whom [or, which, viz. army] thou hast defied.

46 And this day will the LORD send thee up in mine hand, and I will smite thee, and I will take off thine head from thee, and I will give the car-

cases of the Philistines camp this day unto the fowls of the heaven, and to the beasts of the field: And all the carth shall know that Israel hath a God. [viz. A God, that maketh it really appear, that he is Almighty.]

47 And all this assembly shall know, that the LORD delivereth not by the sword, nor by the spear: for the war is the LORDS, [i.e. God, who governeth the war, giveth victory to whom he pleaseth. Oth. for this war is the Lords; as if he had said; ye make war against the Lord, but we for the Lord: he regardeth his own honour, and the deliverance of his people] he will give you into our hand.

48 And it came to pass when the Philistine gat up, and went forth, and drew near to meet David, then David lifted, and ran to the battel-ary [viz. To the fighting place between both camps] to meet the Philistine.

49 And David put his hand into the pouch, and took thence a stone, and he flung it, and his [Heb. stone] the Philistine in his forehead, so that the stone stuck into his forehead. [i. e. So that the stone stuck fast in his forehead. The Hebrew word significth properly to dip, or sink into the water. The meaning is, that the stone went forcibly, so deep into his forehead, and tarried there a while, as if it had been sunk in, and covered all over in it: and this by the power of God, which was with David] and he fell on his face to the ground.

50 So David prevailed over the Philistine with a sling and with a stone, and he smote the Philistine, and slew him: but David had no sword in (his) hand.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of its sheath, and he slew him, and he cut off his head therewith: When the Philistines saw that their champion was dead, then they fled.

52 Then the men of Israel and of Judah got up, and stood, and pursued the Philistines, until there they come to the valley, [Whereof is spoken ver. 3.] and unto the gates of Ekron; and the wounded of the Philistines fell (down) on the way of Saraim, [a city lying in the tribe of Judah, as appeareth Job. 15. 36.] and unto Gath, and unto Ekron.

53 After that the children of Israel returned from the bus pursuit after the Philistines: and they spoiled their camp. [He speaketh in the plural numbers, in respect of the divers quarters, and the great number of soldiers, horses, and other beasts that carried burdens that were in this camp of the Philistines.]

54 Afterward David took the head of the Philistine, and brought it to Jerusalem: but he laid his armour, [viz. Goliaths armour, which David had taken from him] in his tent. [But the sword of Goliath did David, before he was King, lay up in the Tent of the Congregation at Nob; see chap. 21. 9.]

55 When Saul saw David go forth to meet the Philistine, he said unto Abner the Captain General of the army, whose son is this young man? [These things were asked before David came to the Court: see on v. 1. Some think that Sauls mind and memory, in regard the evil spirit did so haunt and vex him, were distracted and hurt, so that he had forgotten whose son David was. Others affirm, that Saul indeed knew David as much as concerned his particular person, but that he now was desirous to know of what flock and place he was descended] and Abner said, (As truly as) thy soul liveth, O King, I know not. [Some conceive that Abner was not at that Court at that time when David was sent for by Saul to play before him, but that he was in some place or other present with the camp, as for the most part of time he was.]

56 Now the King said, Inquire thou, whose son the young man is.

57 When David returned from the slaughter of the Philistine, then Abner took him, and he brought him before the

face of Saul, and the heart of the Philistine was in his hand.

58 And Saul said unto him, Thou art my son, whose son art thou? and David said, I am a son of thy servant Isaac the Bethlehemite.

C H A P. XVIII.

Jonathan loveth David most dearly, and entereth into Covenant with him, ver. 1. &c. Grieving him Presents, 4. Saul maketh him Commune: ever his soldierly and army, 5. The women exult David in their songs of praise above Saul, 6. Hereat Saul is incensed, 8. He is layed to thrust David thorow with a spear, 10. He had defied Saul, 11. Saul persecuteth David, 12, 13. David is persecuted in all his ways, 14. He is beloved of the people, 15. Saul promiseth David fraudulently his daughter Michal, 17. But she is given to Achish, 19. Afterward Saul promiseth to David his daughter Michal, 20. But to be a snare, 21. The servants of Saul conspire David to take the Kings daughter to wife, 22. David accepteth thereof, 23. Saul demandeth a hundred fore-kins of the Philistines for a Dowry, 25. David promiseth to deliver the same, 26. And delivereth them in double number or quantity: then Saul gave him Michal, 27. She loveth David, 28. Saul persecuteth David, and becometh his enemy, 29. David pursueth, and is honoured, and becometh famous, 30.

I came to pass when he [viz. David] had made an end of speaking unto Saul, that the soul of Jonathan was wed to the soul of David: [See the annotat. on Gen. 44. 30.] and Jonathan loved him as his soul, [i.e. as himself.]

2 And Saul took him that day, [Above chap. 16. 16:] it is said, that Saul took David to him, that he might play before him on the harp, and then he was at liberty to go and come when he would, above chap. 17. 15. Now it is said there that Saul took David to him, viz. to use him in the war, as one of his Commanders, or Field-officers, v. 5. and in that respect he was continually to abide at Court; and he suffered him not to return to his fathers house.

3 Now Jonathan and David made a Covenant, because he loved him as his (own) soul.

4 And Jonathan put off his mantle which he had on, [Heb. Which was upon him] and gave it unto David; also his fathers, [understand this of his military clothes or armour] even to his sword, and to his bow, and to his girdle.

5 And David went forth whithersoever Saul sent him, he behaved himself prudently, and Saul for him over the men of war, and he was accepted; [Heb. Good] in the eyes of all the people, and also in the eyes of Sauls servants.

6 Now it came to pass, when they [viz. Saul with his soldierly] came, and David returned from the slaughter of the Philistines, [Heb. of the Philistine, whereby may be understood in the first place the giant Goliath; and secondly the camp of the Philistines in general] that the women went forth out of all the cities of Israel, with singing, and dances, to meet King Saul; with tabrets, with joy, and with instruments of musick. [The instrument that here is named in the Hebrew, is now addaye unknown to us, but it seemeth to have been an instrument with three strings: (see the like examples, Exod. 15. 20; 21. Judg. 11. 34.)]

7 And the women playing answered (one another) and said, Saul hath slain his thousand [i. e. many] but David hath slain his ten thousand, [i. e. ten times as many as Saul.]

8 Then Saul kindled greatly, and that word was evil in his eyes, and he said, They have given David ten thousand, but me (but) a thousand; and assuredly the Kingdom will be for him.

9 And Saul had the eye on David, [Heb. Eyed David, i.e. he laid wait for him, and watched all opportunity, to put him to death: or, he looked on him from that very time with an evil eye, and he was his enemy, v. 29.] From that day, and forward.

10 And it came to pass the next day, that the evil spirit of God [See above chap. 16. on ver. 5.] waxed ready upon Saul, and he prophesied [the meaning is, that Saul being vexed of the evil spirit, fell into an extatic or trance, and bewayed (trance kind of gestures and behaviour. Compare 1 King, 18. 29. with the annotat.) in the midst of the house, and David played with his hand on a stringed instrument, as from day to day: [viz. to ease Saul of the afflictions and vexation of the evil spirit, and to cheer him in his melancholy fit: for this purpose was David at first summoned to Court, above chap. 16. 16.] From Saul had a spear in the hand.]

11 And Saul [that the Lord, said, [i.e. He thought with himself: for it's not to be imagined, that he spoke this aloud: see the like below ver. 17. and 21.] I will dig (or, forsake) David to the wall: [Heb. I will smite into David, and into the wall.] but David turned himself twice away from his face.

12 And Saul was afraid of David, [Saul feared that the soldiers that loved David, would chuse David to be their King, v. 8.] for the LORD was with him, and he was departed from Saul.

13 Therefore Saul removed him from him, and made him his Commander of a thousand: [Not advancing him to his late and degree of honour out of favour and affection he bare to him, but out of hopes that he should fall into his enemies hands and be slain: see ver. 17. and 25.] and he went out, and he went in before the face of the people. [i.e. he brought the people on upon the enemy, and led them off from the enemy, as it befitteth such a valiant Commander to do: see also below v. 16.]

14 And David behaved himself prudently in all his ways: and the LORD was with him.

15 Now when Saul saw that he behaved himself very prudently, he feared before his face. [See the cause hereof above v. 8.]

16 But all Israel [Understand the eleven tribes] and Judah [i.e. the tribe of Juda] loved David, for he went out, and he went in before their face.

17 Therefore Saul said unto David, Behold, my greatest daughter Merab, her will I give thee to wife, [Because Saul durst not put David to death openly, and God prevailed him in the war, therefore he seeketh to enthrone him, and to destroy him, under a shew and pretence of love and friendship] only be thou a valiant son [Heb. a son of valour] unto me, and manage the LORDS war: [i.e. the war of the people of Israel], which they wage to maintain the honour of God against the idolatrous heathen: [for Saul said, [viz. with himself in his heart] I fear not mirab had against him, but let the hand of the Philistines be against him.] [i.e. I will not slay him with mine own hands, but I will cause him to perish by the hand of the Philistines. This Saul thought with himself, that he might get the ill-will of the people, that were affected to David.]

18 But David said unto Saul, who am I, and what is my life, (and) my fathers family in Israel? that I should be the Kings son in Law. [As if he should say, I am too mean, that I should be in Law to a King. Thus speaketh David likewise, 2 Sam. 7. ver. 19.]

19 Now it came to pass, at the time when Merab Sauls Daughter should be given to David: that he was given unto Achiel [He was the son of Barzillai the Ephraimite, 2 Sam. 21. 8. where it is said, that the five children, which he bore of Merab, were hanged by the Gibeonites] the Meholathite [i.e. who was born at Meholah. This City was called Abel-Meholah, 1 Judg. 7. 22.] to wife.

20 But Michal Sauls Daughter loved David: when that was made known to Saul, then was that thing right in his eyes.

21 And Saul said, I will give him her, that he may be a snare to him, [See below ver. 25.] and that the hand of the Philistines may be against him: therefore Saul said unto David, Thou shalt sit here [i.e. within a short time] or, on that day, meaning a certain prefixed day, that Saul had appointed for that purpose, within which time David was to bring in his dowry of a hundred foreskins of the Philistines. See here below ver. 26. But Sauls hope and expectation was, that David disposing himself for this, should at one time or other be destroyed by his own law by the other. [Heb. two: i. e. the sword, See above chap. 13. on ver. 1.]

22 And Saul commanded his servants, [saying] commune with David secretly, [As if he should say, let it not appear that you do it by my command, but as if you did it of your own accord, without my privacy.] saying, Behold, the King hath delight in thee, and all his servants love thee: now then be the Kings son in law.

23 And Sauls servants spake these words before the ears of David: then said David, Is this (thing) light in your eyes, to be the Kings son in law? whereas I am a poor and contemptible man. [As if he should say, I being but a poor and mean fellow in comparison of the King, am not able to give such a large dowry, as becometh a Kings Daughter to receive: for in those times the men did not receive dowries or portions with their wives, but they gave dowries or marriage-portions. See Genes. 34. 12. Exod. 22. 16, 17. This dowry was at least 50 shekels of silver, Deut. 22. 25. that is, somewhat more than 13 ounces and an half, which is 12 Rixdollers and an half, which makes about 12 crowns and an half of our English money.]

24 And Sauls servants told him, [saying, Such words [Heb. according to these words] hath David spoken.]

25 Then said Saul, Thus shall ye say unto David, The King delighteth not in the dowry, but in a hundred foreskins of the Philistines, to be avenged on the Kings enemies: for Saul thought to make David fall by the hand of the Philistines. [i.e. Saul imagined that David would sooner die in the war, than kill a hundred Philistines.]

26 Now his servants told David those words, and that thing was right in the eyes of David, that he should be the Kings son in law: but the days, [viz. those days that were appointed for the solemnizing of the marriage, or for the delivering in of the foreskins] were not yet expired.

27 Then David got up, and he and his men went forth, and they slew among the Philistines two hundred men, and David brought their foreskins, and they delivered them fully [i.e. in full tale, or number] to the King, that he might be the Kings son in Law: then Saul gave him his Daughter Michal to wife.

28 And Saul law, and perceived, that the LORD was with David: and Michal Sauls Daughter loved him.

29 Then Saul was yet the more afraid of David: and Saul was Davids enemy all (his) days, [i.e. as long as Saul lived.]

30 When the Princes of the Philistines marched forth, [viz. To make war against the Israelites] then it came to pass, that when they marched forth, that David was valianter then all the servants of Saul, so that his name was greatly esteemed.

CHAP. XIX.

Saul seeketh to kill David, ver. 1. &c. Jonathan giveth David notice, 2. and speaketh in his behalf unto Saul, 4. who seemeth that he will not put David to death, 6. David returneth to Court, 7. he marcheth into the field, and smiteth the Philistines, 8. Wherefore Saul seeketh again to kill David, 10. Michal Davids wife maketh him acquainted with it, 11. Wherefore he fleeth, 12. Michal deceiveth her father, 13. David cometh to Rama unto Samuel, 18. Saul sendeth messengers to Najoth, to apprehend David: they prophesie, 20. He sendeth other messengers that prophesie likewise, 21. he goeth himself thither, 22. and he prophesie likewise, 23.

Therefore Saul spake unto his son Jonathan, and to all his servants, to kill David: but Jonathan, Sauls son, took great delight in David.

2 And Jonathan told David, saying, My father Saul seeketh to kill thee: now therefore, I pray thee, take heed to thy self in the morning, [For Sauls Life-guard intended to kill him in the morning, ver. 11. Oth. untill morning:] for in the mean while Jonathan had undertaken to speak unto Saul in Davids behalf, and to fit it out, whether Saul yet perilled in his wicked intent:] and abide in (a) secret place, and hide thy self.

3 But I will go forth, and stand at my fathers hand on the field, [Oth. In the field] where thou shalt be, and I will speak of thee unto my father: and will see, [or, bear-kenor, perceive] what it is, that I will tell thee.

4 So then Jonathan spake good of David unto his Father Saul: and he said unto him, Let not the King sin against his servants David, [viz. Doing him wrong, and putting him thus in a deadly manner:] because he hath not sinned against thee, and because his actions are very good before thee.

5 For he hath put his soul into his hand, [As if he should say, he hath adventured his life, and put himself in danger of death: see the like phrase chap. 28. 21. Judg. 12. 3.] and he hath misst the Philistine, [Oth. the Philistine: see above chap. 18. 6.] and the LORD wrought great salvation [for] all Israel, thou wastest it, and thou didst rejoice: wherefore shouldst thou then sinne against innocent blood, killing David without a cause?

6 Now Saul hearkened to the voice of Jonathan: and Saul swore, (as he was) the LORD liveth, he shall not be killed, [i.e. by my command: so that Saul here desisteth from his intention, ver. 1. Heb. If he be killed: see the annotat. on Gen. 4. 2.]

7 And Jonathan called David, and acquainted him with all these words: and Jonathan brought David unto Saul, and he was before his face as yesterday (and) ere yesterday, [i.e. He came to Court, and did his office, as he had done aforetime.]

8 And there was war again: and David went forth, and fought against the Philistines, and he smote them with a great slaughter, and they fled before his face.

9 But the evil spirit of the LORD was upon Saul, and he set in his house, and his spear was in his hand: and David played with the hand upon a stringed instrument.

10 Now Saul sought to thrust David thorow to the wall, [See above chap. 18. 1.] but he escaped from the face of Saul, that he might with the spear into the wall: then David fled, and escaped the same night.

11 But Saul sent away messengers to Davids house, to watch him, and to kill him in the morning: [See above

ver. 2.] Michal his wife made known to David, saying, If thou save not thy soul [i. e. thy self], thy person, thy life] this night, then thou shalt be killed in the morning.

12 And Michal let David down thorow a window: [For the doors were beset with Sauls servants] and he fled, and went away, and escaped.

13 And Michal took an image, [Heb. Teraphim: as below ver. 16.] and she laid it in the bed, and she laid a goats skin at his head-pillow, [as if to be it had been Davids hair:] and covered it close with a cloth.

14 Now Saul sent messengers to fetch, [Oth. otherwise, To apprehend. Heb. to take] David: she then said, he is sick.

15 Then Saul sent messengers to see David, [i.e. To visit him, as if to be they out of love came to visit him, or see how he did, in his sickness. But they came chiefly to see if he were sick indeed, or whether he only feigned himself sick, and in whatever condition he was, to take him along with them,] saying, Bring him up to me in the bed, that they may kill him.

16 When the messengers came, then behold, there was an image in the bed, and there was a goat-skin at his head pillow.

17 Then Saul said unto Michal, [viz. After Sauls messengers had told him, what had befallen them:] Why hast thou deceived me? and hast let mine enemy go, that he is escaped? now Michal said unto Saul, he said unto me, Let me go, why should I kill thee? [Intimating, that David had threatened to kill her, as if the world now have let him go. See the like phrase, 2 Samuel 2. 22.]

18 So David fled, and escaped, and he came to Samuel at Rama, [viz. To ask counsel what he should do, and also because he thought he should be there more safe and secure then elsewhere, to wit, in the company of Samuel, and the other Prophets, who were safe & secure eating at Gibes, notwithstanding the Philistines had their garrison there, 1 Sam. 10. 10.] and he made known to him all that Saul had done to him: and he and Samuel went their ways, and they abode at Najoth. [This is a place where the Prophets had a Colledge or school,] lying by Rama, where Samuel dwelt.]

19 And it was told Saul, saying: Behold, David is at Najoth by Rama, [This is the Hebrew letter Beth plainly written, Job. 5. 13. &c.]

20 Then Saul sent forth messengers to fetch David, [See above ver. 14.] who saw [Heb. saw, in the singular number 5 i.e. every one of them saw] an assembly of Prophets prophesying [i.e. praising God, and magnifying his Name with prayers and hymnes] and Samuel standing appointed over them: and the spirit of God was upon Sauls messengers, and they prophesied likewise, [i.e. they behaved themselves as the Prophets did when they prophesie. See above chap. 18. 10. It seemeth that these messengers of Saul were so altered in their mind and opinion, that putting off their amour, they thought no more of fetching Davids person, whereas they were sent out for that very intent.]

21 When it was told Saul, then he sent other messengers, and they prophesied likewise: then Saul went on, and sent the third messengers, and they prophesied likewise.

22 Afterward he himself also went to Rama, and he came to the great Well, which was at Socha, [See concerning this city the annotations on 1 Sam. 17. 1.] and he asked, and said, Where is Samuel and David? then it was told him, Behold, they are at Najoth by Rama.

23 Then went he thither to Najoth by Rama : and the same spirit of God was upon him also, and he being on prophesied, until he came to Najoth in Rama.

24 And he him[se]f strips off his cloaths also, [i.e. He put off his Royal Robe, or louldiers upper garment wherewith he was come to apprehend David] and he him[se]f prophesied also before the face of Samuel, and he fell down [understand, that he fell as it were into an ecstasy, as it sometimes befall the Prophets: see Numb. 24.4. or he fell down as the other, stretching themselves toward the ground in prayer, humbling themselves thus together before the Lord] bare [or, naked]. Understand thus, that he stripped himself of his Royal Robe, or upper garment, or of his louldiers coat: see the like, [i.e. 1. that same whole day, and all the night; wherefore they say, Is Saul also among the Prophets? [see above chap. 10. on vers. 12. Here this Proverb is applicable to those, who are wonderfully disappointed of God in their intention, as it befall Saul here. See the like [Hoyoy, Numb. 23. and 24. in Bileam, and Act. 9. in Saul]

CHAP. XX.

David complained to Jonathan of Saul, ver. 1. Ere Jonathan comforted David, and can hardly believe that Saul sought to kill him, 2. But David affirmed it for a truth, 3. David desired Jonathan to excuse his absence unto Saul, 5. Jonathan promised to give David notice, 6. To be certified with an oath, 13. He requires the like kindness of David, 14. They renew the Covenant of friendship one with another, 16. Which David ratifieth with an oath, 17. They agree together, how Jonathan should discover to him his Fathers mind and purpose, 19. Saul asked for David as the sign of the new moon, 27. Jonathan excuseth David, 28. Saul incensed hereat, revileth Jonathan, and endeavoured to kill him, 30. Jonathan adviſeth David, by shooting the arrows, 35. They part with much grief and tears one from another, 41.

When David fled from Najoth by Rama: [viz. When Saul being thus ravished in his spirit, prophesied, and abode a day and a night at Najoth] and he came, [viz. to Gibea of Saul, where Jonathan then kept Court, being his Fathers Deputy] and said before the face of Jonathan, What have I done? What is mine offence, and what is my sinne before the face of thy father, that he seeketh my soul? [i.e. that he seeketh my life; as Mat. 2.20]

2. On the contrary he said unto him: God forbid, thou shalt not die, behold, my father doth no great thing, nor small thing, which he revealeth not before mine ear. [See the annotat on Ruth chap 4. v. 4. Good Jonathan was deceived in his opinion, having too good a conceit of his Father, who discovered not to him his will and intent against David] why then should my father bide this thing from me? [or, before me] that's not [to do]

3. Then swore David further, and said, Thy Father knoweth very well, [Heb. Knowing knoweth] that I have found grace in thine eyes, therefore he said, [viz. with him, self in his own heart] i. e. he thought, [i.e. Nor should Jonathan know this, lest he be troubled (as it is): [Or, lest it grieve him] and surely (as true is) the LORD knoweth, and thy soul liveth, there is but as it were a step between me, and between death. [i. e. I am assuredly in danger of death.]

4. Now Jonathan said unto David: What thy soul

[i.e. Desire; see Gen. 34. ver. 3.] said, that I will do unto thee.

5. And David said unto Jonathan; Behold, to morrow is the new moon, [On which day they were wont to feast, and to make merry together, after they had offered thank-offerings] that I should surely sit down [Heb. that I should sit down] to wit, after the day-offering that is kept; [see Numb. 10. 10.] to eat with the King; therefore let us go, that I may hide me in the field unto the third evening. [i. e. give me leave to stay until the evening of the third day of the new Moon, then will I be in the field: but I will first go to Bethleem, to keep there the Feast of the new Moon with my kindred: [see v. 19. 35.]

6. If thy father do certainly misse me; then thou shalt say, David hath greatly desired [Heb. Desiring desired] of me, that he might run to his City Bethleem, [i. e. to Bethleem where he was born; as Job, 4. 2. see Gen. 23. v. 10. and chap 34. ver. 10.] for there is a yearly offering [Heb. an offering of days; i. e. of a full and complete year: see 1. Cor. 2. 5. ver. 29. namely, a thank-offering, wherewith a feast was then kept: see the annotat. above chap 9. v. 12.] for the whole family.

7. If he said thus, it is good, then thy servant [i. e. I] hath peace: but if he be at all kindled, [Heb. being kindled be kindled] then know that evil is fully determined by him.

8. Show then mercy to thy servant, [i. e. Do me this favour and kindness, that thou advertise, or give me notice becometh] for thou hast brought thy servant into a covenant of the LORD with thy self: but if there be an offence in me, then do thou kill me, why shouldst thou now bring me to thy father? [viz. to be put to death by him: as if he had said, Thou thy self hast power to put me to death, if I have deceived it, without bringing me to thy father, to be put to death by him.]

9. Then said Jonathan, Far be it from me, [viz. That thou shouldst be put to death] but if I know certainly, that this evil were fully determined by my father, that it should come upon thee, would I not then make it known unto thee?

10. Now then David said unto Jonathan, Who shall make it known to me, if thy father answere thee some bad thing? [viz. that he threatened to slay me, or the like. Oth. Who shall make (the good thing) known to me, or, if, &c.]

11. Then said Jonathan unto David, Come, let us go forth into the field: and they went both forth into the field.

12. And Jonathan said unto David, The LORD, the God of Israel, [Others, O Lord, God of Israel: and thus did Jonathan call upon God, to be a witness of his sincerity] if I shall have founded my father to morrow about this time, [or, the day after to morrow, [This was the second day after the new moon 3, for this communication of Jonathan with David, happened the day before the new moon, ver. 5.] and behold, it is good for David, and I then send not unto thee, and reveal it before thine ear.

13. Let the LORD do so unto Jonathan, and let him so add therunto! [See of this phrase, Ruth 1. 17.] When evil towards thee pleaseth my father, [i.e. If I perceive that my father hath an intention to hurt thee] then will I discover it to thine ear, and I will let thee depart, that thou mayest go thy wayes in peace: and the LORD be with thee, [viz. when thou shalt be King after my Fathers decease. Hence may be gathered, that Jonathan well knew that David should be King, as being already anointed by Samuel. Jonathan was ready and willing to yield obedience to the Ordinance of God, although he was Sauls eldest son, and the next heir apparent to the Crown] according as he was with my father, [viz. when he

he blessed him, and gave him victory.]

14. And wilt thou not, if I then yet live, [viz. When thou art King] ye will then not show me the kindness of the LORD; [i.e. a kindness that is acceptable and well-pleasing to the Lord: or, he meant the amity and fevelty which they had sworn one to another before the Lord] that I did not? [i.e. that thou put me not to death, suffering me to smart for the evil and mischief that my father intendeth towards thee]

15. Also thou shalt not cut off thy kindred from mine house [i. e. family, kindred, kintmen] for ever: neither, when the LORD shall have cut off from the earth, every one of the enemies of David.

16. So Jonathan made a covenant with the house of David, [i. e. he renewed and ratified the covenant, formerly entered into with David, 1 Sam. 18. 3.] [saying] Let the LORD require it at the hand of Davids enemies, [Jonathan, to assure David to the full, witheth with an oath Gods full vengeance on Davids enemies, of which number he should be accounted one, if he came to break the covenant. Some take it thus, that Jonathan here adjureth David, that God will require it at Davids hand if on his part he should break the covenant, naming Davids enemies, instead of David himself. Compare below chap. 25. 2. with the annotat. Some translate it thus: (But the Lord required it at the hand of Davids enemies) intimating that David indeed kept this covenant, as, as much as in him lay, but that God notwithstanding executed his full judgement upon Sauls house.]

17. And Jonathan proceeded, in causing David to swear, [with Jonathan swore unto David, and vowed to protect him, ver. 13. Now Jonathan requireth, that David would promise him, and satisfy his promise with an oath, that he will shew mercy and kindness both to him and his, when he should come to be King,] because he loved him, for he loved him with the love of his (own) soul, [i. e. he loved him so, as he did his own soul: i. e. he loved him so entirely as he did himself.]

18. Afterward Jonathan said unto him, To morrow is the new Moon: then they will misse thee, for thy seat will be found empty.

19. And when thou shalt have tarried out the three dayes, come down quickly, [i. viz. from Bethleem] and go to that place, where thou didst hide thy self in the day of this transgression; [viz. when I should speak to my father in thy behalf. See above chap. 19. 2.] and tarry by the stone Egol, Oth. by the stone that sheweth the way: i. e. a stone that standeth by the way-side, and sheweth the Traveller which way he must go: or, by the stone of going, i. e. whither thou and I are wont to go, when we have occasion to talk together in private.]

20. Then will I shoot three arrows on the side (thereof), as if I shot at a mark. [Oth. at the butt]

21. And behold, I will send the youth, [saying,] Go thy wayes, seek the arrows: [Heb. finde the arrows: i. e. seek the arrows till thou hast found them] if I say expressly [Heb. saying] to the youth, Behold, the arrows are on thy side, these, take him, [viz. the youth. Oth. take for thee, viz. the arrows] and come thou, for there is peace for thee, and there is nothing, [viz. in thy way, to hinder thee, or that thou needst to be afraid] (as truly as) the LORD liveth,

22. But if I say thus to the youth, Behold, the arrows are beyond thee: go thy wayes, for the LORD is with thee to go, [As if he should say, by these words, or by this token thou mayest know and gather, that it's Gods will that thou shouldst for a while keep out of the way, and not come to Court.]

23. And as touching the matter which thou and I have spoken of: behold, the LORD be [viz. witness] between me, and between thee for ever.

24. Now David hid himself in the field: [viz. Till the

appointed time, whereof mention is made above vers. 5; and 10. during which time was effected that, which is related in the eleven following verses] and when it was new moon, the King sat at meat, [Heb. at the bread, as ver. 27.] to eat.

25. When the King had set him (down) his seat, at this time, as at other times, [Heb. as time in time, as Num. 24. 1. and Judg. 6. 20.] on the place by the wall, then Jonathan rose up, [viz. to give place to Abner, to let him sit above him, for Abner was Sauls Uncle, and besides Captain General] and Abner sat by Sauls side: And Davids place was found empty.

26. And Saul spake nothing that day, [viz. of David; i. e. he asked not why David was not come to meal] for he said, [viz. with himself; i. e. he thought] something hath befallen him, [Heb. it is an accident] that he is not clean, [Many things are recorded in the Law, that made men unclean: See Levit. 11. 24. and 15. 16. Now the unclean persons were forbidden to eat of the flesh which was offered up unto the Lord, Levit. 7. 19. 20. 21. they were to abstain from the society of other men, that others by means of them might not be made unclean] [swe]ly he is not clean. [Understand withal, and therefore he is not come.]

27. Now it came to passe the next day, the second (day) of the new moon, when Davids place was found empty, that Saul said unto his son Jonathan, Wherefore is the son of Isai [Thus he calleth David in a scornful and contemptible manner, nor once thinking, that he himself was the son of Kis] not come to meat, [Heb. to the bread, or, at meat, as above vers. 24.] neither yesterday, nor to day. [Saul might well think, that David had great cause to tarry out of his sight, seeing Saul had sought to take away his life: But he thought that David would ascribe it to his madnes or phrensie, and would not be afraid of him, because he was now come to his right senses again]

28. And Jonathan answered Saul: David desired earnestly of me, that he might go to Bethleem.

29. And he said, Let me go, I pray thee, for our family hath an offering in the City, and my brother himself hath commanded me [viz. in my fathers name, whom I am bound to obey] (to do) it: now if I have found favour in thine eyes, let me I pray thee get away, that I may see my brethren: for this cause is he not come to the Kings table.

30. Then Sauls anger kindled against Jonathan, and he said unto him, Thou son of the perverse in Rebellion [i. e. of a perverse Rebellious mother] do not I know, that thou hast chosen the son of Isai to thy shame, and to the shame of thy mothers nakeness? [As if Saul should say, doing thus, thou wilt not be held to be my legitimate son, but a bastard, whom thy mother hath conceived and brought forth out of wedlock or marriage estate.]

31. For all the dayes that the son of Isai shall live on the earth, neither thou, nor thy Kingdom shall be established: now therefore send away, and seest him unto me, for he is a child of death. [As if he should say, he is a dead man: i. e. he is worthy of death, he shall surely die. So it's said, Ephes. 2. 2. children of wrath. See 2 Sam. 12. 5.]

32. Then Jonathan answered Saul his father, and said unto him, wherefore shall he be put to death? what hath he done?

33. Then Saul shot the spear on him, [Oth. at, toward him,] to smite him: [even as he meant to have done to David] Thus Jonathan perceived, that this was fully determined by his father, to slay David.

34. Wherefore Jonathan arose from the table in heat of anger: and he did eat no bread on the second day of the new moon, for he was troubled for David, because his father had done him shame.

35 And it came to pass in the morning, [viz. On the third day of the new moon] that Jonathan went into the field, at the time which was appointed to David: [See above ver. 19.] and there was a little youth with him.

36 And he said unto his youth, Run, seek [Heb. find. See ver. 21.] now the arrows, which I shall shoot: the youth ran his way, and he [viz. Jonathan] shot one arrow, which he made to fly over him.

37 When the youth was come to the place of the arrow, which Jonathan had shot: when Jonathan called after the youth, and said, Is not the arrow beyond thee?

38 Again Jonathan called after the youth, haile thee, make speed, stand not still: now Jonathan's youth took up the arrow, and he came to his Lord.

39 But the youth, knew nothing of it: only Jonathan and David knew of the matter.

40 Then Jonathan gave his furniture [Oth. artillery, armour: Heb. vests & i. e. his bow, quiver, and arrows. With these Jonathan sent his youth to the City, that being alone, he might the more freely talk with David] to the youth that he had: and he said unto him, Go thy way, carry them into the City.

41 When the youth was gone away, then David arose from the south-side, [Understand here the South side of the field, wherein they were: or, the South-side of the stone, by which David had hid himself] and he fell on his face to the ground, and he bowed himself three times: and they kissed one another, [Heb. the man his neighbour] and wept one with another, until David made it exceeding much, [Heb. until David made it great, viz. with weeping.]

42 Then said Jonathan unto David, Go in peace: that which we both have sworn in the Name of the L O R D, saying, The L O R D be between me, and between thee, and between my feet, and between thy feet, be for ever.

43 Afterward he [viz. David] arose, and went his way: and Jonathan came into the City, [viz. at Gibeah of Saul, where his house was, as may be gathered below, chap 23. 18, 19.]

CHAP. XXI.

David fleeing from Saul, cometh to Nob to Achimelech the Priest, ver. 1. &c. He feigneth as if he had been sent by Saul to dispatch some secret business, 2. He asketh bread, 3. Achimelech giveth him the shew-bread loaves, 4. Doeg seeth this, 7. David asketh wives, 8. Achimelech giveth him Goliath's sword, 9. David fleeth and cometh to Achis, 10. He is not welcome to the Princes of Achis, 11. David is in great fear, 12. He changeth his behaviour, and denanceth himself, as if he were a fool, 13. Achis taketh in all parts, that they had brought a fool to him, 14.

Then came David to Nob [This was a City, pertaining to the Priests, not far from Anathoth, in the tribe of Benjamin, 1 Kings 2. 26. Nehem. 11. 32. where at this time the Ark of the covenant was. Hence it came to pass that so many Priests were all together, as is related, chap. 22. 18.] to Achimelech the Priest: and Achimelech came trembling to meet David, [Heb. troubled to meet David. Compare above c. 17. 17. & c. 16. 4.] and he said unto him, Why art thou alone, [Math. 12. 3, 4. is mention made of David, and them that were with him: of whom it is said here, that David had made known to them some certain place: so that it seemeth that David came alone to the Priest] and no man with thee?

2 And David said unto Achimelech the Priest, The King hath commanded me a business, and said unto me,

Let no man know any thing, of the business wherewith I have sent thee, and which I have commanded thee: [This is a lie, proceeding from humane frailty, to conceal and hide the right cause of his flight. See Exod. 1. 19.] now I have made known to the young men, [i. e. them, which were added to me by the King] the place of such a one, [Heb. Petoni Almoni. See Ruth. 4. 1. Oth. on the place of N. N. dissent.] Oth. on the place of one, [so called.]

3 And now what, [viz. of catable ware, or of things fit to be eaten] is there under thine hand, give me few loaves in mine hand, or what there is found,

4 And the Priest answered David, and said, There is no common [The word common is both here and elsewhere opposed to the word holy, or, hallowed] bread under mine hand: but there is holy bread, [Heb. bread of bullocks; i. e. holy bread: and so below ver. 5. He speaketh here of the shew-bread loaves, here let before the Lord, and so hallowed unto the Lord, whereof no man might eat, but the Priests only. See Exod. 25. 30. and Levit. 24. 5.] when the young men have at least kept themselves from women. [Understand it from their lawfulness for although marriage be honourable in all, and an indissoluble, Heb. 13. 4. yet by reason of mens weakness, is uncleanly mixed therewith, therefore the Lord requireth that at certain and occasional times and seasons people should abstain from marriage-copulation or coming together. See Exod. 19. 15. 1 Cor. 7. 5. Understand what, then I will give thee that.]

5 Now David answered the Priest, and said unto him, Tell of a truth verily, the women have been kept from us yesterday, and ere yesterday, when I went forth: [As if David should say, we have been three days on the journey, and consequently so long time separated from our wives] and the vessels of the young men [i. e. their bodies, garments, and whatsoever they have taken along with them on the journey] are holy: [Holy signifieth in this place, not defiled, or polluted by touching any unclean thing] and it is in some manner common [Heb. and this way is unclean, or common. As if David should say, Thou needest not be so scrupulous, or make to great ado, to give me, and those that are with me, to eat of those loaves: for though they be holy as long as they stand upon the table before the Lord, yet seeing thou must now change them, and take them away, (or all must be taken away, and changed) and put new loaves in the room thereof (or, new be put in already:) therefore this holiness will not now be such as it was before: they will in some sort be common, because the Priests with their families will eat them, whereas before, they lying before the face of the Lord, might be eaten of no man. Therefore according to the rule and Law of chaity, (which is more then the ceremonies) others may also in time of need, and through want of other food, eat thereof: as Christ hath expounded this Law, Matth. 12. 4, 7.] the rather because (other) will be hallowed in the vessels, [Of these vessels, see Exod. 25. 29.]

6 Then the Priest gave him that holy bread, because there was no bread, but the shew-bread loaves, which were taken away from before the face of the LORD, which they might lay warm bread [i. e. fresh, now-baked bread] there, in the day [viz. when the Sabbath-day came] as there was commanded, Levit. 24. 8.] when that it taken away.

7 Now there was that same day a man of the servants of Saul detined [Or, having hung up himself]: Be it done in respect of the Sabbath, whereon he would rest himself, or, because he would tarry there a while, for to worship; or, because he would perform some vow that he had made before the face of the LORD, [viz. in the barns] and his name was Doeg, an Edomite: [viz. by title, but by receiving and embracing the Jewish Religion, become a Profligate. Oth. an Adomite; i. e. of the City Ad-

ms, lying in the tribe of Naphthali, Jos. 19. 36.] the mightiest among the shepherds, that Saul had.

8 And David said unto Achimelech, Is (there) under thy hand no spear, or sword, for I have neither taken my sword in mine hand, nor also my weapons, because the King's business required haste.

9 Then said the Priest, The sword of Goliath the Philistine, whom thou smitest in the oak-valley, behold, that is (here) wrapped in a cloth, behind the Ephod, [So that it is kept and locked up by, or with the Ephod in the Tent. Oth. after that the priest (Achimelech) had put on the Ephod, and had asked counsel of the Lord. See chap. 22. 10, 13, 15. See the like phrase, Gen. 24. 67. and Deut. 14. 20, 21.] if thou wilt take that for thyself, take it, for here is no other but this: Then said David, There is none like it, give it me.

10 And David gave him up, and sted that day from the face of Saul: and he came to Achis [This King is, Psal. 34. 1. called Achimelech. Achis was his proper name, but Achimelech a name common to all the Kings of the Philistines. See Gen. 20. ver. 21. 26.] the King of Gath. [Lying in the Philistines Land; see 1 Sam. 5. 8. and 17. 1.]

11 But the servants of Achis said unto him, Is not this David the King of the Land? [i. e. Governour or Ruler of the Israelitish Land, who hath married the Daughter of King Saul, and who is likely to be King after him] did they not sing of this (man) in the dances, saying, Saul hath slain his thousands, but David his ten thousands?

12 And David laid (up) these words in his heart, and he was much afraid before the face of Achis, the King of Gath: [See Psal. 34.]

13 Wherefore he changed his behaviour [Heb. his favour. As we perceive by the taste, whether the meat be good or bad, sweet or fower: So may we perceive by the behaviour or gestures, whether a man be wise or foolish, or good] before their eyes, and he feigned himself [Heb. among them: i. e. when they had taken him, and led him to the King. See Psal. 34. and 36. 1.] and he railed on the doors of the gates. [Oth. he railed on the doors of the gates: i. e. he pictured, or made little scrawlings on the doors, as if he had been simple or foolish] and he let his spittle run down upon his beard.

14 Then said Achis unto his servants: Behold, ye see that the man is frantic, wherefore have ye brought him to me?

15 Have I need of mad (mens) that ye have brought this (man) to play the mad-man before me? [i. e. in my presence] shall this (tellow) come into my house?

CHAP. XXII.

David being fled from the Philistines, cometh to Adullam: wherewith kindred and other oppressed people come to him, ver. 1. &c. From thence he goeth to Mizpa in the Land of the Moabites, 3. Were with the leave of the King of the Moabites, they remain for a while, 4. But by the exhortation of the Prophet Gad, he returneth to the Land of Judah, 5. Which Saul coming to hear of, 6. He accuseth his servants, yet even Jonathan of secret counsel with David, 7. Doeg revealeth to the King what he had heard and seen at Nob, 9. Wherefore Saul senteth the High Priest Achimelech, and all the rest of the Priests to be put to death, 17. Which Doeg Saul senteth, slaying fourscore and five Priests, 18. And laid waste the City of Nob, with all that is in it, to be laid waste, 19. Only Abiathar the Priest remaineth, who fled unto David, 20. Who telleth him what he had passed at Nob, 21. David confesseth, that himself was the cause of this murder and cabarity, 22. And he taketh Abiathar into his protection, 23.

Then David departed thence, and escaped into the cave of Adullam: [See the annot. on Jos. 12. 15.] And his brethren heard it, and all his fathers house, and came down thither to him.

2 And (there) assembled to him, every man that was distressed, [viz. by reason of poverty, or any other misery. Heb. every man of distress] and every man that had a creditor, [viz. that vexed him fore, and daily urged payment, contrary to the Law, Exod. 22. 25.] and every man whose soul was bitterly grieved, [Heb. to whom the soul was bitter. See the like phrase, 1 Sam. 1. 10. and 2 Kings 4. 27.] and he became a Commander over them: so (there) were with him about four hundred men.

3 And David went thence to Mizpa of the Moabites: [See of this City the annot. on Judg. 11. 1.] and he said unto the King of the Moabites, [This King was Sauls enemy, as appeareth, 1 Sam. 14. 48. Wherefore he rather granted unto David a place of refuge in his Land: As the Philistines also did, below chap. 27. Others conceive, that David fled thither, because his grand fathers wife, viz. Obai's mother, was a Moabitish woman, hoping in that respect to find more favour with the Moabites, then with other nations.] Let I pray thee, and in under your protection: dwell and converse among you for a while, Oth. go out into you, till I know what God will do for me.

4 And he brought them before the face of the King of the Moabites: and they remained with him all the days that David was in the hold. [Understand this of Mizpa of the Moabites, as v. 3.]

5 But the Prophet Gad, [This Prophet was much with David, as appeareth, 2 Sam. 24. 11. and 1 Chron. 21. 9. and 2 Chron. 29. 25. and elsewhere] said unto David, Abide not in the hold, go thy way, and go into the Land of Judah: then David departed, and he came into the forest of Chereb.

6 And Saul heard that David was discovered, and the men that were with him: now Saul lay upon an hill, [Oth. in Gilead. Oth. in an high place] under the trees at Ramath, and he had his spear in his hand, and all his servants stood by him.

7 Then said Saul unto his servants that stood by him, 3. Hear now, ye sons of femini: [See Judg. 10. on ver. 16.] will also the son of Isai, [See above chap. 20. 27. As also below, ver. 9.] give to you all fields and vineyards: will he make you all Commanders of thousands, and Commanders of hundreds?

8 That ye have all combined against me, and no man revealeth (before) mine ear, [i. e. discovereth to me, or maketh known: see Ruth 4. 4.] that my son hath made a covenant with the son of Isai. [Saul speaketh this, either by guess, because Jonathan spake in Davids behalf; or it was told him by some body, that Jonathan and David had entered into a covenant one with another, whereof mention is made above chap. 18. 2.] and there is none among you that is grieved for my sake, and that revealeth it (before) mine ear: for my son hath stirred up my servant against me (to be) a liar in wait, as it is at this day. [This Saul speaketh out of jealousy, the rather because David was come into the Land of Judah, with four hundred men, conceiving that he had lesser intelligence with Jonathan.]

9 Then answered Doeg the Edomite, [Oth. Adomite. See above chap. 21. 7.] which stood by the servants of Saul, [Oth. and which was set over the servants of Saul] and said, I saw the son of Isai. [This countie flatterer speaketh jult in the same language or stile as his Master Saul doth, ver. 7. See likewise of Doeg, 1 Sam. 21. 7. and Psal. 53. 1, 2. &c.] running to Nob, to Achimelech the son of Abiathar: [Of Achitub mention is made above chap. 14. 3.]

10 Who enquired of the LORD for him, and gave him no mind: he gave him also the sword of Goliath the Philistine.

11 Then the King sent forth, to call Achimelech the Priest the son of Ahitub. [This Ahitub was the son of Pinehas the son of Eli: he had two sons; viz. Ahijah, of whom mention is made above chap. 14. 3. and Achimelech, of whom mention is made in this place] and all his fathers house, the Priests that were at Nob: and they came all to the King.

12 And Saul said, hear now, thou son of Ahitub: and he said, Behold, (he) am I, my Lord:

13 Then said Saul unto him, Why have ye combined together against me, thou, and the son of Hui: in that thou hast given him bread, and the sword, and enquired of God for him, that he should rise up against me, to be a liar in wait, as it is at this day.

14 And Achimelech answered the King, and said, Who is now among all thy servants, (so) faithful as David, and the Kings son in Law, and going on in obedience of thee, [i. e. He goeth whither ever thou appointest, or sendest him. See above chap. 21. 2. Achimelech knew no otherwise, then he speaketh here, when he gave David the show-bread and Goliaths sword] and is honourable in thine house?

15 Did I to day begin to enquire of God for him? he is far from me: [viz. That I should have conspired with David against thee: as Saul upbraided him, vers. 13.] I did not the King impute any thing [viz. any matter of conspiracy or rebellion against the King] unto thy servants, [i. e. unto me] (nor) to all the house of my father, for thy servant knew nothing of all these things, [viz. of any conspiracy or combining against the King, whereof mention is made, vers. 8.] little nor great.

16 But the King said: Achimelech, thou must die the death; [Heb. dying thou shalt die; as if he should say, I will straight-way command thee to be put to death] thou and all thy fathers house.

17 And the King said unto the Guard, that stood by him, Turn your selves, and slay the Priests of the LORD, [Saul indeed passed wrong sentence against these Priests, and though his own willfulness caused them to be put to death: Nevertheless, doing this, he fulfilleth that which the Lord in his just judgment had determined against the house of Eli. See above chap. 2. 30.] because their hand is also with David, [i. e. Because they hold intelligence with David; and are copartners with him in his disloyalty against me] and because they knew that he fled, and have not revealed it before mine ears: but the servants of the King would not put forth their hand, to fall upon the Priests of the LORD.

18 Then said the King unto Doeg, Turn thou thy self, and fall upon the Priests: then Doeg the Edomite turned himself, and he fell upon the Priests, and slew that day four score and five men, that wore the linen Ephod. [i. e. that performed the service of God in the Tent: for when they performed that, they were to put on linen garments. See Exod. 28. 42.]

19 He smote also Nob the City of these Priests with the edge [Heb. mouth] of the sword, from the man to the woman, from the children to the sucklings; even the oxen, and asses, and the sheep (he smote) with the edge of the sword.

20 But one of the sons of Achimelech the son of Ahitub escaped, whose name was Abiathar: he fled after David. [He came to him at Keihila, 1 Sam. 23. 6.]

21 And Abiathar reported to David, [viz. when he came to David at Keihila] that Saul had slain the Priests of the LORD.

22 Then said David to Abiathar, I knew well that day when Doeg the Edomite was there, that he would assuredly make it known [Heb. relating would relate] to Saul: I have given cause against all the souls [i. e. men, as Gen.

24. 21.] of thy fathers house. [As if David had said, I am the occasion of what hath come upon all the persons of thy fathers house; it was for my sake, but without my intent and purpose]

23 Abide with mine fear, nor for whose ever shall seek my soul, the same shall seek thy soul: but thou shalt be with me in custody [i. e. God will preserve and keep us both. Or, I take thee into my custody, or, keeping custody, Oth. for thou shalt be custody, (or, guard) with me: i. e. thou shalt be with me, to keep the guard over the service and worship of God, and I will enquire of the Lord by thee in all concurrences: See 1 Sam. 30. 7.]

CHAP. XXIII.

David hearing that Keihila was besieged, vers. 1. &c. Relieved it, and smiteth the Philistines, by Gods command, 2. Abiathar cometh thither unto David, bringing the Ephod with him, 6. Saul intended to enslave David there, and to take him, 7. Wherefore he is afraid to besiege Keihila, 8. David not confining in those of Keihila, asketh counsel of the Lord by Abiathar, 9. The Lord acquainteth David, that those of Keihila were minded to deliver him up into the hands of Saul, 11. Wherefore he steeth thither to the wilderness of Ziph, with those six hundred men that were with him, 13. Where Jonathan cometh to him, and reneweth the covenant of friendship with him, 16. And comforteth him, 17. Those of Ziph betray David unto Saul, 19. For which Saul chasteneth them, 21. He exhorteth them diligently to heed all things, 22. He perswadeh David with his camp in the wilderness of Maon, 25. Where he environeth him, 26. Saul receiveth tidings, that the Philistines had invaded his Land, 27. Whereby he is constrained to leave off from pursuing after David, 28.

And they told David, [viz. When he was in the land of Juda, in the forest of Cherith, above chap. 22. 5.] that which is here described, came to pass before Abiathar came and fled to David, and brought him the said news of the murder of the Priests, below ver. 6. wherefore some translate the first words of this verse thus, Now David was told [saying: Behold, the Philistines fight against Keihila, [this city lay in the tribe of Juda, as appeareth Jos. 15. 44.] and they spoil the barns. [viz. ere-thing-floor; i. e. the provision of corn that was gathered and laid up in the barns.]

2 And David inquired of the LORD, [Either by the Prophet Gad, (who was with him; 1 Sam. 22. 10.) or by Abiathar, who came to David, when he went to Keihila, ver. 6.] saying, Shall I go forth and smite the Philistines? and the LORD said unto David, Go forth, and thou shalt smite the Philistines, and deliver Keihila.

3 But Davids men said unto him, Behold, we are afraid [viz. Of Saul, who pursueth us as enemies] here in Juda: [viz. here in the forest of Cherith, whither they were at that time, lying in Juda, above chap. 22. 5.] Keihila lay also in Juda [viz. how much more, I understand it will fall we be afraid, viz. when we shall have the Philistines before us, and Saul behind us, and so shall we two enemies to encounter withal, instead of one] when we shall go to Keihila against the Philistines Battle.

4 Then David enquired of the LORD yet further, [Heb. And David went on to enquire of the LORD.] Understand this thus, that David enquired of the Lord the second time, not so much in regard of himself, as in regard of his souldiers, which were timorous and fearful to go to Keihila] and the LORD answered him, and said,

5 I will give thee down to Keihila, for I will give thee the Philistines into thine hands. [viz. before Saul shall be able to shut thee in]

5 So David and his men marched to Keihila, and he fought against the Philistines, and drove away their cattle, and he smote great slaughter among them: so David delivered the inhabitants of Keihila.

6 And it came to pass [Oth. where. It was come to pass] when Abiathar the son of Achimelech fled to David at Keihila, that he came down with the Ephod in his hand, [i. e. when he hastily fled, he took the Ephod along with him in his hand, wherein the Urim and the Thummim were, whereby they enquired of the Lord, Exod. 28. 30. Oth. That the Ephod came to him in his hand.]

7 When it was made known to Saul, that David was come to Keihila; then said Saul, God hath delivered up [Heb. Properly aliened, or estranged: that which is delivered up, is aliened or estranged] into mine hands, for he is shut up, entering into a city with gates and bars. [Heb. a city of gates and bars: as if he should say, David thinking to be safe and secure in a fenced city, to take as it were imprisoned himself, for when I do encompass and besiege the City with an Army, he can no ways escape.]

8 Then Saul caused all the people to be called to the battle: to go down to Keihila, to besiege David and his men.

9 Now when David understood that Saul secretly intended [Oth. Forged] this evil against him, [intimating that Saul continually plotted, practised, and laboured with all his senses night and day to mischief and kill David] he said unto Abiathar the Priest, Bring hither the Ephod. [viz. with Bread-plate and put it on, and ask counsel of the Lord for me by Urim and Thummim. See Numb. 27. 21.]

10 And David said, LORD God of Israel, thy servants [viz. I] have certainly heard [Heb. hearing hath heard] that Saul seeketh to come to Keihila, and to destroy the city for my sake.

11 Will the Citizens [Oth. The Lords: see Judg. 9. in the annotat.] of Keihila also deliver me into his hand? will Saul come down [understand withal, if I tarry here, as appeareth ver. 14.] according as thy servant hath heard? O LORD God of Israel, make it known unto thy servant, I pray thee: now the LORD said, he will come down.

12 Then David said, Will the Citizens of Keihila deliver me and my men into the hand of Saul? and the LORD said, They will deliver (thee) up. [viz. It thou dwellest in this City within the walls thereof.]

13 Then David and his men gat the up, about six hundred men, and they went out of Keihila, and they went whither they could go: when it was told Saul that David was escaped out of Keihila, then he forbore to go forth. [intimating that Saul dismissed his souldiers, not pursuing David further with military power.]

14 Now David abode in the wilderness, in strong hold, and he remained on the mountain in the wilderness of Ziph: and Saul sought him every day, [i. e. Continually from time to time, at least as long as David remained in the hold; for when David went to the Philistines, then Saul gave over seeking him, 1 Sam. 27. 4.] but God delivered him not into his hand.

15 Then David saw [i. e. Came to hear, viz. by his spies, which he sent forth: or by his friends which he had in Juda] that Saul was gone forth to seek his soul: then was David in the wilderness of Ziph in a forest.

16 Then Jonathan the son of Saul, gat him up, and he went to Keihila into the forest: and he strengthened his hand in God, [i. e. He strengthened and comforted him, putting him in mind of the promises of God, as appeareth ver. 17.]

17 And he said unto him: Fear not, for the hand of my father shall not find thee, but thou shalt be King over Israel, and I shall be the second with thee: [i. e. I determined that David had promised his friend Jonathan this, when they entered into Covenant one with another.] Heb. I shall be a second to thee, or, let me be the second next to thee] also my father Saul, knoweth it well. [Samuel had sufficiently acquainted Saul herewith, above chap. 15. 28.]

18 And they both made a covenant. [i. e. They renewed the covenant which they had formerly made one with another, chap. 18. 3. & 20. 16.] before the face of the LORD, [i. e. a firm covenant in the presence of the Lords Priest: or they made a covenant, which they ratified with an oath, and whereunto they called upon God to be witness] and David abode in the forest, but Jonathan went to his house.

19 Then went up the Ziphites, [i. e. The inhabitants of Ziph: there were two cities so called: the one lay on the uttermost border of Juda Southward, whereof mention is made, Jos. 15. 24. The other lay more inward in the land about the wilderness of Maon; whereof see Jos. 15. 55:] That is the Ziph, of which mention is made in this place, lying on a mountain. Below chap. 26. 1, its said, that the Ziphites attempted the second time to deliver up David unto Saul. Now how David in this distress went to God for refuge, see Psal. 54. which he at that time made: I say to Gilead, saying, Hath not David hid himself with us in the strong holds in the woods, [as if he should say, David hath certainly hid himself from us: see of such questions, Gen. 13. v. 9.] on the hill of Hachila, which is on the right hand of the wilderness? [Oth. Which is on the South of Jeshimon.]

20 Now when O King, come down speedily, [Heb. Coming down come down] according to all the desire of thy soul, and it becometh us [See this phrase Mich. 3. 1 with the annotat.] to deliver him into the Kings hand.

21 Then said Saul, Blessed be ye to the LORD, [Thus he abuseth the holy Name of God, to put them on to a filthy and abominable treachery] in that ye have pitched on me: [as if he would say, ye be the men, that deliver me out of the hand of David, who seeketh my destruction.]

22 Go your ways, I pray you, and prepare (the matter) yet more, [See that all things be cunningly carried, and well ordered, that he may not slip away from us]: know also the place where his haunt is, [Heb. floor, i. e. where he hides himself, or makes his abode, where he commonly hath his haunt, and dog him there close] who hath seen him there; so for [viz. David himself when he was yet with me, and I asked him how he came to be so successful in war] told me, that he was wont to deal very cunningly. [Heb. that he dealing cunningly, dealt cunningly, or, used craft and ability]

23 Therefore look to it, and enquire after all lurking places wherein he lurketh, then come to me again with sure notices, then will I go with you; and it shall come to pass, if he be in the land, that I will search him out among all the bounds of Juda.

24 Then they gat up, and they went to Ziph, before the face of Saul: now David and his men were in the wilderness of Maon, in the plain fields, on the right hand of the wilderness.

25 Saul and his men went also to seek: that was told David, who was gone down from that rock, [viz. From the hill of Hachila in the wilderness, where he had hid himself: from thence he went where he had more space or room, namely into the wilderness of Maon, vers. 19.] where he could better get away, when Saul chased and pursued after him, and abode in the wilderness of Maon: [i. e. the annotat. on Jos. 15. 55.] when Saul heard that,

be pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on the other side of the mountain: now it came to pass that David made haste to get away from the face of Saul, and Saul and his men compassed David and his men round about, to take them.

27 But there came a messenger unto Saul, saying: Make haste, and come; for the Philistines have invaded the land. [Or, I have spread themselves in the land.]

28 Then Saul returned from pursuing after David, and he went to meet the Philistines; therefore they called that place Sela Hamach lekoh. [Or, Sela Hammach lekoh; i. e. Rock of divisions, which was so called, because Saul was constrained to divide his men, and to leave David, for to pursue after the Philistines, or to resist them.]

CHAP. XXIV.

Saul having heard that David was by Engedi, pursueth him there, yet, &c. Cometh into a cave, in which David was with his men, who cutteth off the skirt of Sauls mantle, but will not lay hand on him. 4. Evidently thereby by his innocency and integrity towards Saul, after whom he goeth, and committeth with him, 9. Saul is moved thereat, confesseth his fault, and taketh an oath of David, 17.

And David went up from thence, [viz. From the wilderness of Maon, where Saul thought to take him, as was said chap. 23, 25.] and he abode in the strong holds of Engedi. [Oth. called Harazon-Thamar, Gen. 14. 7. & 2 Chron. 20. 3. It's a city lying in the tribe of Judah, at the fall or dead sea fouthward, between high mountains and rocks, in the middle thereof are many fair and pleasant valleys and fields, planted with manifold goodly trees, as palm-trees, and the like: also there groweth much balfam. &c.]

2 And it came to pass after that Saul was returned from after the Philistines: [i. e. From pursuing the Philistines that invaded his land while he pursued David, above chap. 23, 27.] that they told him, saying: Behold, David is in the wilderness of Engedi.

3 Then Saul took three thousand chosen men out of all Israel: and he went his way, to seek David and his men upon the rocks of the wild goats. [i. e. In the high and steep rocks, upon which those goats, (or wild goats) do climb and leap.]

4 And he came to the sheep-coats [Oth. To Githch Zon] on the way, where was a cave: Saul went in thither, to cover his feet: [i. e. To safe nature: i. e. of this phrase, Judg. 3, 24.] now David and his men sat at the sides of the cave.

5 Then said David: men unto him: Behold, the day (Sir) which the LORD saith to thee, Behold, I give thine enemy into thine hand, [i. e. The Lord giveth thee even now to fight an opportunity to give thine enemy, as if he spake unto thee, Behold, I give thine enemy into thine hand. Oth. of which the LORD said unto thee:] and thou shalt do to him according as it shall be good in thine eyes: and David arose, and cut softly [Or, hand] [softly, neatly] a skirt of Sauls mantle.

6 But it came to pass afterwards, that Davids heart smote him: [Fearing, that he had offended God, in offering this design to the King. Compare 2 Sam. 24, 10.] because he had cut off Sauls skirt.

7 And he said unto his men, The LORD be far from me, that I should do that thing [viz. That which ye advise me to do:] to my Lord the LORDS anointed, [i. e.

who by the command of the Lord is anointed King over Israel:] that I should put forth, [Or, stretch forth, lay hold on him:] mine hand against him: for he is the LORDS anointed.

8 And David parted his men. [Heb. Clave, or divided his men: i. e. David rent or divided, and destroyed the combination of his followers: that were ready to kill Saul: or when his men coming forth from both sides of the cave, intended to fall upon Saul, then he kept them; on both sides afunder one from another:] with words; and suffered them not to rise up against Saul: and Saul gat him up out of the cave, and went on the way. [Or, went his way.]

9 Afterward David also gat him up, and went out of the cave, and he cried after Saul, saying: My Lord (Sir) King: Then Saul looked behind him, and David bowed himself with his face to the ground, [In token of submission] and loved himself.

10 And David said unto Saul, Wherefore hearest thou the words of men, saying, Behold, David seeketh thy hurt? [i. e. thy ruine and destruction.]

11 Behold, this day thine eyes have seen, that the LORD hath given thee to day into mine hand in this cave. [See above ver. 5.] and they said [i. e. some of those that were with me, counselled me, that, &c.] why I should kill thee, [Heb. to kill thee:] but (mine hand) spared thee: [Heb. they spared thee, viz. mine hand, or my soul, or mine eye, or my sword:] for I said I will not put forth mine hand against my Lord, for he is the LORDS anointed.

12 Behold, now my father, [He seeketh by this loving compellation to move Saul to desist from his wicked intent.] yea behold the skirt of thy mantle in mine hand, for when I cut off the skirt of thy mantle, then I killed thee not: I acknowledge and say there is no evil nor transgression in mine hand, [i. e. that I thought nor imagined no hurt or mischief in mine heart against thy person, nor purposed to do with mine hand against thee:] and I have not sinned against thee: yet thou hast killed (after) my soul, [viz. as huntmen leach after wild beasts, chasing them through woods, and in the plain field, over hedge and ditch, over mountains and dales: see above ver. 3, and chap. 26, 20.] to take it away.

13 The LORD shall judge between me and between thee, and the LORD shall avenge me on thee: but mine hand shall not be against thee.

14 According as the Proverb of the Ancients saith, [Heb. According to the Proverb of the Ancient: i. e. of the Ancients who lived long before this time:] Wickedness proceedeth from the wicked: but mine hand shall not be against thee, [as if he should say, Thou needest not to be afraid of me, I will not lay mine hands on thee: wicked men do perform such wicked actions: they me do not avenge themselves, but they commit the vengeance unto God: so will I do in like manner, I will not defile mine hands with the Kings blood.]

15 After whom is the King of Israel gone forth after whom dost thou pursue? after a dead dog? after a dead flea? [As if David should say, 'tis not worth the labour, nor honour enough, that a King of Israel should take such pains, to pursue me with so many men, whereas I can neither bite nor hurt, having no more strength nor power than a dead dog or poor flea: see the like phrase, below, chap. 26, 20.]

16 But the LORD shall be Judge, and the Judge between me and between thee, and see therein, and plead my cause, and deliver me out of thine hand.

17 And it came to pass when David had made an end of speaking all these words unto Saul, that Saul said, Is this thy voice, my son David? then Saul lifts up his voice, and wept.

18 And he said unto David, Thou art more righteous than I: for thou hast rewarded me good, and I have rewarded thee evil.

19 And thou hast shewed me this day, that thou hast done me good: for the LORD had sent me up in thine hand, and thou hast not killed me.

20 Whosoever any man hath found his enemy, will he let him go upon a good way? [i. e. Will he let him go without doing him any hurt?] now the LORD render thee good, for this day [in which thou hast saved my life. Compare the phrase with Psal. 118, 24.] which thou hast made me to day.

21 And now, behold, I know that thou shalt surely be King, [Heb. Being King shalt be King] and that the Kingdom of Israel shall subsist [i. e. shall remain firm and steadfast, and be perpetual] in thine hand.

22 So then I went unto me now by the LORD, If thou shalt root out my seed after me; and shalt destroy my name from my fathers house! [This is a kind of oath, or manner of swearing: see Gen. 14, 22, 23.]

23 Then David swore unto Saul; and Saul went to his house; but David and his men went up into the strong hold. [For he durst not yet trust Saul, because he had sufficiently experienced his inconstancy, in the reconciliation which heretofore he had made with him, chap. 19, also Saul after this returned to his former prosecution, or pursuing of David.]

CHAP. XXV.

Samuel died: David goeth to the wilderness of Paran, &c. Nabal's riches, 2. His and his wife Abigail's nature and condition, 3. David requesteth most courteous of Nabal (some relief for his camp), 4. But Nabal entreateth the messengers of David scornfully and disdainfully, 10. Which they tell David of, 12. Who so moved thence, that he threatened to destroy Nabal with all his family, 13. Abigail having heard this, goeth speedily to meet David, and pacifieth his anger by moving arguments and presents, 14. Nabal, hearing this, is troubled, and died, 17. David taketh Abigail, and Abimeam to wives, 39.

And Samuel died, and all Israel gathered themselves together, and they mourned for him, and buried him in his house at Ramah: and David gat him up, and went down to the wilderness of Paran. [As long as Samuel lived, David sought to him for comfort and counsel, therefore he abode as near to him as he could or might do: But when Samuel was dead, David departed to the wilderness of Paran, which lieth on the south side of Canaan. See concerning Paran the annotations on Genf. 14, 6.]

2 And there was a man at Maon, [Concerning this place, lying in the tribe of Juda, see the annotat. on Josf. 15, 55:] and his occupation was at Carmel, [This mountain, with the city and country, is to be distinguished from the other lying in the tribe of Issachar, renowned in respect of the Prophet Elia: see 1 King, 18, on verse 19, and above chap. 15, on ver. 12.] and that man was very great, [i. e. rich, wealthy, great in power, as 2 Sam. 19, 32.] and he had three thousand sheep, and a thousand goats: and he was at the shearing of his sheep at Carmel.

3 And the name of the man was Nabal, and the name of his wife was Abigail, and the woman was good of understanding, and beautiful of countenance: but the man was churlish, and evil of doing; and he was a Calebite. [i. e. (as it is thought) of Calebs posterity. Compare below chap. 30, 14. with the annotat.]

When David heard in the wilderness, that Nabal did bear his sheep?

5 Then David sent ten young men; and David said to the young men, Go up to Carmel, and when ye come to Nabal, then shall ye ask him in my name, touching the welfare. [Heb. Touching the peace; i. e. ask how he doeth, whether he be in good plight.]

6 And shall say thus to that profressor (man) [Heb. Living; i. e. that liveth merrily or prosperously. Compare the salutation used toward Kings: Let the King live, 1 Sam. 10, 24, &c.] Peace be to thee [Heb. thou peace; i. e. to thee be peace; as 2 Sam. 17, 3. & 20, 9.] and peace be to thine house, and peace be to all that thou hast.

7 And now, I have heard, that thou hast shearers: Now the shepherds which thou hast, were with us, we offered them no diligence, [Or, scorned them nor, made them no abject:] neither missed they any thing [i. e. in the tale and number of their sheep that were committed to their trust and keeping, there was not any missing or wanting, which they needed to have fought after: so also below, ver. 15 and 21.] all the days that they were at Carmel.

8 Ask thy young men, [i. e. Thy shepherds and servants that were with thy sheep] and they will tell thee; let then these young men find grace in thine eyes, [They relate Davids words, therefore they speak of themselves, as of a third person, as if they should say, Let us, who are the young men or servants of David, and sent by him to thee, find grace and favour with thee:] for we are come on a good day [i. e. on a merry day, because thou dost now receive and gather the wool of thy sheep: it is therefore just and equal, that thou out of thy liberality and abundance shouldst communicate something to the distressed and persecuted ones, according to the Law, Deut. 12, 11. & 14, 26, 27, & 15, 7.] give, I pray thee, unto thy servants, and to thy Ion David, [as if he should say, who honour thee, as a son both his father:] that which thine hand shall find. [i. e. any Present or gift, as much, and whatever thou art pleased to give us. See Judg. 9, on ver. 33.]

9 When Davids young men were come, and in Davids name had spoken unto Nabal according to all those words, then they ceased, [Heb. they rested; i. e. they kept their peace, and were silent, to hear what Nabal should answer.]

10 And Nabal answered Davids servants, and said, Who is David, and who is the son of Issa? there do I say my servants that rent themselves: every one from his lord. [i. e. That ran away from, and forsook their lords or masters. Thus doth he upbraid David, as if he lifted himself up against his lord and master Saul.]

11 Should I then take my bread, and my water, [In that country water was hard to come by, for that the land where Nabal dwelt was a dry land:] so that for and in respect of water, there often happened strife and contention in those parts. See Gen. 21, 25, & chap. 26, 15.] and my killed (sheep), which I have killed [Heb. my slaying which I have slain] for my shearers, and should I give it to the men whom I know not whence they be?

12 Then Davids young men turned them to their ways; and they returned, and came, and told him, [viz. David] according to all these words.

13 Then David said unto his men, Every man gird on his sword, and David also girded on his sword: and they marched up after David, about four hundred men, and there remained two hundred by the staff. [Heb. Vests, i. e. stuff, baggage, loading, carriage; as above chap. 17, ver. 22.]

14 But one young man of the young men [viz. One of Nabals servants] told Abigail, Nabals wife, of it, [saying,

ing, Behold, David hath sent messengers out of the wilderness to bleſs [i. e. to salute, and to wish much happiness, as Gen. 31. 55.] our lord, but he hated on them. [The Hebrew word that is here used, is by similitude taken from a bird of prey, that violently and swiftly falleth upon a carcase, to rent it in pieces: so, he would say, hath Nabal treated and sent away Davids messengers with biting and spiteful words, snarling at them, as if he would have bitten them in pieces.]

15 *For they were very good men to us, and we suffered no disgrace, and we missed nothing all the dayes (that) we conversed with them, when we were in the field.*

16 *They were a wall about us, [As if he should say, They have not only not hurt or mischeived us themselves, but they have likewise kept and protected us from others, both thieves and wild beasts, that might have done us hurt or mischief] both by night and by day, all the dayes, that we were with them, feeding the sheep.*

17 *Now then know, and see what thou wilt do, for evil is fully determined against our Lord, and against all his house, and he is a fo of Belial, [See Deut. 13. on verse 13.] that is a man cannot speak to him.*

18 *Then Abigail made hast, and took two hundred loaves, and two leather jacks of wine, and five dressed [Heb. Made] sheep, and five measures [Heb. S. cin. See Gen. 18. on ver. 6.] of parched corn, and a hundred pieces of raisins, and two hundred bumps of figs, and laid them on asses.*

19 *And the said to her young men, Go your wayes before my face, behold, I come after you; but she made it not known to her husband Nabal.*

20 *Now it came to pass when she rode on the ass, and that she came down into the hidden (place) of the mountain, and behold, David, and his men came down to meet her, and she met them. [The text intimates, that David and Abigail met one another unawares, the one coming from this, and the other from that side of the hill or mountain.]*

21 *Now David had said, Surely in vain have I kept all that this (follow) [viz. Nabal. He countenah him not worthy to call him by his name, because of the great in-civility and unthankfulness, which he useth towards him.] hath in the wilderness, [that nothing is lacking of all that he hath: and he hath recompensed me evil for good.]*

22 *Let God do for to the enemies of David, and let him fo aide thereunto, [i. e. God grant that all Davids enemies may have fo, so as I intend to do to this Nabal: Although some conceive that David instead of saying, God do this or that to me, wished the evil to befall his enemies, which some are wont to wish to themselves, by rashly cursing themselves See the annotat. on Ruth 1. 17. concerning this phrase, and compare ch. 2. on v. 16.] if of all these that he hath [or, if of all that he hath] I leave unto morning (his) that passeth, against the wall [a phrase, or manner of speaking, whereby is implied a total ruine and destruction of a house, so that no man be left, or escape, nor to such as a dog that commonly pisseth against that wall: fo also v. 34. & 1 King. 14. 10 & 2 King 9. 8.]*

23 *Now when Abigail saw David, when she made herself, and lighted off the ass, and she fell on her face before the face of David, and she bowed her self to the ground.*

24 *And she fell at his feet, [In token of humbleness: see the like, 2 King. 4. 27.] and said, Ab my Lord, let the offence be mine, [as if she had said, punish me instead of mine husbands, and all the rest, which thou didst intend to punish] and let, I pray thee, thine hand be not laid upon my Lord, and hear the words of thine hand-maid.*

25 *Let not my Lord, I pray thee, set his heart on this*

man of Belial on Nabal, for as his name is, so is he, his name is Nabal, [i. e. Fool, for one that is void of wisdom and goodnes] and folly is with him: and I thine hand-maid have not seen the young men of my Lord, [i. e. thy] which thou didst send.

26 *And now my Lord, (as true as the LORD liveth, and thy soul liveth, [See 2 King. 2. on v. 2.] it is the LORD that hath hindered thee [viz. when he sent me to meet thee, to pacifie thine anger with courteous words and presents, and to stop and hinder thine evil intent and purpose] from coming with blood-shed, [Heb. with blood; as Gen. 4. 10. and here below ver. 33.] that thine hand should deliver thee: [viz. so that thou canst not avenge thy self with thine own hand against my wicked husband, and deliver thy self from the affront that he hath offered thee] and now let thine enemies be as Nabal, [as if he should say, I wish that thine enemies may prevail as little, and may be as base and contemptible men as Nabal is, who is not worthy that thou shouldst vex thy self about him, much lesse that thou shouldst destroy me, and my whole family, for his sake. Others understand those words thus I wish it may befall thine enemies as it would befall Nabal, if thou shouldst persevere in thine intent] and they that seek evil against my lord.*

27 *And now this is the blessing, [i. e. This is the gift or present, which thou by thy servants sent by thee, didst bring of Nabal, above ver. 8.] which thine hand-maid hath brought unto my Lord: let it be given to the young men, that walk after my Lords foot-steps. [Heb. that go by, or, at my Lords feet: i. e. that follow him.]*

28 *Forgive, I pray thee, thine hand-maid the transgression: [As if he should say, I take the punishment of my wicked husband upon my self, only pardon me, I pray thee] for the LORD will surely make my lord a steadfast house, [i. e. that thou shalt dwell and reign quietly and peaceably, and shall no longer need to flee from one place to another, as thou art fain to do] because my Lord warreth the LORDS wars, [See the annotat. above chap. 18. ver. 17.] and no evil hath been found with thee from thy dayes. [this is here properly to be meant of desire of self-revenge, or other great transgressions; as if he should say, in this respect I hope they will not begin now to do it.]*

29 *When a man shall rise up to pursue thee, and to seek thy soul; then shall the soul of my lord be bound in the bundle of the living with the LORD thy God. [This is a phrase taken from men, who bind the thing which they count precious, and desire to keep safe in a bundle, and lock it up. It is as if he had said, thy life shall not be taken from thee, for thou shalt be in the Almightyes keeping. Saul shall pursue thee in vain.] viz. if of thine enemies he shall fling out of [or, viz. being, as if the LORD] like a stone, lay in the fling, the miss of the hollow-ness of the fling. On the contrary shall those wicked ones that pursue thee, be scattered and flung away, as if they were thrown out with a sling, and cast away.]*

30 *And it shall come to pass, when the LORD shall do to my Lord, according to all the good which he hath spoken concerning thee, and he shall command thee to be a Leader over Israel:*

31 *Then shall this be no humbling nor offence of heart unto thee, my Lord, to wit, that thou shouldst have shed blood causeless, and that my lord should have delivered himself. [As if he had said, then shalt thou neither have a gnawing conscience, nor grief of mind, that thou hast avenged thy self with the shedding of innocent blood] and when the LORD shall do weal unto my Lord, then shalt thou remember thine hand-maid. [As if he should say, When thou shalt hereafter think on this, that I have been the meanes or instrument to stop and hinder thee from shedding innocent blood, then thou wilt yet thank me for it.]*

32 *Then*

32 *Then said David unto Abigail: Blessed be the LORD the God of Israel, which sent thee this day to meet me.*

33 *And blessed be thy counsel, [viz. The counsel which thou hast taken, for to stillwade and hinder me by this thy coming and countess from shedding innocent blood] and blessed be thou, [that thou this day hast stop and prevented me from coming with blood-shed, [as above verse 26.] that mine hand should have delivered me.]*

34 *For surely tis (as true as) the LORD the God of Israel liveth, which hath hindered me from doing thee harm: [I understand it shall, and all thy family, as I rashly swore in mine wrath, v. 22.] that notwithstanding I hadst mine life, and I hadst come to meet me, there had not been left unto Nabal by the morning light any one that might fight against the wall.*

35 *Then David took from out of her hand that which she had brought him, and he sat unto her, Go up in peace to thine house, behold, I have hearkened to thy voice, and have accepted thy gift. [i. e. I have taken thee into favour, and will do what thou requirest: see the annotat. on Gen. 19. 21. & 31. 20.]*

36 *When Abigail now came to Nabal, behold, he had then a feast in his house, like the feast of a King, [See the like, 2 Sam. 13. 23. Nabal did like that rich man, Luke 16. 19. forgetting the poor and needy people,] and Nabal himself was merry [Heb. good] at the same, [viz. feast. Oth. in him] and he was very drunk: therefore he made not a word known to him, little nor great, until the morning light.*

37 *Now it came to pass in the morning, when the wine was gone from Nabal, [When he had stop his drunkenness quite away. As long as he continued in his drunk mood, his admonitions would have been as rocks strowed before Hogs, or Pearls cast before Swine.] then by my Lords words [viz. which she had spoken, that the had said unto David, what David had answered her again, &c.] known to him: then his heart died in the innermost (parts) of him, [i. e. he was so affrighted, that he almost fell down dead,] and he became as a stone. [Heb. he became a stone, i. e. he became senseless, was without feeling, his blood changed in his body, when he heard of the danger, into which he had brought himself.]*

38 *And it is past about ten dayes (after), that the LORD smote Nabal that he died.*

39 *When David heard that Nabal was dead, then he said, Blessed be the LORD, who hath pleaded the cause of my reproach from the hand of Nabal, and hath with hold [Oth. kept back] his servant [i. e. me] from evil, [Oth. from that could deed, viz. that I should have shed innocent blood out of a desire of self-revenge] and (that) the LORD had caused the wickedness of Nabal to return upon his own head: and David sent forth, and caused to continue [viz. by his messengers or ambassadors, and after that Nabal had been dead a good while] with Abigail, to take her to him to his wife.*

40 *Now when the servants of David were come to Abigail to Carmel: there they spake unto her, saying, David hath sent us unto thee: to take thee to him to his wife.*

41 *Then she arose, and bowed her self with the face to the ground: and she said, [viz. unto David, though absent, desiring his messengers to relate these words of hers unto him, and to tell David in her name] Behold, let thine hand-maid be a servant to wash the feet of the servants of my Lord. [i. e. to do the meanest and lowest service.]*

42 *Abigail now made haste, and gat up, and rode upon an Ass with her five young-maidens, that walked after her foot-steps: [Oth. that followed her feet, or, went after*

her] she then followed after Davids messengers, and she became his wife.

43 *David also took Achinaiom of Jezreel: [This was a City in the tribe of Juda, as apparently, Joel. 15. 56.] thus were they both also his wives.*

44 *For Saul had given Michal his Daughter, Davids wife to Paltai [He is called Paltibai, 2 Sam. 3. 15.] the son of Laai, [In this act thou sinned and did ill, Saul, Michal, and Paltai, breaking and violating the lawful marriage of Michal with David,] who was of Gallim, [This seemeth to have layen in the tribe of Benjamin, not far from Gibea of Saul, see 1 Sam. 10. 30.]*

C H A P. XXVI.

Saul having intelligence, by means of the Ziphites, where David was, seeketh him, ver. 1. &c. David coming to hear of it, flieth unto Sauls camping-place, and taketh away his spear, and water cup, or bottle, but will not suffer him to be hurt, 4. After that upbraided Abner with his negligence, 13. Admonisheth Saul, 18. Who acknowledgeth his own fault, and Davids innocency, 21. They part in friendship, 25.

The Ziphites now came to Saul at Gibea, saying: [This is the second treachery of the Ziphites, the first is described, chap. 23. 19.] Dost not David hide himself on the hill of Hachila, before the wilderness? [As if they should say, yea certainly he is come again to us, and hideth himself on, &c.]

2 *Then Saul gat up, and went down to the wilderness of Ziph, and three thousand chosen men of Israel with him: to seek David in the wilderness of Ziph.*

3 *And Saul camped himself on the hill of Hachila, which is before the wilderness by the way, but David abode in the wilderness, and saw that Saul came after him to the wilderness.*

4 *For David had sent spies, and he understood that Saul came of a certain.*

5 *And David gat up, and came to the place where Saul had camped himself, and David viewed the place where Saul lay, with Abner the son of Ner, the Commander of his host: and Saul lay in the trench, [See the annotat. above chap. 17. 20.] and the people [Others the soldiers, men of war] were camped round about him.*

6 *Then answered [i. e. spake, for there goeth no question before] David, and spake unto Achimelech the Priest, [viz. by descent, but by Religion an Israelite or Profelite. They are properly called Hethites, that descended from Heth, the son of Canaan: See Genef. 10. 16. and 15. 20.] and to Abisai the son of Nerai, [This was Davids sister, he had three sons, viz. Joab, Abisai, and Afahel, who from the mother are called the sons of Zeruja, here, and 1 Chron. 2. 16. in respect of Davids fame or renown: but no mention is made of their father] the brother of Joabs, saying, Who will go down with me to Saul into the camp? Then said Abisai, I will go down with thee.*

7 *Thus David and Abisai came to the people [viz. in the camp of Saul] by night, and behold, Saul lay sleeping in the trench, and his spear stuck in the ground at his head-ends, and Abner, and the people lay round about.*

8 *Then said Abisai unto David: God hath shut up thine enemy in thine hand this day: let me now, I pray thee, smite him with the spear to the ground at once, [Oth. with one blow, with the first] and I will not do it to him the second time. [As if he should say, I be sure fo to hit him at the first blow, that I shall surely kill him out right, and shall not need to smite him the second time.]*

8 bb

9 David

9 David on the contrary said unto Abisai: Destroy him not: [i. e. do not kill him] for who hath laid his hand on the LORDS anointed. [See above chap. 24. 7. in the annotat.] and remained guiltless? [i. e. unpunished.]

10 Moreover, David said, (As true as the LORD liveth; [I understand withal, I will not suffer it] but the LORD shall smite him, [As if he should say,] Let the Lord do with him, what pleaseth him; as for me, I'll not lay my hand on him) or his day shall come, [i. e. the time that God hath limited and appointed him to die his natural death. See Job 15. on vers. 34.] or he shall go into a battle, that he may perish.

11 The LORD let it be far from me, that I should lay mine hand [Heb. from lying mine hand] on the LORDS anointed: I will therefore now, I pray thee, the spear that is at his head-end, and the water bottle, and let us go.

12 So David took the spear, and the water bottle from Sauls head-end, and they went their way; and there was no man that saw it, and no man that beheld it, also no man that awaked, for they were all asleep, for there was a deep sleep of the LORD fallen upon them. [i. e. a deep sleep sent from God.]

13 When David was come over on the other side, then he stood on the top [Heb. on the head] of the mountain afar off: (So) that there was a great place (or space) between them.

14 And David cried to the people, [i. e. to Sauls followers] and to Abner the son of Ner, saying, Will thou not answer, Abner? then answered Abner, and said, Who art thou that criest to the King? [As if he should say, Who art thou, that thus criest, roarest, that thou even spoudest not the King himself, but awakedst him also out of his sleep?]]

15 Then said David unto Abner, Art thou not a man? [This question affirmeth, as elsewhere besides. As if he should say, Abner, thou art indeed a stout man, a champion, valiant and courageous] and who is like to thee in Israel? [As if he had said, no man is like to thee in strength, and valour] wherefore then hast thou kept guard over thy Lord the King? for there came one of the people to destroy thy Lord the King.

16 This thing which thou hast done is not good, (as true as the LORD liveth) as we children of death, [i. e. ye have deserved death] who have not kept a guard over your Lord the King: and now behold, where the Kings spear is, and the water-bottle, which was at his head-end.

17 Now Saul knew Davids voice, and said, Is this thy voice, my son David? David said, It is my voice, my Lord, (O) King.

18 He said further, Wherefore doth my Lord thus pursue after his servant, [i. e. me] for what have I done? what evil is there in mine hand? [i. e. what evil have I done. See the annotat. above chap. 24. vers. 12.]

19 And now, my Lord the King, hearken, I pray thee, to the words of thy servant: If the LORD stir thee up against me [i. e. by his command, or special ordering] let him smite the meat-offering: [Or thus: he will smite the meat-offering. Some do understand thus thus: If God hath commanded thee to do this, then he will accept thy meat-offering. Others thus: then will I appeale the Lord with sacrifice for the sin, whereby I have deserved it] but if they be the children of men, then counsel be they before the face of the LORD, because they do not come out this day, that cannot abide firmly fixed in the inheritance of the LORD. [i. e. with the people of the Lord, which are as dear unto him, as an inheritance can be to any man whatsoever. The meaning of the words is this, to wit, that I cannot constantly dwell where the service and worship of God is performed, but am constrained continually to serve about, and to flee from place to place.] flying, Go thy way, I serve other Gods. [i. e. they move

me as much as in them lieth, to fall away from the true worship of God to the Idolatry of the Gentiles.]

20 And now, let not my blood fall to the earth [i. e. As if he had said, The Lord before whose face I walk uprightly, suffer thee not to spill my blood] from before the face of the LORD: [i. e. the Lord for it, and punish it. Oth. before the face of the Lord.] for the King of Israel is gone forth to seek an oath this day as they went after a privilege on the mountains.

21 Then said Saul, I have sinned, return, my son David, for I will not hurt thee any more, because thou hast spared me, and hast not taken any tile, wherewith I might have done thee evil? behold, I have done evil foolishly, and I have erred exceedingly.

22 Then answered David, and said, Behold, the Kings spear is, therefore let one of the young men come over, and fetch it.

23 The LORD then recompense to every one his righteousness and his faithfulness: [i. e. according as every one hath walked uprightly, and hath kept faith and truth] for the LORD had delivered thee into (into) mine hand this day, but I would not stretch forth mine hand against the LORDS anointed. [i. e. against thee, who art the Lords anointed.]

24 And behold, according as thy Soul was this day, esteemed great in mine eyes: so let my Soul be esteemed great in the eyes of the LORD, and let him deliver me out of all need.

25 Then said Saul unto David, Blessed be thou my son David, thou shalt assuredly do it, and thou shalt also certainly have the upper hand: [Heb. doing thus shalt do, and prevailing thou shalt prevail. i. e. Thou shalt be too potent, or too strong for thine enemies, and thou shalt over-power them. Others take it in this sense, Go on in like manner in all thy affairs with righteousness and faithfulness, as thou dost towards me, and doubt not but thou shalt prevail, and get the upper-hand, and attain to the Kingly honour and dignity.] Then went David on his way, and Saul returned to his place.

CHAP. XXVII.

David not trusting Saul, determined to leave the Land of Israel, vers. 1, &c. He hath forth with six hundred men to King Achis, 2. Where he abideth while withal his family, 3. And hearing of this, desisteth from pursuing after him, 4. David deserveth a city to dwell in, 5. Achis giveth him Ziklag, 6. There he dwelt a year and four months, 7. David spoileth some of the neighbour nations, 8. And left no man there alive, 9. That no man might complain, of him to Achis, 11. Achis believeth and trusteth David too much, 12.

David now said in his heart, [i. e. with himself.] Now I shall one of the days [i. e. at one time or another] perish by the hand of Saul: [This is a demonstration of the weakness of Davids faith and confidence in the excellent promises of God] nothing is better for me, than that I should speedily escape [Heb. escaping escape] into the Land of the Philistines, [This was the counsell of weak flesh. See 1 Sam. 22. 5. There the Prophet Gad reproved David in a like matter] that Saul may lose the hope of me, to seek me (any) more in all the border of Israel, so shall I escape out of his hand.

2 Then David gat up, and he passed thorrow, he, and his six hundred men that were with him, unto Achis the son of Maach [Likely having first desired and obtained leave of Achis to come thither, and to tarry there: And that not for his own person alone, as he did at first, chap.

11. 10. but for all the men and women that were with him] the King of Gath. [Lying in the Philistines land, of which City Goliath was, above chap. 6. 17.]

3 And David abode with Achis at Gath, he, and his men, every one with his house: David with both his wives, Abinoam the Jiffraite, and Abigail the wife of Nabal, [i. e. which had been the wife of Nabal. She is likewise so called below, chap. 30. 5.] the Carmelites.

4 When it was told Saul, that David was fled to Gath: then he proceeded not to seek him (any) more.

5 And David said unto Achis, If I have now found grace in thine eyes, let them give me a place in one of the Cities of the Land, that I may dwell there: [David fought to dwell somewhere apart by himself, with those that appeared to him, to escape the danger both of body and soul, which might have befallen him from the Philistines] for why should thy servant dwell in the royal City with thee? [David knew full well how dangerous it was, for strangers (especially that were of any power) to dwell with a King in his own City: Therefore he was desirous to prevent this jealousie or suspicion; but he giveth it another name, as if he had said, This honour belongeth not to me, my Lord, O King.]

6 Then Achis gave him Ziklag [This City belonged still to the tribe of Juda, in as much as God had given them those Cities of the Land, as appeareth, 1. 5. 3. 1. But the Philistines had taken it from the Israelites, and had kept possession of it till now, and now Achis giveth it unto David] that day: Therefore Ziklag was (or pertained to) the King of Judah unto this day.

7 Now the number of the days that David dwelt in the Philistines Land, was a year, and four months. [Heb. six days, and four months. The word days in the plural number, is often taken by the Hebrews for a year, See Levit. 25. 29. David abode at Ziklag until the death of Saul, then came he to Hebron, 2 Sam. 2. 1. Some take it thus, (certain) days, and four months.]

8 David now went up with his men, and they fell upon the Geshurites, [See the annotat. on 1. 12. 5. and 16. 3.] and the Gittites. [For Gittites. These were Canaanites, that dwelt before time at Gazer, or Gazer, in the Land of Ephraim. These being thence also expelled, went and dwelt on the South-side of the Land of Canaan] and the Amalekites: [These were of Etahs posterity whom the Lord commanded Saul utterly to destroy: but he left some remaining, against whom David here miskech war] (for these) [i. e. the Geshurites, and the Gittites; these to wit] inhabited the Land of Canaan] were of all the inhabitants of the Land [i. e. the Jewish Land, both on this and on the other side of Jordan] where thou goest to war, and unto the Land of Egypt.

9 And David smote that Land, [i. e. The inhabitants of the Land. This is now to be understood of all the Amalekites, which he found there, whom God had commanded to be destroyed, Exod. 17. 14. Deut. 25. 19. and Sam. 1. 5. 3.] and left neither man nor woman alive. [This he did for this end, that they might not complain of him to the Philistines, whom he would make believe, that he had fallen into the Land of the Israelites] he took also the sheep, the Oxen, and the Assees, and Camels, and apparel, and returned, and came to Achis.

10 When Achis said, If thither fell ye in to day? then David said, Against the South of Judah, [But not in the Land of Juda, as Achis meant, and also David seemed to say: But David fell into these Lands that bordered thence, viz. into the Land of the Amalekites, and of their neighbour nations and thus did David through humane frailty decide King Achis with ambiguous and equivocal words, words that bear a double sense and meaning.] and against the South of the Jerahmeelites, [These were inhabitants of the Land of Juda the posterity of Hebron, 2 Chron. 2. 25.] and against the South of the

Kentites. [These were the posterity of Jehu, the father in law of Mofeh. See the annotat. on Judg. 1. 16.]

11 And David left neither man nor woman alive: [This did David do for this end, that no man might bring tidings to Achis, as immediately followeth. Besides Ziklag lay so far distant from Gath, that in this respect also tidings here could not straight way be brought to Achis. In the mean while David executed Gods vengeance against the banned nations] to bring tidings to Gath, saying, [i. e. thinking with himself] Let it perchance if they should tell of us, [I understand withal,] It behoveth me to look to it] saying, Thus hath David done: and thus was his manner, all the days that he dwelt in the Philistines Land.

12 And Achis believed David, saying, [i. e. with himself] he hath made himself quite starking [Heb. starking starking made starking i. e. made himself to thinking, hateful, and contemptible, so that his own nation cannot endure him. See the annotat. on Gen. 34. 30.] among his people, in Israel, therefore he shall be my servant for ever. [i. e. always, all his life-time.]

CHAP. XXVIII.

Achis intending to march forth against Israel, relieth on David, vers. 1, &c. Samuel was dead and buried, and Saul had destroyed the wizards and conjurers, 3. But now being afraid of the Philistines, and forsoke of God, he goeth to a witch for counsel, 5. Who being assured of Saul, that he should not be punished for it, caused Samuel to come up, 9. Of whom Saul having understood his approaching destruction, fainteth, 16. Is by the advice and service of the witch, and his own servants cheered and revived with meat, 21.

And it came to passe in those days, when the Philistines gathered their camps [Here mention is made of camps in the plural number, as also below chap. 29. 1. Whence may be gathered that the Philistines brought diverse camps together into the field] together to battle, to fight against Israel: that Achis said unto David, Thou shalt surely know, [Heb. knowing thou shalt know] that thou shalt march forth with me into the camp, thou and thy men.

2 Then David said unto Achis, Thus [Or, hereby,] thou shalt know what thy servant will do. [This is again an ambiguous Phrase, as above chap. 27. 10.] and Achis said unto David, Therefore will I make thee a keeper of mine head all days. [As if he had said, Because I trust to thee, that thou wilt behave thyself valiantly in my service, therefore I will make thee a keeper of mine head, that is, of my body and life, as long as I shall live.]

3 Now Samuel was dead, and all Israel had mourned for him, and had buried him at Ramah, [This is mentioned here, to shew, why Saul did not ask counsel of Samuel, but gave order to seek out a witch] to wit, in his City: [i. e. in the City where he was born and bred, and had lived the most part of his time] and Saul had put away the sooth-sayers [See Levit. 19. on vers. 31.] and the wizards [Or, black artists] out of the Land. [I understand the Land of Israel. See Levit. 19. 31.]

4 And the Philistines came, and gathered themselves together, and they camped themselves at Sunon: [See the annotat. 1. 19. 18.] and Saul gathered all Israel together, and they camped themselves upon Gibeah. [This is a mountain lying not far from the valley of Jizrael, where the battle happened, in which Saul & his sons perished: see below chap. 31. 1. and 2 Sam. 1. 21.]

5 When Saul saw the Philistines camp: then he feared, and his heart trembled greatly.

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I. SAMUEL.

6 And Saul required of the LORD, [with] by some Prophet, for Abiathar was at this time with David, with the Ephod, wherein were the Urim and Thummim, whereby they enquired of the Lord: See above chap. 23. ver. 6. and below chap. 30. ver. 7.] but the LORD answered him not: neither [in the Hebrew, for neither, or nor is the word also thrice mentioned, whereby must also be understood, out of the foregoing words, the particle nor, which together is as much as neither or nor] by dreams. [See Numb. 12. 6.] nor by Urim, [See Numb. 27. ver. 21.] nor by Prophets. [i. e. nor by neither ordinary, or extraordinary means.]

7 Then said Saul to his servants, seek me a woman, that hath a sooth saying spirit, that I may go to her, and enquire by her: now his servants said unto him, Behold, (there) is a woman at En-dor, [A City lying in the tribe of Manasseh, on this side of Jordan. See the annotat. on Job. 17. ver. 11.] that hath a sooth saying spirit.

8 And Saul disguised himself, [Or, changed himself, made himself unknown, put on other apparel. Compare 1 King. 22. on ver. 30. viz. that this woman might not know him.] and put on other apparel, and went his way, and two men with him, and they came to the woman by night: and he said, I pray thee, foretell unto me by the sooth saying spirit, and cause him to come up. [viz. out of the grave, or sepulchre. Thus Saul asketh counsel of the dead for the living, which the Prophet Isaiah reproveth chap. 8. ver. 19.] unto me, whom I shall name unto thee.

9 Then said the woman unto him, Behold, thou knowest what Saul hath done, [viz. as being an Israelitish woman, the might perceive by his speech and apparel: but when he spake this, she knew not yet that he communed with Saul himself.] how he hath cut off the sooth-sayers and the wizards out of this land: wherefore then layest thou a snare for my soul, to put me to death? [As if he would say, to give Saul occasion, when he shall come to hear of it, to put me to death.]

10 Now Saul swore unto her by the LORD, saying, (As true as) the LORD liveth, if a punishment [Heb. iniquity, or, recompense, i. e. punishment of iniquity. See 1 Petr. 5. on ver. 1.] shall happen to thee for this thing? [Understand what], then let God punish me, or some thing like to it. See the annotat. on Genf. 14. 23.]

11 Then said the woman, Whom shall I cause to come up to thee? and he said, make Sammel come up unto me.

12 Now when the Woman saw Samuel, [i. e. an evil spirit in the shape and form of Samuel, whom he had raised by her Devilish art, Jesus Syrach is in a great error when he writeth, that Samuel after he was fallen asleep prophesied, and fore-told Saul his end, chap. 46. 23.] then she cried with a loud voice: [viz. for fear of being imprisoned and put to death by Saul: for by the Devils insult, or otherwise he came to know that it was Saul himself: Or, he cried, when she saw Samuel come up] and the woman spake unto Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the King said unto her, Be not afraid [viz. that I will put thee to death, or cause thee to be put to death] [whom thou fearest thou? viz. that thou art thus afraid and affrighted] then said the woman unto Saul, I see Gods ascending out of the earth, [i. e. a lately honourable person in the shape & form of Samuel. She speaketh thus, Elohim in the plural number, in a heathenish manner, and as a witch. Some understand here by Gods, the counterfeit Samuel, with a company of evil spirits waiting upon him.]

14 He then said unto her, how is his shape, and the said: There cometh up an old man, and he is clothed with amantle: when Saul perceived [viz. according to the judgement of his distracted senses, and the witches words: for

he himself saw not this Samuel] that it was Samuel, then he bowed himself with his face to the ground, and he bowed himself. [Saul being cōfused by the Devil by this witches means, did honour the Devil in stead of Samuel.]

15 And Samuel [As above ver. 12.] said unto Saul, Why hast thou disquieted me, causing me to come up? [It was neither in the Devils nor in the witches power to raise up the true Samuel, and to make him appear there: 'twas nothing but meer deceit and collusion of the devil, whom God sometimes permiteth to do some actions for the ruine and destruction of those that give credit therunto.] then said Saul, I am greatly distressed, [Heb. distressed, greatly to me, that is, great distress.] for the Philistines war against me, and God is departed from me, and answereth me no more, neither by the ministry of the Prophets, [Heb. by the hand of the Prophets: i. e. by means of any Prophet. See further on ver. 6.] nor by dreams, therefore have I called thee, that thou mayest make known to me whom I shall do.

16 Then said Samuel, Wherefore dost thou now ask of me? seeing the LORD is departed from thee, and it become thine enemy.

17 For the LORD hath done for himself, [viz. to his glory, according to his good pleasure. Oth. him's viz. David. Or, simply, he hath done it:] as he spake by my ministry: [Heb. by my hand. God had not spoken this by the evil spirit, but by the true Samuel, above chap. 15. 28.] and hath rent the Kingdom me out of thine hand, and he hath given that to thy neighbours, to David.

18 According as thou hast not hearkened to the voice of the LORD, and hast not executed [Heb. done] the word of his wrath against Amalek: therefore hath the LORD done this thing unto thee this day. [i. e. at this time.]

19 And the LORD will also deliver Israel [i. e. the camp of the Israelites] with thee, into the hand of the Philistines, [The Devil might gullie this in part, because he knew that the Lord was departed from Saul, and that Saul was now thus dismayed and (causful, and also because there was but little courage and order among the Israelites to oppose and resist the Philistines.)] to morrow shall thou, and thy sons be with me: [viz. among the dead, i. e. that shall be dead. See the like phrase, 2 Sam. 12. 23. for that this should be understood of being in hell, where the Devils are, cannot be applied to Jonathan, and to many of the Israelites, who indeed died in the battle, but went not (in respect of the soul) to the place of the damned] the LORD also shall deliver the camp of Israel into the hand of the Philistines.

20 Then Saul fell hastily on the ground, [Heb. thus Saul basted and fell on the ground:] as long as he was. [Heb. (with) the fulness of his stature, or length] and he was sore afraid, because of the words of Samuel, there was also no strength in him; for he had eaten no bread [i. e. taken no food] all the day, nor all the night.

21 Now the Woman came to Saul, and saw that he was fore amazed: and she said unto him, Behold, mine hand-maid hath hearkened to thy voice, [i. e. I have hearkened to thy voice, and I have put my soul in mine hand.] [Heb. p.m. As if he would say, I have ventured my life: for he had to please Saul, done that which ought to have been punished with death, if Saul had persisted in his former intents, whereof mention is made, ver. 9. See the annotat. on Fugd. 1. 2. 3.] and I have hearkened unto thy words, which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid, and let me eat [for a morsel of bread before thee, and eat: so shall there be strength in thee, that thou mayest go on (thy) way.]

23 But he refused it, and said, I will not eat: but his servants, and also the woman were inflamed with him: they hearkened he to their voice: and he arose from the ground, and set himself on the bed.

24 And the Woman had a fatted calf in the house, and she

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she basted, and killed it, and she took meal, and kneaded it, and baked thereof unleavened (cakes.)

25 And she brought them before Saul, and before his servants, and they did eat: after that they rose up, and went away the same night.

CHAP. XXIX.

The Princes of the Philistines will not suffer David to be in the camp, though Achis plead for him, ver. 3. &c. The Princes flew cause why they will not suffer David to be with them, 4. Achis caused David to return, though sore against his will, 6. David would rather have stayed with Achis, 8. But he commandeth him the second time to depart, 10. Which David doeth, 11.

Now the Philistines had gathered together all their camp to Aphek. [There were divers cities in the land of Canaan called Aphek. First, one in the tribe of Judah, Job. 15. 52. Secondly, another in the tribe of Aser, Fugd. 1. 2. Thirdly, a third in the tribe of Issachar, by mount Gibeon, by the great field of Megiddo, of which there here may be understood.] and the Israelites camped themselves by the fountain, which is by Fizeel. [This was a fair city on the borders of the tribe of Issachar and Manasseh, Job. 19. 18. lying at the Fort of Gibeon.]

2 And the armies of the Philistines went thither by hundreds, and by thousands: but David and his men marched with Achis in the rearward.

3 Then said the Commanders of the Philistines, What shall these Hebrews? [Or, To what purpose are these Hebrews here?] then said Achis to the chief of the Philistines, I trust this David, the servant of Saul the King of Israel, who hath been with me these days, or these years? [It was now about the second year, that David had dwelt in Ziklag, see chap. 27. 7. and before that time he had been also a while at Gath with Achis.] and I have found nothing [viz. no evil, or no disloyalty] from that time that he fell off, [viz. from his lord Saul, who is mine enemy. Oth. twice, fell unto me.] unto his day.

4 But the chief of the Philistines were wroth with him, and the chief of the Philistines said unto him: Make the man return, [Oth. Turn about] that he may return to his place, where thou hast appointed him, and that he may go down with us into the battle, lest he be an adversary, [see the annotat. on Job. 2. 6.] to us in the battle. [viz. as many Hebrews heretofore have done:] who fell off from us to Jonathan heretofore, ch. 14. v. 21.] for whosoever shall shew this [i. e. fellow] make himself acceptable unto his lord? [i. e. reconcile himself unto the lord.] is it not with the head of these men? [viz. by delivering us up into the hands of Saul, revolting in the fight, and turning his sword upon our men.]

5 Is not this that David, of whom they answered (one another) in the dance, saying, Saul hath slain his thousands, but David his ten thousand?

6 Then Achis called David, and said unto him, (It is as true as) the LORD liveth, [Although Achis was an Idolater, yet he wisteth by Jehovah the true God: The Philistines indeed had experience of the power of the true God, when the Ark of the Covenant was among them, above chap. 5. Its also possible, that Achis by conversing long with David, attained to some knowledge of the true God: that thou art upright, i. e. I take thee to be an upright and faithful servant] and they going out, and thy coming in with me in the camp is good in mine eyes, [i. e. thy carriage and conversation, thy ordering and managing of affairs pleath me very well, see Numb. 27. 17.]

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for I have found no evil in thee from that day that thou camest unto me unto this day: but thou art not acceptable [Heb. good] in the eyes of the Princes.

7 Therefore now turn about, and go in peace; that thou do no evil in the eyes of the Princes of the Philistines.

8 Then said David unto Achis, But what have I done? or what hast thou found in thy servants, from that day that I have been before thy face unto this day, that I may not go and fight against the enemies of my lord the King? [David seemed to be very angry and forward to go and fight against the people of God, but what his intent and purpose was, was best known to the LORD.]

9 Now Achis answered, and said unto David, I know it, indeed thou art acceptable [Heb. Good] in mine eyes, as an Angel of God, [Achis, though an Heathen, acknowledged that there be good Angels:] but the Rulers of the Philistines have said, Let him not go up with us into this battle.

10 Now then, get up early in the morning, [viz. Before the battle begineth] with thy lords servants, that are come with thee: and when ye shall have got up early in the morning, and the light appeareth to you, then depart.

11 Then David got up early, he, and his men, to depart in the morning, to return into the land of the Philistines: on the contrary the Philistines marched up to Fizeel.

CHAP. XXX.

David finding that the Amalekites in his absence had plundered & burnt Ziklag, & carried the people, and his two wives away captives, is exceedingly troubled thereat, and in great danger of his own people, ver. 1. &c. He asketh counsel of God, who biddeth him to pursue the Amalekites, 7. David doing so with a part of his Army, findeth a poor starved Egyptian that was left behind, who discovered all things unto him, and bringeth him to the Amalekites, 9. David saileth upon them, smiteth them, and spoileth them again of all that they had, 17. Maketh an Ordinance for dividing the prey, 22. Sendeth Presents to his friends, 26.

And it came to pass, when David and his men came to Ziklag on the third day: [viz. After that David was parted from the Philistines camp, for to get a distance lay the Philistines camp (where David and his men had been) from the city of Ziklag, as may be gathered from 2 Sam. 1. 2.] that the Amalekites [understand the remnant of the Amalekites that escaped, when Saul smote that people, 1 Sam. 5. 7. Or this may be understood of the Amalekites that lived in another part or corner of the land, then those that were destroyed by Saul. These bewrayed their old inveterate hatred against the Israelites] were fallen into the South, and at Ziklag, and had smitten Ziklag, [i. e. ruined it, and ill treated the inhabitants thereof: see Ezek. 33. on v. 21.] and burnt the same with fire.

2 And had carried away the women captives, that were therein, (but) they had slain none, from the least to the greatest: [Oth. Small nor great] but had carried them away, and were gone their way.

3 And David and his men came to the city, and behold, it was burnt with fire, and their women, and their sons, and their daughters, were carried away captives.

4 Then David and the people that were with him, lift up their voice, and weep: until there was no (more) power in them to weep.

5 Both Davids wives were also carried away captives, Achinoam the Gittite, and Abigail the wife of Nabal, [See the annotat. on chap. 27.3] the Carmelite.

6 And David was sore distressed, for the people spake of stoning him, for the fouls of all the people were embittered, [Heb. The soul of all the people was bitter ; i. e. they were heartily grieved, besides possessed with bitternets and wealth against David, laying the blame on him, that they were bereft of their wives and children by the Amalekites, who were thereto moved and provoked, because David had felt free upon them in an hostile manner, and smitten them, chap. 27.8.] every one for [or because of] his sons, and for [or because of] his daughters : but David strengthened himself in the LORD his God, [Trusting and relying on the promises, that God had made to him, that he should be King : see the annotat. above chap. 23.16.]

7 And David said to Abiathar the Priest, Achimelechs son, pray thee, bring me hither the Ephod, [i. e. Put on the Ephod for my sake, that thou mayst thereby ask counsel of the Lord for me : see Num. 27.21. and above chap. 23.9.] and Abiathar brought the Ephod to David.

8 Then David enquired of the LORD, saying, Shall I pursue after this band ? [He meant the Amalekites, as also ver. 15.] shall I overtake them ? and he said unto him, Pursue, for thou shalt certainly overtake, and thou shalt certainly deliver.

9 Then David went his way, he, and six hundred men that were with him, and when they came to the brook Besor, then the rest [viz. Two hundred men, which were so weary, that they could not follow, ver. 10.] stayed.

10 And David pursued them, he, and those four hundred men ; and two hundred men slayed (hebin), because so weary, that they could not overtake the brook Besor.

11 They [viz. The men that were with David] found an Egyptian man in the field, and they brought him to David. [Heb. They took him : to David i. e. they took and brought : see the annotat. on Gen. 12. ver. 15.] and they gave him bread, and he did eat, and they gave him water to drink.

12 They gave him also a piece of a cake of figs, and two pieces of raisins, and he did eat, and his spirit came again into him. [Oth. To him ; i. e. he that was faint, and almost dead with hunger, was cheered and revived by the meat or food they gave him : so that the word spirit here signifieth breathing] for he had eaten no bread, [i. e. meat, food] nor drank any water (sin) three days and three nights.

13 After that David said unto him : Whose art thou and whence art thou ? then said the Egyptian lad, [i. e. Toub, young man : see Gen. 22. on v. 5.] I am an Amalekites mans servant, and my lord lest me, because three days (ago) [Heb. this is the third day] I fell sick.

14 We made an invasion upon the South of the Corebites, [i. e. Of the Philistines, as may be gathered from v. 16. Thus are the Philistines also called Ez. 25.16. Zeph. 2.5.] and upon that (part) which is of Juda, and against the south of Caleb, [i. e. Against the fourth part of the land where Caleb Posterity dwell : see Jof. 14.3. & 15. 13.] and we have burnt Ziklag with fire.

15 Then said David unto him ; Canst thou bring me whether down to this band ? he then said : Swear unto me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hand of my lord ! [Heb. If thou shalt kill me, and if thou shalt deliver me, &c. See of such kind of oath, Gen. 14.23. The meaning is, that thou wilt not kill me, or that, &c. Compare above chap. 24. 22. &c.] then will I bring thee down to this band.

16 And he led him down, and behold, they lay scattered upon all the earth, eating, and drinking, and dancing, because of all the great prey that they had taken out of the Land of the Philistines, and out of the land of Juda. [Under which belonged to Ziklag, and the land of Caleb.]

17 And David smote them from the twilight [The Hebrew word that is here used, as also the Dutch word *Schemeringe*, signifieth both the evening and morning glimmering, or twilight. Some conceive that David fell upon this people in the evening twilight. (for he found them eating, drinking, and dancing, which is commonly done in the evening, or at even-tide, not at break of day) they also conceive, that David having but four hundred men with him, rather chose the darkness of the night, to fall upon this great multitude the darkness of the night, and jollity, then the glimmering of the morning, when the glimmering of the morning, conceiving that David and his men at even-tide would be weary to make an invasion upon their enemies] unto the evening of their next day, [i. e. the evening of the day wherein David went forth with his men] and there escaped not a man of them, [save four hundred young men which rode upon camels, and fled.]

18 Thus David refused all that the Amalekites had taken : David also refused his two wives.

19 And there was nothing lacking among them from the least unto the greatest, and into the sons and daughters : and of the prey also unto all that they had taken to them : David brought it all back again.

20 David also took all the sheep, and the oxen : they [viz. Davids men] drove them on before that same cattle, [i. e. Before the cattle that had been taken from them by the Amalekites] and said : This is Davids prey, [i. e. which pertaineth to David, therefore he gave away thereof, where and to whom he pleased ; see below verse 26.]

21 When David came to the two hundred men, [See above v. 9, 10.] which were so weary, that they could not follow David, and whom they had let tarry at the brook Besor, they went to meet David, and all people that were with him : and David went to the people, and asked them touching the wellfare. [i. e. he kindly inquired them, and asked them if they were well.]

22 Then [viz. When they began to talk of dividing the prey] answered every wicked Belial among the men that went with David, and they said, Because they went not with us, [Heb. With me] we will not give them a part of the prey that we have rescued, but to every one his wife, and his children, let them lead them away, and depart.

23 But David said, Ye shall not do so, my brethren, with that which the LORD hath given us, [viz. With the prey which we have gotten, and by our own strength or power, but which the Lord hath given us] and hath delivered the band, that came against us, into our hand.

24 Who, I pray, should hearken to you in this matter ? for as their part is that went along down into the buttles, [viz. As their part is that which was carried by the buff, they shall have alike.] i. e. The men that tarried behind, and abode by the baggage, shall have their share of the prey, as well as those that marched forth with me into the battel. Herein David followeth Gods Ordinance, Num. 31.27. and also the rule of right reason and equity, see Jof. 22.8. and 2 Mach. 8.28.]

25 And this was (so) from that day, and (so) forward [Oth. Above, or, upwards, which some understand of the time past ; so that it was here again revived, and brought in, and again by David] for he made it a statute, and an ordinance in Israel, unto this day. [The sentence will be perfected thus : which remaineth unto this day.]

26 Now when David came to Ziklag, then he sent of

the prey unto the Eldest of Israels, his friends, [i. e. Unto, those that continued faithful to him in his grievous persecution] saying, Behold, here is a blessing [i. e. a Present : see Gen. 33.11.] for you, of the prey of the enemies of the LORD.

27 (Nately) to them at Beth-El, [Oth. To them that were in the house of God, viz. at Kiriat-Jearim, where the Ark of the Covenant was, 1 Sam. 6.21. & 7.1.] and to them at Ramoth, toward the South, [This city lay in the inheritance of the tribe of Simeon, Jof. 19.8. and is thus in the South-quarter of the land of Canaan, and is thus distinguished from other cities, which were also called Ramoth, as Ramoth in Gilead, 1 King, 22. 13.] and to them at Fober, [A city lying in the tribe of Juda on the mountains, Jof. 15.48.]

28 And to them at Aroer, [This city lay by the brook Aroer, going to the tribe of Reuben : see Deut. 2. 12. Jf. 13.16.] and to them at Siphmoth, [Oth. called Siphon, Num. 34.10.] and to them at Esbomaz, [A city lying in the tribe of Juda, Jof. 15. 20. oth. called Esbemoz] was given to the children of Aaron, Chron. 6.57.]

29 And to them at Rachil, and to them which were in the cities of the Arab-uncities, [See the annotat. above on chap. 27. v. 10.] and to them which were in the cities of the Gittites, [i. e. of the Jews, 1. 16.]

30 And to them at Horath, [Oth. Zephar : see Jof. 1.17.] and to them at Chor Azan, [This seemeth to be the same city, which Jf. 1.19. is only called Azan, being in the tribe of Simeon,] and to them at Arub.

31 And to them at Hebron, [See of this city, Gen. 23.2. in the annotat.] and to all the places where David had sought help, and his men, [i. e. Where David and his men abode for some space of time, which he was fain to flee from Saul, David was thankful to those who had entertained him and his, and done them good.]

CHAP. XXXI.

The Israelites are smitten of the Philistines, v. 1. &c. All Sauls sons are slain, 2. Saul is wounded, 3. He falleth upon his own sword, 4. So lab likewise his armour-bearer, 5. Saul dieth, his three sons, his armour-bearer, and his people perish, 6. The rest flee, for seeking the cities, 7. The Philistines cut off Sauls head, 8. And they put his Armour in the house of Asavech, and hang his body on the wall at Bethlan, 10. Those of Fobes take down the body of Saul, and of his sons, and burn them, 12. And bury their bones, 13.

The Philistines then sought against Israel ; [Here the Pen-man of this Book returneth to the History, with that which the LORD hath given us, viz. With the prey which we have gotten, and by our own strength or power, but which the Lord hath given us] and hath delivered the band, that came against us, into our hand.

1 Who, I pray, should hearken to you in this matter ? for as their part is that went along down into the buttles, [viz. As their part is that which was carried by the buff, they shall have alike.] i. e. The men that tarried behind, and abode by the baggage, shall have their share of the prey, as well as those that marched forth with me into the battel.

Herein David followeth Gods Ordinance, Num. 31.27. and also the rule of right reason and equity, see Jof. 22.8. and 2 Mach. 8.28.]

25 And this was (so) from that day, and (so) forward [Oth. Above, or, upwards, which some understand of the time past ; so that it was here again revived, and brought in, and again by David] for he made it a statute, and an ordinance in Israel, unto this day. [The sentence will be perfected thus : which remaineth unto this day.]

26 Now when David came to Ziklag, then he sent of

2 And the battel grew heavy against Saul, and the archers hit him, [Heb. Found him] and he was sore afraid of the archers, [Oth. he was sore wounded of the archers.]

4 Then said Saul to his armour-bearer : Draw thy sword, and thrust me therewith, lest peradventure thou uncircumciseest me, and thrust me through, and make a laughing-stock of me : [viz. When having taken me captive, they should offer me all shame and disgrace, and at last put me to shameful and ignominious death. The Philistines being not able to get Saul alive, offered great abuse and disgrace to his dead body, below v. 10.] but his armour-bearer would not, for he was sore afraid : then Saul took the sword, and fell upon it. [i. e. he stabbed himself to also v. 5.]

5 When his armour-bearer saw that Saul was dead : then he also fell upon his sword, and died with him.

6 Thus Saul died, and his three sons ; and his armour-bearer, and all his men that came down together. [Understand the greatest part of his Counties, and of his Household ; as also the generality or major part of the camp, though of both sorts some escaped. Compare 1 Chron. 10. on ver. 6.]

7 When the men of Israel that were on this side of the valley, [Understand here the valley, or the low grounds of Jizreel] and that were on this side of Jordan, [so that the men of Israel were fled, and that Saul & his sons were dead : then they forsook the cities, and they fled : then came the Philistines and dwelt in them.] [see above chap. 27. 6.]

8 Now it came to pass the next day, [viz. After the battel] when the Philistines came to plunder the slain, then they found Saul and his three sons, lying on mount Gilboa.

9 And they cut off his head, and they stripped off his armour, and they sent them [viz. Sauls head and armour] unto the Lord of the Philistines round about, to publish [viz. their victory] in the house of their Idols [The Hebrew word signifieth properly griefs, pains, and terrors. Thus are the Idols called, because they cause God to punish the Worshipers thereof with sorrow, pain, and terror] and among the people.

10 And they put his armour in the house of Asavech, [See Jof. 2. 13. in the annotat.] and they fastened his body to the wall, [viz. In the street which was by the city wall, as may be gathered from 2 Sam. 21. 12.] in Bethlan, [oth. called Beth-Elon, Jof. 17. 11. & Jof. 1.17.] This city lay in the tribe of Manasseh, Jof. 17. 11. which at this time was possessed by the Philistines.

11 When the inhabitants of Jabes in Gilead heard thereof, when the Philistines had done so Saul :

12 Then all the warlike men gat up, and went all night, and they took the body of Saul, and the bodies of his sons, from the wall at Bethlan, and they came to Fobes, and burnt them there. [Forasmuch as these bodies had been certain days unburied, and had hung in the Sun, without all doubt they were become putrid and stinking, so that they could not be kept or preserved with balsams, therefore they burnt the flesh, and buried the bones.]

13 And they took their bones, and buried them under the tree, [See 1 Chron. 10. 12.] at Fobes : and they fasted seven days. [Understand daily until the evening. See 1 Chron. 10. on v. 12. Thus testifying their grief for Saul and his sons.]



THE SECOND
BOOK
OF
SAMUEL.

The Argument of this Book.

IN this Book we described the passages, after Sauls death, under the Kingly Government of David. And therein lively portrayed the incomprehensible grace and favour of God shewed to David, not only in blessings temporal and corporal, exalting him, to the comfort of his people, after much suffering, by his divine providence and election to the Kingly office, first over Judah, then over all Israel, and further endowing him with many sons, underpropping him likewise with stout Officers and Commanders, and many valiant brave warlike Champions, adorning him with heroic valour, establishing, encreasing, and enlarging his Kingdom, and granting him very many and wonderful victories against all his foreign and domestick enemies: but also effectually in blessings spiritual and eternal: guiding him by the spirit of faith and adoption, of Prophecy, extraordinary, religiousness and godliness, wisdom, righteousness, meekness, humility, patience, and other very commendable virtues, which continually appeared in all his actions and government: making him besides (upon occasion, that he had a purpose to build God an house) those exceeding glorious promises of the spiritual, heavenly, and everlasting Kingdom of the Messiah, our Lord and Saviour JESUS CHRIST, that should proceed from his seed according to the flesh, and whose type God made both him, and also his Son and Successour Salomon.

On the contrary, there are also not concealed, but very circumstantially described, the grievous sins, whereby this most worthy servant and man of God, sometimes transgressed against his most bountifull God, by the seduction of Satan, and the weakness of his own flesh, especially in the matter of Uriah the Hethite, and the presumptuous triumping of the people: for which he indeed by true and hearty repentance found grace and mercy with God, but notwithstanding was chastised with sharp and smarting rods for his own and the Churches benefit: as appeareth by the great grief and heart-ache which he suffered from his children, wives, and subjects, and especially by that abominable and most dangerous conspiracy and rebellion of his own son Absalon, before whom he was slain to see in his old age. Although the LORD did not forsake him in this, and in all other troubles, nor cast him away from his presence; but withall strengthened him with an holy confidence and patience, and evermore gave him a good issue and event. A clearer evidence, that he is a faithful and holy God, who notwithstanding the manifold wants and unworthiness of his children, yet faithfully keepeth his gracious Covenant: but in the mean while no way approach or likest of their sins. This Book containeth the history of about forty years, Chap. 5. 4. Namely, from the beginning of Davids Kingdom, to the end of it; also, the last conspiracy of his son Adonia, together with his death, which are not described in this Book, but in the beginning of the following first Book of the Kings.

II. SAM.

II. SAMUEL.

CHAP. I.

David being at Ziklag, receiveth tidings of Sauls and Jonathan death, *vers. 1. &c.* For which he and those that were with him mourne, he causeth the messenger, that brought he had killed Saul, to be put to death, 13. Davids lamentation for Saul and Jonathan, 17.

men] held close upon him. [Heb. close, or, stuck close to him.]

7 Then he looked behinde him, and saw me: and he called me, and I said, Behold, (here) am I.

8 And he said unto me; Who art thou? and I said unto him; I am an Amalekite.

9 Then he said unto me; stand, I pray thee, by me, [Or, against me, upon me: or, stand up against me: so v. 10.] and slay me, for this coat of mail [Or, eyed, or, embroidered military coat. The Hebrew word is thus only found in this place, and cometh from a word, which signifies fining embroidery, or making work full of eyes, also compassing about, inlaying of precious stones in couches cases, or, scutcheons. Therefore some translate it, this compassing about, becomming fin, straitening (of the Horsemen) also terror, anguish, hath caught hold of me] hath kept me up, [That the spear could not pierce thorow into my body] for my life is yet whole in me. [As if he should say, I have strongly endeavoured to take away my life with my spear, but it would not be, my life is yet whole in me.]

10 So I stood by him, and slew him; for I knew that he would not live after his fall: [After he was fallen upon his spear, and by means thereof was fallen down. This he addeth to excuse himself of being the cause of Sauls death, and to confirm, and put out of doubt the tidings which he brought. The Reader may compare this whole relation with 1 Sam. 31. and judge of the matter.] and I took the Crown that was upon his head, and the Bracelet that was upon his arm, and have brought them hither unto my Lord. [i. e. David: i. e. unto thee. The Reader may compare this whole relation with 1 Sam. 31. and judge what truth there is in the thing.]

11 Then David took hold on his clothes, and rent them: [As above *vers. 2.*] likewise also all the men that were with him.

12 And they mourned, and wept, and fasted until the evening, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel, because they were fallen by the sword.

Moreover, David said unto the Lad, that brought him the tidings; [i. e. thrust to make the head of his spear to pierce thorow his body] and behold the chariots, and the Captains [Heb. the masters; or, lords of the Horse-

13 Moreover, David said unto the Lad, that brought him the tidings; whence art thou? and he said, I am the son of a stranger, an Amalekite.

14 And David said unto him: How wast thou not afraid to stretch forth thine hand, to destroy [i. e. to slay; smite down, and kill. Compare Judg. 20. on ver. 21. 25; 35. 42. and elsewhere] the LORDS anointed? [1 Sam. 10. 1. and 1 Kings 1. 24.]

15 And David called one of the Lads [His servants, or, courtiers] and said: Go near, fall upon him; and he smote him, that he died.

16 And David said unto him: Thy blood be upon thee head: [See Judg. 9. on ver. 24. and Levit. 20. on v. 9.] for thy mouth hath witnessed against thee, saying: I have killed the LORDS anointed.

17 Now David lamented [with] this lamentation, [Which] beginneth, ver. 19. over Saul, and over Jonathan his son:

18 When he had said: [I. e. commanded, given order] that they should teach the Children of Juda [From which tribe David himself was descended, and who had the promise of God concerning the Kingdom, and valour in war, Genes. 49. 8, 9, 10.] the bow: [To wit, the use or handling of the bow, to grow experienced archers and soldiers, after the example of Saul and Jonathan. See ver. 22.] This David did in the first place to raise up the people of God after the death of their King, and to encourage them that they might not be daunted by his following lamentation: [Which] he is written in the book of the upright. [Of this book, see Job. 18. on v. 13.] This may be understood thus, that in this book was written, what order David had given concerning them, was to make the use and exercise of arms a thing common to his tribe.

19 O ornament of Israel, [Thus he calleth God, from whom all Israels glory and honour descended. Compare Deut. 4. 7, 8. and 33. 29.] Others apply it to Saul, or the Land of promise: [Which] he is written upon thy high places: [Wit, upon the mountains of Gilboa, ver. 21. and 1 Sam. 31. 8.] which he calleth Gods high places, because they specially pertained to God, as lying in Israels bow are the champions fallen?

20 Release it not at Gath, publish it not in the streets of Ashkelon: [Gath and Ashkelon were both inhabited by the Philistines, lying in the South west of the mountains of Gilboa by the Sea, Gath in Dan, and Ashkelon in Simeon. See Judg. 14. on ver. 19. and below chap. 21. 20, 22.] left the Daughters of the Philistines rejoice, [blaspheaming and mocking God and his people: see Judg. 16. 23, &c.] left the Daughters of the uncircumcised [See Judg. 1. 9. on ver. 18.] leap up for joy. [By outward gestures and tokens of joy ascribing the praise of this victory unto their Gods.]

21 To mountains of Gilboa, let neither dew, nor rain be upon you, nor fields of heave-offerings: [I. e. let there be no fruitful fields upon those mountains, whereof heave-offerings might be made. Or, upon the heaved, or, lifted up fields, high fields. Heb. fields of heaving, or, liftings up. This leaveth to move and fit up the field as at the things, that there happened. Compare Judg. 5. 23, Job 3. and elsewhere] for there the shield of the mighty is reproachfully [Or, loathsome, wily, contemptible] cast away, the shield of Saul, as though he had not been anointed with oil, [Wit, Saul, who fell so shamefully and contemptibly, that it was pitiful for one that was the Lords anointed to fall so. Others apply it to Sauls shield: as they were wont in those times to anoint the shields (that were covered with leather) with oil. See Isa. 21. 5. Oth. without the anointed with oil: i. e. severed from the anointed, &c. wit, from Saul.]

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan was not driven back, and the sword of Saul returned not empty. [The meaning is, Jonathans bow, and Sauls sword were wont ever to be full, so that they returned not back without having filled to the ground the stoutest and valiantest fouldiers of the

enemy, though it have now (alas) hapned quite otherwise.]

23 Saul and Jonathan, those beloved, and close-brother (ones) in their lives, were neither separated in death, which they were lighter [I. e. twifter] then Eglon, they were stronger then Lions.

24 The Daughters of Israel weep over Saul, who clothed you with scarlet, [Protecting the Land against the enemies, so that it flourished in peace and abundance of all kind of riches, whereof this was a token] with delights [I. e. pleasantly, lovingly, tenderly, that it was delightful to behold. Oth. with (all manner of, or with other) delights] who made you wear ornaments of gold upon your apparel. [Heb. who made you wear ornaments of gold upon your apparel, by reason of the same mentioned in the fore-going annotation] as a sign in regard of the prey, which he took from the enemies.

25 How are the mighty fallen in the midst of the battle? Jonathan is slain upon thy high places. [See ver. 19.]

26 I am distressed for thy sake, my brother Jonathan; very lovely hast thou been unto me: thy love [Which thou barest to me] was more wonderful to me, then the love of women, [Wit, where with men love women: i. e. excelled the greatest love and friendship that can be among men, being for Davids comfort kindled, and preferred by the Holy Ghost in the heart of Jonathan.]

27 How are the mighty fallen, and the weapons of war [Or, instruments of war: wit, Saul and Jonathan, who were as Israels weapons and means, whereby Israel was defended and protected. It may also be properly understood of the weapons of war, which the Philistines got for a prey] left?

CHAP. II.

David at Gods command, removed with his household and people to Hebron, ver. 1. &c. Where those of Gath anoint him King over them, 4. &c. He commeth and comforteth the citizens of Gath in Gilead, for burying Saul, 5. On the contrary Abner injureth Iphothais Sauls son, King over Israel, 8. And leathen forth his armed men against Davids men by Gibcon, 12. Where after a terrible and bloody fight of four and twenty young champions, he is put to flight by Joab, 17. Abner and Joab at length part again one from another, 26. Absal is buried, 32.

AND it came to pass after this, that David enquired of the LORD, [See 1 Sam. 23. 6, 9. and 30. 7, 8. and Judg. 1. on v. 1.] saying: shall I go up into one of the Cities of Juda? and the LORD said unto him: Go up: and David said: Whither shall I go up? and he [I. e. the LORD] said: Unto Hebron. [Lying in Juda, not far from the Western mount, and allotted to the children of Aaron. See Genes. 13. 18. Jos. 11. 10, 11, 12. From whence may be gathered, that David indeed for his own person in particular dwelt and kept Court there, but that his people or soldiers abode in the next adjacent Cities and places, (as below v. 3.) that the Priests and Levites, to whom this City was given by the tribe of Juda, might not be straitened in their possession.]

2 So David went up thither, as also his two wives, Abinoam the Gittaitesse, and Abigail the wife of Nabal [Understand, that had been Nabals wife. See 1 Sam. 25. 39, &c. and compare below, chap. 12. 15.] the Carmelite.

3 David also made his men that were with him, [Understand the warlike men, that had followed him in his banishment. See 1 Sam. 22. 2.] go up, every man with

his household: and they dwelt in the Cities of Hebron. [I. e. which lay about Hebron, and belonged thercunto.]

4 After that came the men of Gath, and there anointed David King over the house of Juda: [David was first by Gods appointment (secretly) anointed King by Samuel, 1 Sam. 16. 13. Here he is again anointed by his own tribe, the tribe of Juda, who undoubtedly knew the will of God. The third time he is anointed by all Israel, below chap. 5. 3. This all tending to the strengthening and encouraging of David, and establishing of his calling, as also typifying and shadowing out of the anointing of our Lord Jesus Christ. See 1 Kings 1. on ver. 34.] Then they told David, [Who had asked or inquired, what was become of Sauls dead body, desiring to bury it, if it had not been done] saying: They are the men of Gath in Gilead, that have buried Saul. [See 1 Sam. 31. 11, 12, 13.]

5 Then David sent messengers to the men of Gath in Gilead: and he said [I. e. lent word] unto them: Blessed be ye unto the LORD. [See Genes. 24. on v. 31. Ruth. 2. 20. and 3. 10.] that ye [Or, who] have shewed this kindeesse unto the LORD, unto Saul, and have buried him.

6 So now the LORD shew kindeesse and faithfulness unto you: and I also, I will do this good (deed) to you; [I. e. require, or, in this sense: as the Lord will require it unto you, so will I also do it. Oth. according to this good (deed) or, goodnesse] because ye have done this thing. [Or, who have, &c.]

7 And now, let your hands be strong, and let valiant [Heb. children, or, sons of valour, or, courage. See below chap. 3. on ver. 24.] seeing your Lord Saul is dead. [As if he should say: Let not your courage abate, although your Lord and King be dead] and also they of the house of Juda have anointed me King over them. [Heb. The house of Juda have, &c. So that besides the willingness and readiness, I have also the power and ability to help and succour you in all occasional straits. Although David was assured of Gods purpose and counsel, yet nevertheless he useth these lawful and commendable means, by way of doing to gain the hearts of the Israelites, and to wait with confidence and patience for the issue or event.]

8 Now Abner [Called also Abiner. See 1 Sam. 14. 50, 51.] the son of Ner, the Captain General, that Saul had, took Iphothai, [Heb. Iphotheth] Sauls son, and carried him out to Mahanaim. [I. e. over the river Jordan, where Mahanaim lay, by the brook Jabbok, not far from Jabes in Gilead: See Genes. 32. 2. Abner seemeth to have done this, to get the Gileadites, to whom David had sent his messengers, to side against David, and to break the friendship and favour that he there might have obtained.]

9 And made him King [Although he was not ignorant of the Lords will, as appeareth chap. 3. 9, 10, 18.] over Gilead, [See of Gilead, Numb. 32.] and over the Ashtarites: [Hereby is meant by most Interpreters the tribe of Asher, being the uttermost in the North of Canaan, by the Sea. Heb. the Ascharites] and over Israels [The City lay between half Manasseh and Issachar, on the borders: the valley of Jisreel lay in Issachar, almost in the middle of Canaan, under which the next adjacent Zebulun, Naphthali, and half Manasseh are likewise understood: as besides Ephraim, Dan and Simeon lay partly in Juda] and over Ephraim, and over Benjamin, and over all Israel. [Excepting Juda, as followeth.]

10 Iphothais Sauls son was forty years old, when he was King [Heb. reigned: i. e. was King, or began to reign; and to often in those Histories of the Kings] over Israels, and he reigned the second year: [See 1 Sam. 13. on v. 1. Oth. had reigned: for the sense seemeth to be, that he had reigned two full years, when the battle mentioned, ver. 12, &c. hapned. See further below chap. 3. on v. 1.]

although it followeth not hence, that they let David be quite at peace in these two fore-going years [Only, those of the house of Juda, followed after David. [Heb. were after David.]

11 Now the number of days, that David was King at Hebron, over the house of Juda, is seven years and six months.

12 Then Abner the son of Ner went forth, [To war against David and Juda] with the servants of Iphothai the son of Saul, from Mahanaim to Gibcon. [Lying in Benjamin, Jos. 18. 25. See also Jos. chap. 9. and 10. This City lay not far from the Frontiers of Juda, and was given to the children of Aaron, Jos. 21. 17.]

13 Joab [This was Davids Captain General, as Abner was Isoboths. Zeruia was Davids sister. See 1 Cro. 2. 16.] and the servants of David went forth also, and they met one another by the pool of Gibcon: [Which was without Gibcon, on the South-side of it] and they abode, these on this side of the pool, and those on the other side of the pool.

14 And Abner said unto Joab, Let now the young men [Certain lively young fouldiers] get up, and play [I. e. skilfully trying one another at their weapons. It seemeth that Abner, after the manner of rough fouldiers, lightly esteemed the death of certain young champions: for which he felt his punishment in the end of this combat. See ver. 17. 26, 27.] before our face, [In our presence, before our eyes, for a fight or flew: that we may only feel kill, look on, and leave them alone to themselves] And Joab said, Let them get up.

15 Then there got up, and went over [Or, a longest, wit, the pool, whereof ver. 13.] by number, [I. e. by equal number on both sides] twelve of Benjamin, to wit, for Isoboth Sauls son, and twelve of Davids servants.

16 And the one caught the other [Heb. the man his neighbour, or, his fellow companion: so 11. the following words] and thrust his sword in the others side: and they fell together. [I. e. they died all the four and twenty;] whence that place was called Chelchah, Haqurim, [I. e. part, piece of Land, or, field of rocks] i. e. of Champions, who were unmovable like rocks, and every one kept his standing: or, of points, edges, because they fell one another down by the point or edge of the sword] which is by Gibcon.

17 And there was a very sore battle that day: But Abner and the men of Israel were smitten before the face of Davids servants.

18 Now there were three sons of Zeruiah, Joab, and Abisai, and Abiel: and Abiel was light of his feet, [I. e. very swift in running. Compare above chap. 1. 23.] as one of the roes, that are in the field.

19 And Abiel pursued after Abner: and he turned not aside to the right hand, or to the left, from going after Abner.

20 Then Abner looked behind him, and said: Art thou this, Abiel? and he said: I am he.

21 And Abner said unto him: Turn (thee) aside to thy right hand, or to thy left hand, and lay thee hold on one of those, and take for thee their habit: [I. e. their apparel, or weapons, or both. Compare Judg. 14. 19.] but Abiel would not turn aside from after him.

22 Then Abner proceeded further, saying to Abiel: Turn aside from after me, wherefore should I smite thee to the ground? how then should I hold up my face before Joab thy brother? [As if he had said, Why wilt thou hazard thy self? Thou wilt forgerme, that I shall not be able to spare, which otherwise I would willingly do for thy brothers sake, who is a valiant and brave Commander.]

23 But he refused to turn aside: so Abner smote him with the hindermost (part) of the spear, [Or, he thrust him with the sharp, which was at the undermost, or hindermost part of the spear] on the fifth rib, [Or, by,

near, under. This by many is meant of that place of the right side, where the liver lieth, or near the breast-bone, and where is the use or root of the liver-vein; where (as learned and experienced Physicians do affirm, and the same was likewise not unknown to the ancient heathens) the wound that is there given, bringeth speedier death to a man, than any other wound whatsoever. Some understand it of the left side, where the heart lieth, or the hypochondriacs under the short ribs which are five in number, which seemeth to be confirmed by the effusion or pouring out of the bowels, hapned by the fame wound, whereof below chap. 20. 10. Compare below chap. 3. 27. and 4. 6. and 20. 10.] that the spear came out behind him; and he fell (down) there, and died on his place? [i. e. he lay dead on the place, where he had stood, or where he was thrust thorow.] And it came to passe, that all that came to the place, where Ahsabel fell (down) and died, food fill.

24 But Joab and Abisai pursued after Abner, and the son went down when they were come to the hill of Amasa, which is before Giah, by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one heap: [Or, else joined together troop. Heb. properly bundle] and they stood on the top of an hill. [They put themselves in battell-ary upon the top of an hill, the better to defend themselves.]

26 Then Abner called to Joab, and said; Shall then the sword devour for ever? [i. e. without ceasing] knowest thou not that it will be bitterness in the latter end? [i. e. that it will yeeld at last a bitter and sorrowfull event] and how long wilt thou not lay into the people, that they return from you pursuing their brethren? [Heb. from after their brethren.]

27 And Joab said; (As true as God lieth, unless thou hast spoken, surely then from the morning the people had been conveyed away, every one from pursuing his brother. [Ii. b. from after his brother. As if he should say, if thou hadst not at first let them out to fighting, and so occasioned the battel; See above vers. 14. I would have caused the people to retire betimes to day.]

28 Then Joab blew with the trumpet, and all the people stood still, and pursued no more after Israel, and proceeded no further to fight.

29 Abner then and his men went all that night over the plain field: and they pass'd over Jordan, and walked through all Hithron, [Or, all the i. and partition, the separate, or distinct part of the land,] which lay over or beyond Jordan, and thereby was severed or divided from Canaan. Thus Cant. 2. 17. they are called Hills of Epher; i. e. of separation, because they lay in Gilead, and were separated or divided from Canaan by the river Jordan, and came to Abimam. [From whence they went forth, or set out, vers. 15.]

30 Joab also returned from after Abner, and gathered all the people together: and there were lacking of Davids servants, nineteen men, and Ahsabel.

31 But the servants of David had smitten of Benjamin, and among Abners men. (To that) there died three hundred and threescore men.

32 And they took up Ahsabel, and buried him in his fathers sepulchre, which was at Bethlebem: now Joab and his men went all night, (to) that the light arose to them at Hivron.

CHAP. III.

The war between the house of Saul, and the house of David, ver. 1. &c. A list of Davids sons, that were born to him at HEBRON, 2. Abner being had in great respect in Sauls house, is incensed against Iseboeth for some

affront offered him, and traoteth with David for an agreement, 6. He bringeth Michal Sauls Daughter, again to David, according to his desire, 13. And having commended with the Elders of Israel, Iseboeth David at Hebron, becometh friends with him, and departeth in peace, 17. Joab coming from abroad, and hearing of this, blameth David for it, overtaketh Abner without Davids privy, and murdereth him treacherously, 22. For which David is greatly incensed and daresth publicly his innocency, burieth Abner in a stately manner, proclaimeth his valour, lamenteth over him, and exculpeth himself for not punishing at present the authors of this murder, 28.

And there was a long way between the house of Saul and between the house of David: [This war seemeth to have lasted five years. For at the time of the first battel (whereof chap. 2. 12. &c.) David and Iseboeth, both of them, had reigned two years, as appeareth from chap. 2. 10. compared with v. 4. and 9. of the same chapter: from whence may be gathered, that they both began to reign at one and the same time. Now David reigned at Hebron seven years and six months, chap. 2. 11. until such time that Iseboeth being slain, (below chap. 4. 6. 7.) he was anointed King over all Israel, chap. 5. 3. So that this war seemeth to have lasted the five remaining years and certain months] but David went and grew stronger, [Heb. was going, and growing strong: i. e. grew stronger and stronger] but those of the house of Saul went and grew weaker. [Heb. the house of Saul were going and growing weak, or, thin, exhausted: i. e. those of the house of Saul grew smaller and smaller, or, less powerful. See Gen. 46. on v. 13. fion. 1. on v. 11.]

2 And unto David were sons born at Hebron: Now his first-born was Amnon, of Abinoam, the Jezreelitess.

3 And his second was Chileb, [Or, whicke called Danie, 1 Chron. 3. 1.] of Abigail, the wife of Nabal, (See above chap. 2. on vers. 2.) the Carmelite: and the third Abalom, [Heb. Abichom] the son of Maacha [Being converted to the true Religion] the Daughter of Thabun, King of Geshur: [Heb. Geshur, as below, chap. 13. 37. 38. & 14. 13. & 15. 8. A city lying in the North, on the frontiers or borders of Gilead, in the fore-part of the division of Syria, called Trachonites. See Dent. 3. 14. 39. 12. 5. below chap. 15. 8. There were also Gethurites on the South-side of Canaan, toward Egypt; 1 Sam. 27. 8. from whom David, being at Ziklag, fetched great store of prey.]

4 And the fourth Adonia, the son of Haggith: and the fifth Sephatia, [Heb. Scheputia] the son of Abital.

5 And the sixth, Epithem, by Egla, Davids wife: [This are divers opinions concerning the question, Why this woman only is called in this place Davids wife, whereas all the rest before mentioned were his wives likewise? Some conceive that she was the most excellent and chiefest of all Davids wives; others, that she was the meanest, and of lowest condition among them all, and known by nothing peculiar and special, but that David had taken her to wife. But the truest and most probable opinion seemeth to be this, that it's possible there might have been another woman of the same name, and that this was distinguished from that other by this appellation, or addition] these were born to David at Hebron.

6 While that war was between the house of Saul, and between the house of David, it came to passe, that Abner made himself strong in the house of Saul. [Getting by his great courage, and valiant acts, special power, authority, and respect, even with King Iseboeth himself, as appeareth in the following verses. Oth. behaved himself valiantly for Sauls house.]

7. Now

7 Now Saul had a concubine, whose name was Rizpa, the Daughter of Ajia: [Of this woman, see below, chap. 21. 8, 10, 11. &c.] and King Iseboeth said unto Abner, Wherefore hast thou done unto my fathers concubine? [i. e. hast layen with her. It seemeth that Iseboeth had a special suspicion of Abner, as if he aspired after the Crown.]

8 Then Abner was much incensed [Heb. kindled to] to Abner greatly, & woz angry, wrach. See Gen. 4. 1. on vers. 5.] for Iseboeths words, and said; Am I a Dogs head, [i. e. base and contemptible, of no worth, value, esteem, compare 1 Sa. 24. 15. and Deu. 23. 18. below c. 9. 8. and 16. 9.] I who against Jhu la do Jhuw kindnes? this day unto the house of Saul thy father, to his brethren, and to his friends; [Oth, that I should be of, with, or, for Juda? should I this day, &c. i. e. as if I held with Juda, or had revolted to Juda, or, belonged to Juda? whereas on the contrary I have done thus and thus, and yet still do, &c.] and have not delivered thee into the hand of David [Heb. have made to be found; i. e. have made to fall, or delivered into Davids hand] that thou searchest on me the iniquity of a woman? [i. e. committed with a woman, or with this woman. Or, thou liest to my charge, witness me to thy do (or, or, because of) &c. or, witness upon me: i. e. thou wilt examine me, and bring me to a trial, and punish me, for a fault which I should have committed toward this woman? Whereas thou should have conniv'd and winkt at it: or reprovt me, as if it were true: Is this my reward for all my true and faithful services? So intolerable was this reproft unto him.]

9 Let God do for to Abner, and let him so add thereto, [Of this manner of swearing, see Ruth 1. on v. 17. and 1 Kings 19. on v. 2.] surely, according as the LORD hath sworn to David, [Notwithstanding that he knew this full well, yet nevertheless he had assisted the house of Saul, and resisted or opposed David. See also v. 18.] even so will I do to him;

10 Transferring the Kingdom from the house of Saul, and setting up [Or, establishing] the throne of David over Israel and over Juda, from Dan to Bersheba. [These were the uttermost borders of Canaan. Dan in the North, and Bersheba in the South. See 1 Kings 4. on v. 25.]

11 And he said to Iseboeth; could not I answer Abner a word more, because he feared him. [Fearing, if he should be roughly dealt withal, he would do that in good earnest, which he only seem'd to threaten in his passion: and that in regard of his power, and the authority which he had, above vers. 6.]

12 Then Abner sent messengers to David in behalf of himself, [Or, in his stead; i. e. in stead of coming himself, or, in his own name, but not in the name of that: i. e. therefore, in that respect, regard] saying; Why is the Lord so? [As if he should say, the Kingdom of Israels Land, belongeth indeed to no man, but to thee, to whom it was promised by God.] [saying (further); Make thee a league with me, and behold, my hand shall be with thee, to turn about all Israel unto thee.]

13 And he said to David; said, well, [Or, This well, 'tis good: i. e. thy project pleaseth me well; I accept of it.] I will make a covenant with thee: but one thing I require of thee, saying; [i. e. to wit this, &c.] unless thou first bring in Michal, Sauls Daughter, [David's loved wife, of whom the Scripture witnesseth, that 20, 28. and 19. 11, 12.] When thou comest to see my face.

14 David also sent messengers unto Iseboeth, the son of Saul, [Thus to give occasion to Abner, to fulfill his promise without the least suspicion of Iseboeth] saying; Give me my wife Michal, whom I have espoused unto me, with a hundred foreskins of the Philistines. [According to Sauls bargain, who by that means thought to have de-

stroyed David by the hands of the Philistines. See 1 Sam. 18. 25, 27.]

15 Then Iseboeth sent forth, [Without doubt, being over-ruled and perswaded by Abner, whom through fear he durst deny nothing; & took her, i. e. caused her to be taken by the messengers sent by him] from (her) husband, from Paltiel, [called also Paltio, to whom Saul gave this Michal to wife, after David was slain, 1 Sa. 5. 5. 44.] the son of Laish.

16 And her husband went with her, going and crying after her unto Bithurim: [Lying in Benjamin, below chap. 19. 16. hard by the borders of Juda, as the Maps do show.] Then said Abner unto him; Depart, it is our will and he returned.

17 Now Abner had words with the eldest of Israel [Heb. Abners word, (or, desiring, advice) was, or, had been with, &c. Compare 1 Kings 1. 7. and Num. 31. 16.] saying; Ye desired David long ago [Heb. also yesterday, also ere yesterday] to (be) King over you.

18 Therefore do it now: for the LORD hath spoken unto David, saying, By the hand of my servant David I will deliver my people of Israel from the hand of the Philistines, and from the hand of all their enemies.

19 And Abner also spake before the ears of Benjamin, [As he had done with the Elders of Israel] moreover, Abner went also his way, to speak before the ears of David at Hebron, all that was good in the eyes of Israel, and in the eyes of the whole house of Benjamin. [Meaning the greatest part: for as yet many were addicted to the house of Saul, because Saul came of the tribe of Benjamin. See 1 Sam. 16. and 10. 20, 21. 1 Chron. 12. 19. Compare this phrase with Matt. 3. 5. and Phil. 2. 21. &c.] To speak before the ears of David, &c. i. e. to report unto David all that Israel, and especially Benjamin had found good and declared.

20 And Abner came to David to Hebron, and twenty men with him; and David made Abner, and the men that were with him, a feast.

21 Then said Abner unto David; I will get me up, and go my ways, and gather all Israel together unto my Lord the King, that they may make a league with thee, and that thou mayest reign over all that thy soul desireth: [Or, according to all, or, altogether, &c. i. e. according to thy hearts will, and desire] so David let Abner go, and he went in peace.

22 And behold Davids servants, and Joab came from a band, [Or, a troop, a company of young soldiers, whom they had overtaken and plundered] and brought with them a great prey: now Abner, he was not with David at Hebron; for he had let him go, and he was gone in peace.

23 Now when Joab, & all the host that was with him, were come, then they told Joab, saying; Abner, the son of Neri, is come to the King, and he hath let him go, and he is gone in peace.

24 Then Joab went in to the King, & said; what hast thou done, behold, Abner is come unto thee, now why hast thou let him go, that he is gone for ever away? [Heb. going is gone.]

25 Thou knowest Abners son of Ner, that he is come to thee [i. e. To seduce thee with sweet flattering words. See Judg. 14. on v. 15.] and to know thy going out, and thy coming in, [i. e. thy dealing & conversation, thy managing of affairs both at home & abroad, within doors and without doors. See Deut. 28. on vers. 6.] yea to know all that thou doest.

26 And Joab went forth from David, and sent messengers after Abner; [As if the King had yet something further to say to him: although it was without the Kings privy, as followeth] which brought him again from that well of Sana: [Or, fountain, or, well, pit, or pool of Sna: lying Northward off from Hebron, close by the way that goeth from Hebron to Jerusalem and Benjamin, as the Maps c. 10. show] Now David knew it not.

27 Now when Abner returned to Hebron, then Joab led him aside in the midst of the gate, to speak with him quietly: [Or, secretly, as if he had something to tell him in a